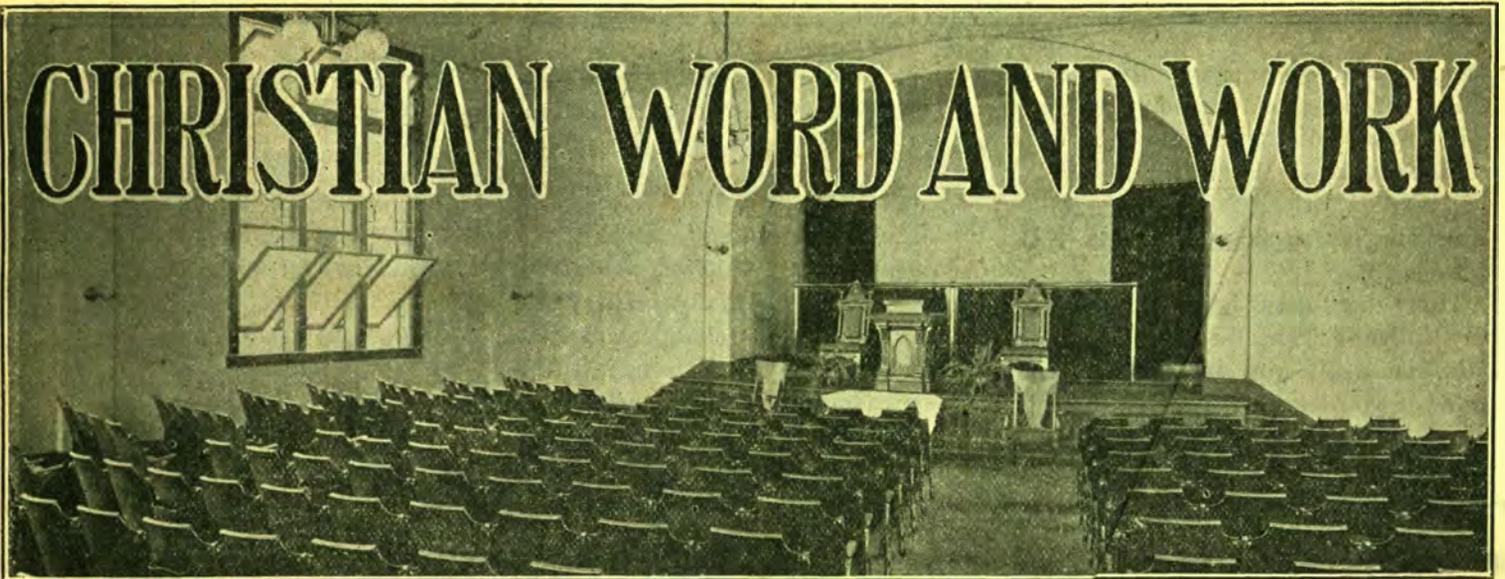


CHRISTIAN WORD AND WORK



Volume 5

NEW ORLEANS, JULY 30, 1912.

Number 31

ON HIS BLINDNESS.

When I consider how my light is spent
Ere half my days in this dark world
and wide,
And that one talent, which is death to
hide,
Lodged with me useless, though my
soul more bent
To serve there with my Maker, and
present
My true account, lest He, returning,
chide,
"Doth God exact day-labor, light de-
nied?"
I fondly ask. But patience, to pre-
vent
That murmur, soon replies: "God doth
not need
Either man's work or his own gifts.
Who best
Bear his mild yoke, they serve him
best. His state
Is kingly. Thousands, at his bidding,
speed
And post o'er land and ocean without
rest;
They also serve who only stand and
wait.

John Milton.

IN HIS STEPS.

E. L. Jorgenson.

"He had given commandment."

"The former treatise I made, O

Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up after that he had given commandment, through the Holy Spirit, unto the Apostles whom he had chosen." Acts 1:12.

The apostles mentioned in the text are the twelve, and the record of where they were definitely chosen occurs in Mark 3:13-19. The commandment mentioned is the great commission recorded in the last chapter of the first three gospels. One of the twelve chosen ones, Judas, was not present at its giving, for he had fallen by transgression and had gone where he had long longed.

Now, the commission is recorded differently by the three writers. Matthew uses four active verbs in his statement. Go, Disciple, Baptize, Teach. Mark introduces the thought that Believers are the subjects to be baptized and Luke adds the additional condition, Repentance. A fair harmony of the three records is desirable, for the only way to be sure of your footing is to take all the Bible says on a given subject as the teaching of the Bible on that subject.

I arrange as follows:

"All authority hath been given unto me in heaven and on earth. Go ye therefore into all the world and preach the gospel: how that it behooved the Christ to suffer and rise again the

third day. As ye go, urge repentance and baptize believers into the name of the Father and of the Son and of the Holy Spirit. Thus, disciple all the nations that their sins may be remitted; yet, do not pass on until ye have taught them all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Now, a commandment is never an end in itself. Instead, it is only the order to begin activities. When Jesus had concluded the commandment, it was not "all done," just "all said."

It was love that uttered the order and love must carry it out. But aside from the missionary work of the first few years, the commission has never been fully obeyed. No entire generation unless it be the one of Paul's day, has ever heard the gospel; and thus love has a broken wing. Now, there are some who lament the church's missionary inactivity and do what they can to remedy it; others lament and do nothing; others are passive and do not care, while still others justify and excuse the church's conduct by saying the commission was fulfilled in Paul's day and is no longer binding. But why should Paul hold it so necessary that his generation should have the gospel while all others go by the board? And what else can the Lord mean by the promise, "Lo, I am with you al-

way, even unto the end of the world" than that the reach of the great commission should extend unto the consummation of the age?

HOW THE COMMISSION APPLIES TO YOU.

How, then, does the commission apply to you? That depends on where you stand. If you are not a Christian; if you have not believed, repented and been baptized, the commission commands you to do these things. For when God says to believers, "Go, make

disciples of all the nations" He likewise calls upon the nations to become disciples. Thereupon, the newly-made disciple is addressed again by the same commission in the words, "Go, teach all nations." The commandment has thus its two sides; who shall say one is more important than the other? The commission, faithfully carried out, will fulfill such things as Jesus had necessarily left undone. The testimony could not have been borne before His death for the resur-

rection was the seal of His authority as well as the corner-stone of Christianity. The time between His resurrection and ascension was limited, and thus He has left the execution of His will to faithful believers. Christian, see that you are true to the commission through which you received your discipleship. Preacher, see that you are loyal to the commission through which you received your call and charge to preach.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

THE NEW TESTAMENT CHURCH

S. H. Hall.

3. *The Importance of Being Members of It.*

There are a great many people who believe that you can be saved as well out of the church as you can in it. How people can entertain such ideas is strange, indeed. Christ said: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." It is certainly a very poor conception—unwittingly entertained, I trust—that any one could have of Christ, when he holds the idea that the church Christ built is a non-essential, that you can be saved out of it as well as in it. We do most earnestly pray that the remarks below, with Scripture to sustain them, will open the eyes of all such who may, perchance, read this article, and that they may strengthen and confirm those in Zion in their "most holy faith."

Remembering that the expressions, "Church of Christ," "Church of God," "Body of Christ," "Kingdom of Heaven," and "House of God," mean one and the same thing (See again Col. 1:18; 24; I. Tim. 3:15; Matt. 16:18, 19; Heb. 12:22-24, 28), we ask you to note carefully the following facts:

(1) Looking at the church as a

house or building, we find Christ to be its foundation. (Matt. 16:18; I. Cor. 3:11.) Only those who are members of the church are resting on this foundation. It is not possible to be a member of the church without being on this foundation, neither is it possible to be on the foundation and refuse to become a member of the church. All should hear and do what Christ says and, thus, get on the right foundation. (Matt. 7:24, 25.)

(2) Looking at the church as a kingdom, we learn that Christ is the king, and that His laws to rule and govern us are inseparately connected with this kingdom and that they do not reach beyond its limits and bounds. Christ is now reigning over this kingdom or church. (I. Cor. 15:25.) Those who refuse to become members of this kingdom, simply refuse to let Christ reign over them. This is a terrible condition to live and die in. (Matt. 23:13; Luke 19:14, 27.) The very act that makes you subject to Christ's regal authority makes you a citizen of His kingdom. It is not possible to let Him reign over you and at the same time refuse to become a member of His church or kingdom, for the act or acts of submission to His reign make you a citizen of His kingdom. But when you cease to be "foreigners and strangers" and become "fellow-citizens" of

His kingdom, you at the same time and way become members of the "household of God," hence get on the rock (Christ) foundation. (Eph. 2:19, 20.)

(3) Reconciliation — which means to be called back to God—takes place in "the one body" which is the church. (Eph. 1:22, 23; 2:16.) Since reconciliation takes place in the church, the very day you become reconciled to God, that day you become a member of the church. God and Christ are both in Zion which is the church of the "First Born," and in order to be reconciled or called back to God we must enter the institution in which they dwell. Read carefully Eph. 2:19-22, and Heb. 12:22-24. This is what the Prophet had in mind when he said God would "Place salvation in Zion," "the church of the First Born." (Is. 46:13.) This is what David prophetically declared when he said: "For Jehovah hath chosen Zion; He hath desired it for his habitation. This is my resting place forever: Here will I dwell; for I have desired it." (Ps. 132:13, 14.)

(4) Looking at the church as a body, we learn that Christ is the head. (Col. 1:18.) There cannot be vital connection with the head without being a member or part of the body, hence vital connection with Christ is enjoyed by virtue of my being identified with the body of which He is head. Just as

this head of mine is in VITAL touch with every member of my body, just so is Jesus Christ in VITAL union with every faithful member of His church. How glorious the thought! Thank God my Lord lives *vitaly* in touch with me every day and this is because I am a member of His body and am endeavoring daily to be faithful to Him, to let Him as head govern and control all my walks in life. Not a hair of my head can you harm without His recognition. How sweet the thought to His pilgrims here! To all the faithful members of His body He says: "Be ye free from the love of money; content with such things as you have; for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me?" (Heb. 13:5, 6.) Away with the idea that my Lord, since establishing the church, has gone off to some far corner of the universe and has gone to sleep and is leaving us to chance! No, He lives to love me and there is not one moment that His thoughts are not upon me. And all of this because I am a member of His church.

(5) It should be remembered that Christ is High Priest over "the house of God, which is the church of the Living God." (Heb. 3:1; 10:21; I. Tim. 3:16.) The benefits of His High-Priest-Hood are to be enjoyed in the church or house over which He is Priest, and not out of it. He is daily at God's right hand to make intercessions for us. (Heb. 7:25; 9:24; Rom. 8:34.)

(6) With all of the above, we should connect the fact that *the body* which is *Christ's church* is the *thing* that has been purchased with His blood and *the thing* that He is to *save*. (See Acts 20:28; Eph. 5:23.) It is *not* that the *church* saves you, it is *the church that is to be saved*.

(7) No man can ever become so morally good that he can be saved without entering the church and becoming the beneficiary of Christ's intercessory work. As proof of this, we call your attention to the case of Cornelius: Who (a) was a devout man; (b) feared God with all of his house; (c) prayed to

God always; (d) and gave much alms to the people. Yet he was not a saved man, but was instructed by an angel, yea warned, to send for Peter, and that Peter would tell him what he ought to do, words whereby he and his house should be saved. (See Acts 10:1-6, 22; Acts 11:12-14.) The revelation that was made at this conversion Paul says was "That the Gentiles should be followers (fellow-members) of the same body (church), and partakers of His promise in Christ by the Gospel." (Eph. 3:5,6.)

May God bless all men, then, in coming to a knowledge of this glorious revelation. It means so much to be a faithful member of the church of Christ. These, and only these, have the promise of being invited to the wedding feast of the Lamb of God in that great day. (Rev. 19:7, 8.)

THE MOST COMFORTING PILLOW.

Flavil Hall.

Some one has said: "I have done my duty" is the most comforting pillow that ever gave peace and rest to a dying head." The Bible limits the duty of man to fearing God and keeping His commandments. Let us hear the conclusion of the whole matter: Fear

God and keep his commandments: for this is the whole duty of man." (Eccles. 12:13.) The reason assigned for this statement is as follows: "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Verse 14.) The thought presented is that if we do our whole duty to God, we will stand justified in the great judgment into which He will bring us. In the New Testament we are taught that in the judgment those who shall have done their duty will be welcomed to the eternal kingdom prepared for them from the beginning of the world; but that those who shall have neglected their duty will be sentenced to "eternal punishment" to the place "which is prepared for the devil and his angels." In this view of it we can see how it is that "I have done my duty" is the most comforting pillow on which the dying can recline, and how it gives peace and rest in that hour.

The people of God have been persecuted, ridiculed, tortured and slain for their faithfulness to Him; but they realize that all was well because they were doing their duty. This was true of Daniel when he gave himself to the den of lions before he would forsake his duty to God. Many Christians to-day in their spiritual sickness, would have said: "We will leave off

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the worship of God for thirty days, and then we will return to it." But Daniel was true to principle and to his God. He knew that should he leave off his duty for even one day he might be called into eternity and have to stand condemned before God, whom he knew he could safely serve and trust. Shadrach, Meshach and Abednego knew it was their duty to serve the living God alone, and they gave themselves to the "burning fiery furnace" before they would serve the gods of the king or worship the golden image he had made.

It is said that under the preaching of Brother E. A. Elam a girl was most deeply impressed with the importance of becoming a Christian and a member of the church of God, and so expressed herself in her home. Her father told her that if she did so he would whip her. She courageously went on and did her duty to God. Her father whipped her so cruelly that she was thrown into a violent fever, and it was seen that she must die. Her father went to her bed and asked her to tell her experience as a Christian. She answered: "My experience as a Christian has been short but sweet. Jesus Christ died for me and I am dying for him." Doing her duty comforted her and gave her "peace and rest."

The apostle Paul teaches that all who do their duty to God faithfully as Christians "shall suffer persecution." He stood "in jeopardy (danger of death for preaching Christ) every hour," "always bearing about in the body the dying of the Lord Jesus," and was "always delivered unto death for Jesus' sake." But he knew he was doing his duty and for this reason he could say: "I am filled with comfort, I am exceeding joyful in all our tribulation," and could approach the martyr's death with a shout of victory and of joy and gladness, as expressed in II. Tim. 4:6-8: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the right-

eous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Christians who uncompromisingly do their duty to God are ridiculed by the people of the world, and by religious people who are not loyal to God. This is the hardest persecution to bear that has been inflicted on the faithful children of God.

The writer heard Brother Kurfees relate the following incident in a sermon at the Nashville Bible School in 1912: There was once a girl whose father led her to the ballroom and to the dance. Her mother was a Christian, and tried to persuade her daughter accordingly, but the latter followed the instructions and examples of her father. But after a while the mother died. The daughter then considered the prayers, pleadings and tears of her mother. This led her to become a child of God. So the godly counsel of the mother was not lost. The girl began to worship with a small band of Christians who took the word of God alone for their guide and who wore the name of Christ—the name of Christian." They were despised and persecuted. Her former associates tried to turn her from her course, but could not. They then began to ridicule her. They asked her to go with them to some interesting gatherings on the Lord's day; but she told them that she must do her Christian duty—viz: meet with the Lord's people to worship God in his appointments. One of them said: "Let her go; you know she has to go down there so that little concern every Sunday; let her go." She replied: "No, I do not go down there because I have to go, but I go because I love to go."

How grand 'twould be if all Christians would, regardless of all opposition, do their whole duty to God in "always abounding in the work of the Lord" and in worshipping Him faithfully on the Lord's day from love to Him—the motive that prompted that girl.

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CONTRIBUTIONAL

GET THE BIBLE INTO THE BOY.

By President Wilbert W. White.
Bible Teacher's Training School,
New York.

I have noticed your article on "Religious Training for Children," in the number of May 8, by Walter Koenig, of Paterson, N. J. You will be interested, it seems to me, in learning about the experience of the North Avenue Presbyterian Church Day School in Atlanta, Ga. I am acquainted with that congregation, having visited it several times, and also with this experiment, having seen it recently and had it described to me on the spot. In short it is as follows:

They have grades first to eight, and also high school students. They began using the Primary Department rooms in the Sunday school, three years ago. They cleared \$150. They charged \$50 apiece tuition in the grades below the high school. They had only the third and fifth grades the first year. The second year they had 53 pupils, with the grades first third, fifth and seventh. They had three teachers and a physical instructor, and cleared \$250. The third year, which is the present year, they have 135 pupils. Six are in the high school at \$100 apiece, and they have 129 at \$50 each. They have six regular teachers, a physical director, and a French teacher. The whole school converses in French. They have paid \$2,000 on a \$4,000 house which they bought next to the church, in which they have put the school. They expect to pay the other \$2,000 soon.

They have no relation whatever to city schools, except that they seek to put up as good work as or better than the city schools do. They use the same curriculum as the city schools and same text-books, because this is an experiment and they want to make it possible for the children to go back to the

city schools, providing the parents are not willing they should continue with them. They are now, however, beginning to cut away from the curriculum and text-books of the city schools, because they feel that their experiment justifies the same and the parents are willing. They use different text-books to some extent and do not adhere strictly to the grading of the city schools. They are introducing more limits in the matter of the amount of work done, and are individualizing more than the city schools do. They are cutting out non-essentials, and putting in what they consider essentials. The one great essential *not* in the city schools is considered to be the Bible. Everything is arranged with reference to meeting the fourteen-unit plan of the Carnegie Foundation in reference to college degrees.

The management is from the Session of the Church, a committee of five men, being the board of trustees—three elders and two deacons, these five men being especially interested in

the development of the school and agreed to assume the financing of the same. The outstanding distinguishing features, as stated by one of the trustees to me as we inspected the school during May, 1912, are as follows: First, symmetrical development—physical, mental, moral, spiritual and social. They have play-grounds, and the children are interested in working up with the teachers entertainments of various sorts, etc. All of this is in the atmosphere of the church, and yet most healthy and full of the spirit of the normal child. They are proceeding on the basis of the increasing of Jesus "in wisdom and stature and in favor with God and man."

The second characteristic is the presence of small classes. Individual attention is given to students and individual instruction is given if necessary. They are allowed to advance as rapidly as possible. The bright ones are encouraged. Sloth is avoided.

The third characteristic is Bible study. This is very prominent and is given six days in the week. Much attention is given to the memorizing of Scripture. The ease with which children memorize is taken advantage of. Every teacher is an earnest Christian, and team work is studied.

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Following the conversation about the social work and the naturalness of the Bible work, my informant told me that in a camp where the boys were out together for several days, when prayer-meeting time came some one suggested that they were having prayer-meeting at home and that it would be the proper thing to have a meeting in camp. This they did, and each of the boys, from twelve to fifteen, quoted a passage of Scripture, and then they had a season of prayer. This came in a perfectly natural way.

The leaders are seeking to develop a normal Christian career, the normal Christian life in everyday affairs. There was large and very decided opposition to this move on the part of many at the start; but the leaders were not discouraged but ready for even violent opposition. Those who wanted to do the thing undertook to do it without involving expense to others, and they were permitted to do so. The way this came about was that one man was brought face to face with what his boy was not doing in the public school. He said: "I have a boy to raise, and I must get the Bible into him. He spoke especially of the capitalists, or the well-to-do men who had grown up from poverty themselves, and through either professional or business lines, had secured a reasonably good living. Their own children are in great danger. After a while these children are to come into possession of accumulations of wealth, which their fathers never had until they had themselves earned the same. The school should train the boy particularly as well as the girl, to be qualified for such responsibility, and in order to do so must get at it early. The boys and girls are being secularized in the common schools. It is necessary to keep in touch with religious work more than once a week in a normal life.

It is interesting to know that both Catholics and Jews are sending their children to this Presbyterian school. They have a waiting list.

May I say that I was very much interested in the following experience: I preached in this North Avenue Presbyterian Church one Sunday morning

in May, and I was told afterward that some of the children who attend this school were present. I referred to certain passages of Scripture, one portion being the first Psalm, part of which I quoted. These children remarked that they knew where some of the passages were which I quoted.—*Christian Herald.*



Chas. Neal

A TRUE MAN.

Charles L. Talley.

In preparing my discourse a few days ago, I came across a thought on the life of John the Baptist, that had never occurred to me before. The more I think about it, the more I am impressed with the beauty of it. It is grand—sublime, as I view it in contrast with the nature of men of modern times. Often my heart is caused almost to bleed when I behold the rivalry and jealousy on the part of the preachers, the ones who should set examples before the people. How often are we pained to see the spirit of "boss or bust" "rule or ruin," policy on the part of some of our would be leaders and lights. I have known those that have almost become patriarchs in the service of the Master, allow this spirit to rise up and become the means of destroying a life filled with good deeds and acts which should be crowned with

glory and honor; because, forsooth, a younger man had made his appearance and the attention of the people was directed towards him.

I am quite sure that no young man should covet to gather the fruits of a well spent life of one of these worthy characters that have born the burden and heat of the day. More of them should strive to be like Paul, "strive not to build on another's foundation; they should try and forge to the front and make places. But since these old persons must pass out, and their places must be filled, they should submit to the rule of God's laws, regulating the infirmities of age. Knowing these things, I rather think that it should be a pleasure on the part of this class, to look out and encourage some young man to take the work where they had left off, throwing the mantle of charity around him; giving to him at all times the hand of encouragement.

Long years ago there was a principle in vogue that "Old men for council, and young men for war." We rather think this would be a good rule in the settlement of the question in hand. We would not make the contention that old men are not to be heard, nor heeded. Paul in his advice to Titus, second chapter, would have us look to these as models, "temperate, grave, soberminded, faith, love and patience," and we abide his advice.

But there is a spirit of fault finding that often associates itself with those who have the weakness suggested at another point in this article.

Some old preachers seem to think that because they have been instrumental in building up the cause at a certain point, that they are entitled to an honor other than that they are to get because they are servants of heaven's king who will reward faithfully all of his subjects at the proper time and place. This is lamentable. This leads us up to the thing we started out to say. Once there was a most popular and influential preacher, his wonderful life, eloquence, and magnetic power were such that there went out to him, "Jerusalem, all Judea, and the region round about the Jordan." Even the

mighty and influential scribes and Pharisees; they were all being baptized of him in the river Jordan. The whole country was afire with the praises of him.

And there was another that appeared on the scene, "another preacher," one that could work miracles and add to his glory, thus detracting from the glory of the other. Were they rivals? We will let the former answer the question. Some of his disciples came and said: "Rabbi he that was with thee beyond the Jordan is teaching and all men are turning to him." What did he do? Did he form a great charge against him, and say that this must be stopped: for I will lose all of my glory and honor? No. He did the superhuman act (the object of this article); hear his words "He must increase, I must decrease." "He that cometh after me, is preferred before me." "But the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled." How different from some of our modern preachers. Would it not be a real good suggestion, to sit down and have a real conversation with our own selves some time? As Paul would say "Try your own selves, whether ye be in the faith; prove your own selves" (II. Cor. 13:5). "Watch ye, stand fast in the faith, quit ye like men, be strong" (I. Cor. 16:13).

It is true that Paul and Peter had their differences. See Gal. 2:1-9. But when this was over they gave one another the right hand of fellowship, See verse 9. They did not hold any malice against each other. Years after this, while Peter was writing his Epistles he could refer to Paul as "our be-

loved brother Paul" (II. Pet. 3:15). Oh! how we should all strive to present the church as a glorious church: not having spot or wrinkle at the appearing of the Son of God when He comes. "And grieve not the Holy Spirit of God, in whom ye are sealed unto the day of redemption. Let all

bitterness, and wrath, and anger, and clamor and railing be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4:30-32.)
—Montgomery, Ala.

CHURCHES AT WORK

BIBLE SCHOOL.

Augustus Shanks.

S. S. Lesson for August 4.

The Worth of the Kingdom.
Matt. 13:44-53. G. T. Matt. 6:33.

INTRODUCTION.

We would caution the reader against making parables of Jesus sources of doctrines. They are likenesses, comparisons of things, rather than the things themselves. Beware of that teacher that draws a teaching from a parable that is not clearly taught elsewhere in the scriptures.

EXPOSITION.

44. The kingdom of heaven is like unto treasure, treasure that is hidden, treasure that is found, treasure that causes the finder joy and for which, he gives up all he possesses to obtain. Such appreciation of the worth of the kingdom does not characterize every finder but only those who recognize its value. The joy in its discovery, and the sacrifices made to obtain, are always in the proportion to one's ability to appraise it. Could our worldly church members once get their eyes opened to see the worth of the kingdom of which they are members, the work of the church would go forward by leaps and bounds. Offerings, not collections. Giving would then be seen to be what it really is—a "grace" (II. Cor. 8:7). Since then, one's sacrifices for the kingdom are in propor-

tion to one's conception of it, preachers should strive to impress their hearers with the infinite worth of the kingdom. Such teaching will insure free, spontaneous, wholehearted gifts and service.

45. This parable illustrates the same great truths of the former parable with this difference: here the finder is represented as seeking a certain object; in the former, the finding seems accidental. The finding of treasure in a field would naturally occur in the act of cultivating and the joy would be that of surprise. The finding of a pearl that has been sought for would bring the joy of achievement. We have examples in the scriptures of both the accidental discovery of the kingdom and of definite searching for it. The call of Matthew (Matt. 9:9), is an example of the former, the conversion of the eunuch (Acts 8:26-39), of the latter. That Matthew rejoiced at his find is evidenced by his giving up all to follow Jesus (Matt. 19:27-29). Of the eunuch it is expressly stated that, "he went on his way rejoicing" (Acts 8:39).

47-50. Here the scene shifts from the glad aspect of the kingdom to the sad. This is a picture that should cause diligent heart searching. It should stir up all Christians to missionary zeal. Can we look upon this picture of the fate of the unsaved and be indifferent toward them? Indifference, on the part of Christians, toward the unsaved, is a sure sign of spiritual decay; and if decayed, they will certainly be among the number that are "cast away." Jesus calls the place of future punishment "the fur-

LOADED BOMBSHELLS FOR HARDSHELLS.

is an excellent 64 page tract.
It is a reply to over 300 questions
asked by the
Primitive Baptist.

Price 15 cents Prepaid

W. H. Sandy Dennis, Miss.

Christian Word and Work

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

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ATLANTA OFFICE
81 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.

A PLEA FOR THE PULPIT.

D. L. Watson.

We are not speaking disparagingly of the work of any of our preachers. We are calling for more preachers. We are not not speaking disparagingly of our schools, when we say that they are not prepared to give a satisfactory course to any young man who desires to become a preacher. They do not claim to be such schools. They only claim to give a business education mingled with the Bible. We are pleading for a school which believes that preaching the gospel is an honorable profession, and will so arrange its curriculum that it can thoroughly prepare young men for their life's work. We are pleading for a school that will make the Bible and its correlated sub-

jects the basis of its teaching, while all its other branches will be so intermingled, that when combined, will make a well rounded minister of the gospel.

Added to the basic principles of a minister's education should be a knowledge of how to do mission work, how to build and maintain churches in the city and in the country, how to care for the poor and the sick; in short how to do all the work that God has ordained the church should do.

The education of the minister should be as complete and thorough in his work when he leaves school as is the book-keeper or stenographer when he enters the office or the counting room, or that of the physician when he has taken his degree and served his apprenticeship at the bedside of the sick in some hospital.

The above standard is not too high. We say that the business firm should not be left in the hands of an unqualified accountant. We say that the treatment of the sick should be placed only in the hands of thoroughly qualified physicians. *You heartily endorse both propositions.* But when we say that the saving of a soul is a thousand fold more important than the accounts of a firm or the sick of a community and should be intrusted in the hands of men who have been educated and trained for the "ministry of the word" you at once hold up your hands in "holy horror" at such an idea. What is the difference? Mainly this, we have an idea, sustained by centuries of tradition, that religion is something to be worn like Sunday clothes and that the work of the church and the minister is limited to pulpitering. No wonder then that the church is failing and that the life of a minister is an undesirable one.

The duties of the church.

We have placed the qualifications of the minister on a high plane. We have intimated how these qualifications are to be obtained. We have argued that his vocation is as pleasant and remunerative as other trades and professions. But, there is a duty which the church must perform. If the work of the church demands a man of such sterling ability and qualifica-

tions then the church must do its part in the maintenance of the work. The finances of the church should be strictly guarded as if it were a business concern. Continuous systematic giving into the church treasury on the part of every one will easily meet the demands of the church in the administration of its affairs. The deacons should keep this matter before the church at all times. The church should know how much money is received and what has been done with it.

If the preacher labors continuously with a congregation he should know how much he is to receive every month. If he only holds an annual protracted meeting he should know how much he is to receive before he comes. This method will demand a pledge system and the keeping of accounts. It will demand that much teaching be done on the subject of giving. There are no doubt those who will object to the above method of finances, preferring that no pledges be given and that there be no system of business. To them we reply, that God's house is one of system and order.

The church should be on the lookout for available material for the ministry. The plastic mind of the child can easily be moulded before it is ten years old. Bring a child up in the way it should go and he will not depart from it when he is old.

BOOKS YOU NEED.

- Seventy Years in Dixie..... \$1.50
- Larimore and His Boys..... 1.00
- Larimore's Letters and Sermons, Vols. I, II, III, each 1.50

BOOKS SENT AS PER ABOVE PREPAID

CHRISTIAN WORD & WORK

906 Julia St. NEW ORLEANS, LA.

When a congregation has a boy who would like to devote his life to the ministry of the word he should be taught, encouraged and when necessary helped with his education until he is thoroughly competent to administer the word.

We appreciate the fact that our schools are handicapped for lack of means, but they should as speedily as possible improve that part of their curriculum which pertains to the education of the preacher.

People are getting a better vision of God and the work He intends for His church to do. The day is brightening. Let us prepare for the work God has given us to do.

ESSENTIAL.

C. F. Ladd.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

Here is not only a condition of discipleship, but a real need that must be met to make that discipleship effective. There is too little study of the word of God among professed Christians. The result is seen in the low standard of the religious life to be found on every hand. The divine element is sadly lacking.

The road to Bible Christianity lies through earnest Bible study, and its practical application—Bible living. Both the theory and practice of Christianity are needed to make strong, healthy, normal Christians. We cannot expect to grow in grace while habitually neglecting the means of growth which Grace has provided.

"AS YE GO, PREACH."

"Therefore they that were scattered abroad went every where preaching the word."—Acts 8:4.

Scattered disciples should mean the spread of gospel truth.

It is the great business of every Christian, everywhere, to hold forth the word of life. The command to "Preach the Word," rests with equal responsibility upon both pulpit and pew. The New Testament nowhere recognizes such distinctions as clergy and laity. "One is your Master, even

Christ; and all ye are brethren."

The isolated disciple who hides his light because he stands alone in his community, is false to his Master, and a robber of those with whom he has to do. Having the gospel makes us debtors to those who have it not, and we withhold it at our peril.

THINGS CURRENT

A PERSONAL NOTICE.

We are publishing below the names of those who have entered our subscription contest. Others have inquired, and others will no doubt enter the contest which will run until December the first. Candidates may enter at any time. We are anxious to create a general interest in the contest because the good we may do with Word and Work is limited to the number of readers we have.

Our prizes are very valuable, besides our combination offer is extremely liberal. Any active agent should be able to place these papers in every home in the community. The papers are all standard. We heartily commend them as reading matter for any homes.

In renewing your subscription name the candidates to whom you give your points.

ALABAMA.

Miss Bertha Jones, Hollins, Annie Ruth Butts, Greenville.

INDIANA.

Paul A. Brown, Roachdale R 3.

MISSISSIPPI.

Belle Moreland, Hazeldell.

TEXAS.

Miss Jessie Andrews, 908 Montgomery St., Sherman.

Joe A. Spence, Sabinal.

We are waiting to hear from a number of others that have been nominated. Hope to have them in our next issue.

W. J. Johnson is in a meeting near Independence, La.

Four of the finest papers in the world. All for \$1.00 for one year.

Bro. Stanford Chambers will be in a meeting at Ellis, La., Aug. 11th.

Renew your subscription TO-DAY on our wonderful combination offer. Tell it!

J. W. Dunn has recently held a good meeting at Yorkville, Tenn., and is now at Neboville.

The Farley-Austin discussion begins in this issue and will run for eight weeks. Tell it.

Bro. Jorgenson's first page articles are bringing out many complimentary letters.

You have news enough in this issue to keep your tongues going until your jaws are tired. Tell it!

Bro. T. M. Darnall writes that a good meeting is in progress at Corinth, Miss., with Bynum Black in the lead. Two have come to Christ so far.

Montgomery, Ala., July 20, 1912. Had fine services and House full at Oak Park church of Christ. Bro. Talley is in a meeting at Greenville.

By mere accident we got a wonderful magazine offer. We are giving our readers and their friends the advantage of it. You may do the rest.

One good preacher wants 1000 copies of Word and Work to distribute in a city where he will hold a mission meeting. Tell it.

We learn with regret that T. Q. Martin is "under the weather" hardly able to be out of his bed. We pray for his restoration to health and to service.

Bro. S. H. Hall will begin a mission meeting at Homer, La., Aug. 18th. This meeting is a result of Bro. Hall's meeting at Haynesville during the spring.

Our back page offer can not be duplicated by any paper published. Tell your neighbors about it. All will subscribe.

Applicants may enter our subscription contest at any time. Our prizes and combination offer will make the work easy.

Read our back page offer. We may not be able to hold this extremely liberal offer very long. We therefore reserve the right to withdraw it at any time. Tell it!

"Get the Bible into the Boy" an article copied from the Christian Herald shows that others are beginning to see the evils of an education from which the Bible is eliminated. Tell it.

Clebarro College of Cleburne, Tex., has engaged Dean B. W. Miller of Thorp Springs and will offer an eight weeks teacher's course beginning Sept. 10th. Write for catalogue.

The Lord is blessing our labor in these parts. In the last three weeks I have baptized thirty—twenty-one at Anson and nine in Thornton, Texas. As an under current things are coming our way.

T. E. Milholland.

J. W. Dunn lately established a new congregation of near 50 members at Humboldt, Tenn. Has four more mission meetings yet this year to hold and

is helping three churches to build houses. How is that for one man?

The only fault with Word and Work is that I can't have one to read every night. I could talk to you half the night telling you of the good you all have already done.

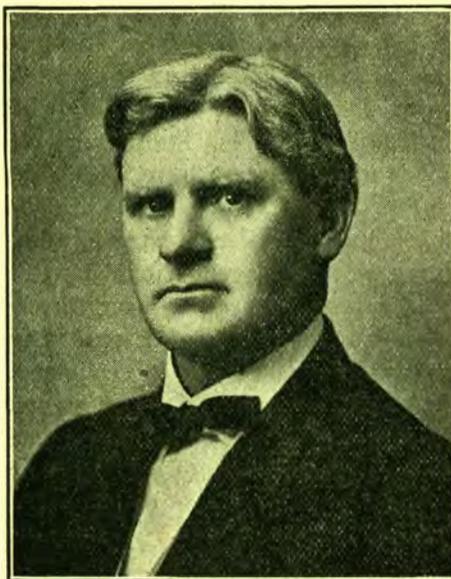
Hosston, La.

D. F. Loyd.

All of our preachers should have a supply of sample copies to distribute in their meetings.

Give us your Postoffice address the previous week to your meetings and we will keep you supplied.

Bro. Claud F. Witty of Marshalltown, Iowa, will begin work at an early date, with the Plum Street



G. Dallas Smith

church, Detroit, Michigan. He writes:

"I have always admired your splendid work in New Orleans and wish you the greatest possible success. Later, I will try and send you some manuscript."

The supreme court of the state of Illinois has decided that reading the Bible and singing religious hymns in the Public Schools of that state is unconstitutional. Tell it!

Whitney, Texas, July, 22, 1912.

I closed here last night with good interest, but no additions. I will begin

in eight miles of here to-night, in the country.

My meeting at Patrick's chapel, near Waxahatchie, before this one, resulted in four baptisms. Success to you in the Lord's work in New Orleans.

J. B. Nelson.

I am certainly glad you are succeeding so nicely with your work in New Orleans. I have watched it eagerly from the beginning. I am sure you will succeed by Oct. 1st. The brethren will not fail to raise so small a balance. I sent you a card for \$10.00. Am going to try to get some others for you.

Jessie P. Sewell.

Bro. G. S. Medford, of Haskell, Texas, reports the work in excellent condition in that congregation. They recently had a debate with the Holiness people represented by Mr. H. Medows, Bro. P. Mansfield represented the disciples and did his work well.

The usual subjects were discussed.

The meeting at Center Point, Arkansas is in the second week; three services a day, 11 a. m., 4 p. m. and 8:15 p. m.. The meetings are well attended and the attention and interest is good. John E. Dunn is doing the preaching Bro. Dunn is to be in the vicinity of Center Point, Ark. six weeks preaching day and night.

A MUSICAL INSTITUTE.

Brother W. J. Gorrell of Sardis, Ohio is to conduct a vocal institute at Marietta, Ohio beginning August 5, and continuing till August 17. The rudiments of music are to be thoroughly taught, together with harmony and composition. Brother Gorrell proposes to give any young man his tuition whom a church will send and whose railway fare and board bill they will pay. This is a very important proposition. Bro. Gorrell is an able teacher, and one of the greatest needs of the church of Christ is the development of competent song leaders among them. It would be well for churches in the territory of Word and

Work to arrange with Brother Gorrell to conduct institutes with them. Hundreds of songs with gospel-filled truth and sweet, soul-stirring melody are not sung much by disciples because they do not read music well enough to learn them. May the disciples wake up to their duties and privileges.—Flavil Hall.

Holland, Ga. July 22, 1912.

Our orphanage is rearing its head heavenward. We look up and take courage. A few young men in destitute circumstances, desiring to gain a good start toward an education, may write us and we will make it possible for them to start. Friends may write us relative to any homeless and friendless children, as we hope soon to be able to care for them.

E. W. Moon.

Holland, Ga. July 18, 1912.

We crave to gratefully acknowledge the following contributions to Emmersoon Bible School and Orphans' Home, Holland, Ga.

TENNESSEE: through Bro. J. G. Malphurs, \$55.00 through W. C. Hall, \$11.90, Crisman Hardware Co., twelve kegs of nails, sister Johns and her Sunday School Class, \$3.00, through Miss Margaret Jones, \$3.15, W. H. Featherstone, \$20.00, J. T. Anderson, \$5.00, Mrs. Kate Dunn, \$1.00, E. P. Smith \$5.00, Frank Sutton, \$5.00, Mrs. Northcut, \$1.00, Cowert Street Church of Christ, Chattanooga, \$10.00 Thos. West, \$1.00, W. C. Hall, 1 quilt, Mrs. Flavil Hall 1 quilt, Grandma Meers 1 quilt, J. G. Malphurs 1 pillow.

GEORGIA: Through Sister M. H. McRae \$3.00, quilt and box clothing for a needy Orphan boy. From many friends in and near Dasher, Ga., through Inez Moon, \$33.25, J. G. King, \$1.10, Mr. Hully, 10c. Mr. Shields, \$1.00, Mrs. T. J. Foster, \$5.00, Bro. Wilbanks, \$2.00, J. C. O'Dell \$6.00, Mr. Lyons, 50c. J. M. Toles, 25c, Bro. Alexander \$4.00 through Flavil Hall from friends near Lafayette \$9.50, Church Ahira, \$25.00 Sister Curbow \$2.50 and 6 cans of fruit. Bro. Hammond \$10.00, Fletcher Hall \$5.00, church at Trion,

\$5.00, through R. A. Kerraker, \$4.50 Bro. John Murphy, \$6.60, E. L. Worsham, \$2.00, Mrs. E. Smith 1 quilt.

MISCELLANEOUS: G. C. Curry, Ala. \$1.00; Oliver Davis, Ala. \$1.00; Miss A. Duncon, Tex. 20c; Sister Rudder, Ala., \$1.00; By Leader-Way, \$12.00; Bro. Drummond, Ohio \$6.00; through Bro. Drummond, \$9.25, W. J. Camp and wife, Ala., \$10.00; Sister Wages Mo., \$10.00; Bro. Johnson, La., \$1.00; Sister E. Wilson, Ala. \$1.00.

A number of good sisters have promised quilts, sheets, pillow cases, etc. The sisters at Dickson, Tenn, have agreed to raise funds to furnish one room. We have named this room, Dickson. Hope many will take this needed interest.

We thank our Father from whom all blessings flow, for the great interest that is being manifested in this good work by word and deed. The "God bless the effort," found in so many letters from true Christian hearts is inspiring, and gives us strength as we struggle for the completion of this home. May its friends grow as the days go by.

Mrs. E. W. Moon.

(We have watched with much interest the growth and development of this school. They are doing their work well and standing by the Book. We trust that our readers will remember this work with their contributions.—Ed.)

BIBLE SCHOOL

Continued from page 7

nace of fire." In these modern times we hear it said that "Hell is a state—not a place." How comforting! If we could grant that it is a state be it remembered that it is a state of "weeping and the gnashing of teeth."

51. The explanations given of the other parables gave them insight into these. The learning of one part of Christ's teaching throws light on other parts. In this fact lies an incentive to Bible study.

52. Here the instructions concerning the kingdom are represented as treasure. All the word of God is that. The psalmist cried, "I rejoice at thy word, as one that findeth great spoil" (Psa. 119: 162). The scribe instructed in the kingdom is able to bring forth the old truths from the Old Testament and the new truths taught by Jesus Christ.

SPECIAL POINTS.

The poorest man within God's kingdom can have more joy than the richest man without.

The joy and sacrifices of the saints in the kingdom gauges their appreciation of its value.

The finding of the kingdom is attended with joy; the losing of it, with weeping.

QUESTIONS.

How much is the kingdom worth to you?

Has it cost you any sacrifice?

What would you take in exchange for it?

Are you seeking it first?

Is the fate of the lost a matter of concern to you?

WRITE FOR

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

A. G. FREED, President.

HELP NEW ORLEANS.

GOOD WORDS.

"Will help again."

W. J. Johnson.

"We shall continue to hope, pray and talk for N. O."

J. W. Dunn.

"Am with you till the debt is wiped out."

T. Q. Martin.

"Will do all I can. Will phone, write letters and speak to all I can see. I am so glad the good brother extended the time. Surely we can make it this time."

(Miss) Ella Loving.

"My earnest prayers are for your success."

F. W. Smih.

"The little band at Ellis, (La.) will pledge \$26.00 more on your new proposition. I think we can even make it still more by Oct. 1. Surely the entire amount can be raised this time."

W. S. Robertson.

"How good brethren who are blessed with this world's goods can read of a poor sister in Christ washing for money to help secure the \$5000 pledge and save that splendid building in N. O. and not give more themselves I can not see."

Thos. E. Milholland.

BELIEVE IN HOME MISSION WORK IF OTHERS WILL DO IT.

H. W. Jones.

There are so many who should help New Orleans but their faith is too weak to reach that far from home. They want to see just what their money goes into. They will spend dollars on the flesh and cents on the Lord's work. Too many dime Christians.

Prior to July 1st. I wrote Brother Chambers I would give or raise \$50.00 on the debt. I tried to get others to help but failed. The last of June I sent my \$50.00. Oak Valley Church where I preached June 30th gave me

nearly \$3.00 which I put in on that.

NOW

I am ready to pay \$50.00 more if others who can will join me AT ONCE in covering the balance needed to save the \$5000. Now, let's do this RIGHT AWAY. It means the saving of two months' interest to send in the amount in cash or pledges right away.

Brethren here will pay all of my \$50.00 pledge but \$47.00 as three have promised help. Will publish later.

Brethren, READ! THINK! ACT! NOW!

"Find enclosed \$6.00. We hope enough may be raised to pay off the debt and free the church. May the Lord bless you."

T. M. Darnall.

"Now brethren, we have had our eyes opened to the needs of New Orleans. I wonder if any brother would be willing to look on and see that work fall through for the lack of the small sum of \$2,000! (\$1,650 now, —S. C.)

"Brethren, that would be slander on Christ in New Orleans and throughout the whole country!"

J. G. Malphurs.

Further Acknowledgements with gratitude and Thanksgiving.

June 25 to 27—	
Church, Rule, Tex	\$ 5.15
B. F. Spain, Tex.	1.00
Jno. Guiles, Tex.	1.00
Ch. Tullahoma, Tenn.	7.95
W. J. Hogg, Ga.	1.00
Ch. Macon, Tenn.	25.00
Ch. Palestine, Ark.	20.00
Florence Gregory, Ala.	1.00
Mrs. J. W. Caldwell, Ga.	1.00
Christian Chapel, Ala.	3.50
Per G. T. Kay.	
G. W. Pierce, et. al. Tenn.	6.75
Individuals, Paris, Tex. per Lee Garrett	4.00
Ch. Stevenson, Ala.	6.75
Pickens Phillips, Ala.	1.00
A. F. Anthony, Ala.	1.00
Ch. Cleveland, Ala.	1.00
W. A. Davis, Okla.	5.00
Ch. Pulaski, Tenn.	10.00
Ch. Midway, Tex.	10.00
D. H. Williams, Tex.	1.00
Peter Sellers and wife, Tex.	1.00
Ch. Groveton, Tex.	10.00
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Henry T. King, Tenn.	1.00
T. M. Lawson, Tenn.	1.00
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Mrs. Peters & daughter, Mo.	2.00
Ch. Rocky Springs, Ala.	10.00
Ch. Iron City, Tenn.	3.00
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A Sister, Ala.	1.00
Whit Sparks Fla.50
R. A. Kerr, Ark.	1.00
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Ch. New Middleton, Tenn.	12.00
H. F. Payne, Tex.	10.00
Ch. Dixon Springs, Tenn.	10.00
Per J. D. Allen.	
Ch. Ostella, Tenn.	10.00
W. E. Gillen, Tenn.	5.00
Alice Buffington, Miss.50
J. O. Nichols, Tenn.75
C. S. Austin, Tenn.25
Ch. Sparta, Tenn.	50.00
Ch. Aikin, Ill.	7.50
per W. H. Sandy.	
Ch. Pilot Point, Tex.	10.00
Ch. Jacksonville, Fla.	20.14
Per R. E. Wright.	
L. G. Wamble, Ark.	1.00
Two Sisters, Tenn.	2.00
E. M. Parks and wife, Miss.	2.00
Ch. Oneco, Fla.	2.00
C. H. Hall, Fla.	1.00
Mrs. C. H. Hall, Fla.25
A Sister, Fla.	1.00
Thad. Thompson, Fla.25
J. A. Childers, Fla.25
Above Six per C. H. Hall.	
Win. Cobb, Iowa,	10.00
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Ch. Looxahama, Miss.	30.50
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Ch. Portland, Tenn.	14.05
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Above two per J. M. Luck.	
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Ch. Liberty, Ala.	5.00
W. H. Neal, Tenn.	2.50
Mrs. Ed. Maples, Ala.50
Miss Kate Gewin, Ala.	1.00
Miss Sallie Gewin, Ala.	1.00
Miss M. A. Gewin, Ala.50
Mrs. M. Trotman, Ala.	1.00
Thos. Gewin sender of above five ..	1.00
W. Claude Hall, Ky.	1.00
P. O. Smith, Ga.	1.00
above per W. C. H.	
C. D. Crouch, Tex.	1.00
Chas. Holder and wife, Ala.	25.00
Ch. Bridgeport, Ala per Chas. Holder	25.00
J. W. Faught and son, Tex.	5.00
Drs. Allen and Allen, Tex.	5.00
L. G. Park, Okla.25
Ch. Kaufman, Tex.	2.50
Per R. R. Stirman.	
Jno. R. Clendemel, Ind,	2.00
David and L. Barry, Tenn,	2.00
J. C. Comer, Ala.	1.00
Mrs. J. C. Comer, Ala.	1.00
Mrs. S. J. Starr, Ala.	1.00

Miss Lula Merridith who sent above three	1.00
Edward Carter, Tenn.	1.00
T. Marson, Tenn.	1.00
A Brother, Tenn.	1.00
A Brother, Tenn.	1.00
A Sister, Tenn.	2.00
W. J. Hall who sent above five	3.00
Individuals, Largo, Fla. through J. E. Dunn,	5.50
D. L. Lindsay, Ky,	5.00
A. Ellmore and wife, Ind.	2.00
J. B. George, Tex.	5.00
J. T. Dougan, O through D. C. Janes	5.00
Antioch Ch. per J. T. Brown, Tenn.	10.00
Ch. Highland Home, Ala.	50.00
Mrs. D. B. Pate and Sister, La. . .	10.00
Ch. Evant, Tex.	15.00
Dr. W. H. Walker, Tex.	1.00

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Again we say from our hearts we thank you.—Phil. 4:19

Affectionately,
Stanford Chambers, 1218-6th Street.

with or without gospel, sword, fire or water, then the proposition stands.

Regeneration is a divine work too important to be placed in the hands of a proxy. It would be folly to leave it to the sinner, for his heart is desperately wicked, and FULLY set to do evil. He will not seek after God, for he desires not a knowledge of His ways. Sinners are alienated from God by such a blindness of heart that, without the light of the Spirit, they can not see their own danger. Heart perception is necessary to an understanding of the gospel. Jesus spoke in parables, that impenitent sinners might bear and not understand. The carnal mind is not subject to the law of God, neither can sinners be reached with enticing words of man's wisdom, however eloquent and logical. Effective preaching is in demonstration of the Spirit and of power, rendering the heart perceptible to the truth to which it may then attend. There is therefore a divine work in the heart even BEFORE sinners truly hear.

This is wrought by the Spirit, for the Father and Son would hardly be present in the unregenerated heart. But the Spirit is, for David writes, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there." This teaches that the immensity of space is Spirit filled. Solomon concurs in, "Behold

DENOMINATIONAL FORUM

FARLEY-AUSTIN DISCUSSION.

PROPOSITION: — The Scriptures teach that the Holy Spirit comes in actual personal contact with the sinner's heart in regeneration.

First Affirmative—W. A. Farley.

In opening this discussion with Dr. Austin, I frankly admit that I recognize in him a champion of his people, and realize that I shall have much to do to meet him successfully. He assures me that he will not be a party to an unclean discussion, and I am glad to investigate this subject with him from a Bible standpoint. My argument is not new, however. Much of it is taken from Eld. F. F. Moore's recent discussion of this subject, to whom I tender my grateful acknowledgements.

This proposition is stated simply enough to be understood by all readers; but, to avoid possible misunderstanding, definitions of the principal terms are here given: Scriptures mean the Old and the New Testament. Teach is to give evidence or testimony. Holy Spirit is the third person of the Holy Trinity. Himself emphasizes the Spirit. Actual means real. Personal pertains to the individuality of the Spirit as opposed to a proxy or substitute. Contact is touch. Sinner's heart is the seat of the affections of the unsaved. Regeneration is the new birth. It is a death to sin and life unto righteousness.

The Trinity perhaps needs further

explanation, especially the names applied to the Spirit. God is the Holy Trinity composed of Father, Son and Holy Spirit. Hebrew scholars think it has a plural signification, though it frequently refers to the Father alone to the Son, or to the Holy Spirit. Lord is sometimes thus used; and our proposition concerns only the Spirit by whatever name He is called.

The only question before us, therefore, is the actual, personal presence of the Holy Spirit in regeneration. With the exception of His contact on the hearts of sinners, we are not concerned with whether two or three conditions are necessary, or whether one or one-hundred means are used. To be plain, if the gospel, or anything else, is used in the absence of the Spirit, then the proposition falls; but if I show the presence of the Holy Spirit,

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the heavens can not contain thee." If these texts do not prove the Spirit's omnipresence, language has no force. If omnipresent, He is in the sinner's heart, though of course not as a comforter, but present nevertheless, searching ALL hearts (1. Ch. 28:9) for evil imaginations which are sin. Please tell us how you can search a place from which you are absent. Would you go into a house to search it? If you were already within, would you go out to make the search?

The Spirit reproves the *world* of sin, not just that part which has the gospel. He does not stop with mere reproof, but strives long and earnestly to lead sinners to the new life in Christ. Pardoning power belongs to the Father, cleansing, to the Son and the access to them is by the Spirit. This is the only way of approach. See Eph. 2:18.

Just how long the Spirit strives, I do not know. Some always resist Him (Acts 7:51), while others accept His invitation to come. The very fact that the Spirit strives with all men and that some resist Him, is abundant evidence of His contact with them. The further fact that sin against the Spirit is unpardonable, proves that not all the power is vested in the gospel, for such sinners can hear exactly as other impenitent, thus affording some hope for their salvation. But the Spirit having ceased to strive with them, their hearts can not be opened to attend to the things which are spoken. This is the class of sinners hardened by the Lord.

This argument harmonizes with Christ's injunction to "walk while ye have the light, lest darkness come upon you." The gospel is not removed, but the Spirit no longer pleads "come." This pleading lends power to the gospel; hence Jesus said, "The words I speak are spirit." This meant that his words are animated by the Spirit, for does not the Spirit give life? And they are still animated by the Spirit. Though Jesus is absent in the flesh, he may be present in Spirit (Col. 2:5), for he speaks of standing, knocking at the door, while sitting with the Father in his throne.

Evidently it is the Spirit's knocking, which beautifully harmonizes with

this canto: "My beloved put in his hand by the hole of the door, and my heart was moved." This hand is the Spirit (Ez. 8:3). Here is the Bible picture of the Spirit knocking at the door, entering, and changing the heart. This agrees with, "I will put my Spirit in you, and *you shall live.*" This new life is regeneration. How does it come? The Spirit enters the heart and it lives. The Reprover now becomes the Comforter.

This is nothing less than Spiritual birth. "That which is born of the Spirit is spirit." John 3:6. That which is material comes in personal contact with the new-born material. The Spirit must come in like contact with the new-born spirit. Spiritual birth is no more by proxy than is material birth. "Born of the Spirit."—*Is it not miraculous?*

Spiritual contact is shown by omnipresence, search, reproof, striving, opening the heart, and birth. This should convince all who have no preconceived ideas. These Paul would silence by this statement: "Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but *with the Spirit of the living God*, not in tables of stone, but in fleshly tables of the heart." The Holy Spirit was the ink; their hearts were the tablets. I ask Dr. Austin if his ink comes in contact with his paper as he writes. If I should answer "no," he would rightly consider me either ignorant or untruthful; for, just as ink comes in touch with paper, just so the Spirit comes in contact with the heart. Here is the proposition. Nothing can be plainer.

Paul continues this figure, saying that he and others had been made able ministers of the New Testament, not of the letter, but of the Spirit. Here he acknowledges the Spirit's power to animate his preaching by opening sinner's hearts to a reception of the truth. The same power prevails yet. Has not every minister observed that some sermons, though faultless in logic, fail to receive expected response? Hearts must be opened to a Spiritual discernment of what is otherwise foolishness to them, that hearing may not be with-

out understanding. Hence Jesus said that no man could come to him except it were given him by the Father. The Father's invitation to come is carried to the sinner's heart by the Spirit who enables him to hear, repent, and believe. Hence salvation is said to be of the Lord.

To come, to repent, and to believe are divine gifts, and Paul argues that they are Spiritual. He furthermore told the Corinthians that they were baptized into one body by the Spirit. What? "Baptized by the Spirit?" Yes. Now if contact is necessary to baptism administered by man, why not also in Spiritual baptism? Dr. Austin will doubtless tell us in his first negative.

First Negative—C. S. Austin.

I assure the readers that I am pleased to examine this subject with Mr. Farley. I also appreciate his estimation of my ability as a debater. However, I would say for the information of all who may read this discussion, that I am only a beginner, this being the second discussion that I have had. I heartily join my opponent in saying that we mean for this to be a clean debate. It is to be a battle of principles and not of men. It matters little what the world may think of the ability of either of us, but these issues are vital. I like the tone of my opponent's first speech; and I hope that this same good humor and fair candid demeanor will be noticeable in the writings of both of us until the close.

His definition of terms, in the main, is good. I wish to call attention to the fact that the Holy Spirit is a person. He is as much a person as God or Christ. God, Christ, and the Spirit are one in some senses, but never one in person. Remember this. I do not agree that "regeneration is the new birth." To generate means to beget; so re-generation means a re-begetting. To be strictly accurate there must be two operations before there is a child of God. There must be a begetting and there must be a birth. It is true that the same word is translated IS BORN sometimes and IS BEGOTTEN at other times. But this does not mean that they are the same process. We must determine which must be used by the context.

I wish also to go a little more into the details on the definition of the word PERSONAL. If a thing is done IN PERSON, this eliminates all agents and representatives. To illustrate this: The Secretary of State wishes to transact some diplomatic business with the King of England. He does not do this PERSONALLY, but through a representative. The American Minister is the agent through whom our Secretary of State influences the King of England. Paul says "we are ambassadors for Christ" that is, Christ did his work through the apostles after he gave the last commission to them. I submit these illustrations to show that many things can be done by a person and yet not be done in person. The only other objection that I have to his definitions is that the heart is more than "the seat of affections." It is this, together with the seat of intellect and will.

He says "There is therefore a divine work in the heart even before sinners truly hear." This is one thing I deny and demand the proof. Can you find a case that is so stated in God's book? Hear Paul on this. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. 10:13-15. This is God's order. The goodness of God is revealed to man through the word and not in some mysterious way. He makes a few statements concerning the depravity of man. This is not the point. Suppose I should concede that all men are wholly depraved before they are regenerated (a thing I am by no means ready to do), would this prove the proposition? Of course regeneration is a divine work, and the Holy Spirit must operate on the heart of the sinner, but this does not prove personal contact. He says that the Father and the Son would hardly be present in the unregenerated heart. He is right in this,

and Jesus says that the world (unregenerated persons) cannot receive the Spirit. See Jno. 14:17.

He quotes Psa. 139:7, to prove the omnipresence of the Spirit. Take your book and read this passage. Do you find anything concerning the Holy Spirit in it? I must confess that I cannot. Read especially the 17th verse and you will see that David is speaking of God and not the Holy Spirit. He also gives us part of 1 Kings 8:27. Here is the quotation: "But will GOD indeed dwell on the earth? behold the heaven and the heaven of heavens cannot contain thee; how much less the house that I have builded." Do you see any Holy Spirit in this? I am afraid that our opponent's proposition will not be established by these scriptures concerning THE OMNIPRESENCE OF GOD.

He mentions the fact that the Spirit reproves the world. Will he tell us how he does this? I wonder how Eld. Farley would proceed to administer reproof without words. But he says the Spirit strives. Good. But does this mean PERSONAL CONTACT? I am striving with Eld. Farley over this proposition, but we have never yet come in personal contact. Let him show that the Spirit strives independent of the gospel. The Spirit searches. Our friend gets the idea that to search a place the place must be entered. A pilot can search the deep hidden recesses of the haven where he intends to cast anchor while he is far out at sea. The great search-light of the Spirit is turned on the heart and the innermost thoughts are revealed. The word is the search-light of the Spirit. The word is a discernor of the thoughts and intents of the heart. See Heb. 4:12. He says some resist the Spirit. This is Bible: but does it prove personal contact? When a man resists the gospel, which is the word of the Spirit, does he not resist the Spirit?

He makes the usual argument with reference to the birth of the Spirit. He reasons that because personal contact is necessary in a physical birth that personal contact is likewise necessary in a Spiritual birth. You remember he said that the Father is not pres-

ent in the unregenerated heart. John says: "Whosoever believeth that Jesus is the Christ is BORN OF GOD. John says the believer is born of God, and Eld. Farley says that God is not there. John and Farley are both correct; but the proposition we are discussing is wrong. Suppose you should say that this should be translated "is begotten of God" I agree with you. Also can we not agree that it would be more accurate to translate "That which is begotten of Spirit is spirit" We are begotten of the Spirit; we are of God; neither of them is present in PERSON. If you prefer to translate it "is born" in both instances, remember that if a person can be born of God and Him not PERSONALLY PRESENT, he can also be born of the Spirit and Him not PERSONALLY PRESENT. If not, why not?

With reference to the quotation from Paul (II. Cor. 3:3) and the question if my ink comes in contact with my paper as I write; yes, my ink comes in CONTACT with the paper; but not in PERSONAL contact. I do not think our opponent would think of persons flowing like ink.

Suppose I should grant as he argues, that we are Baptized by the Spirit, would this prove that the Spirit does this in person? Did not Christ baptize? (Jno. 3:22). Did he do the work in person? (Jno. 4:2). So far, I do not see that our friend's proofs are strong enough to sustain his position; but we will hear him again.

(It is with much pleasure that we accord space to the above discussion. While it was recently discussed by Eld. Moore and Bro. Austin, yet this subject is vital and deserves much study. We are sure that our readers will enjoy this discussion as much as they did the former.

RULES FOR DISCUSSION.

The disputants must be representative men. Personalities and impolite expressions will not be published. Articles must not contain more than 2,000 words each. Both writers' articles must appear in the same issue of the paper.

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