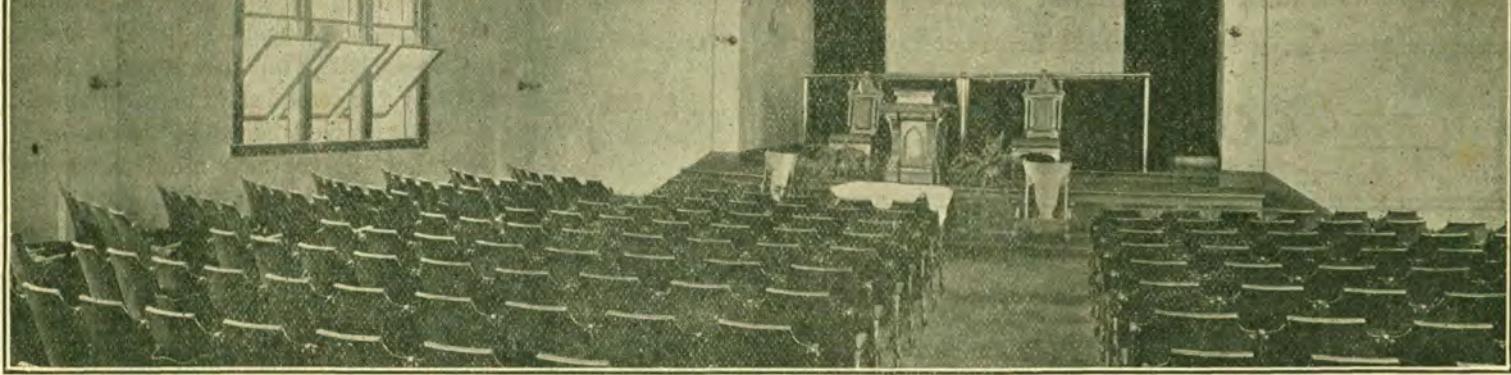


CHRISTIAN WORD AND WORK



Volume 5

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THE CATHOLIC CONVENTION.

E. L. Jorgenson.

On Sunday, August 18, the Catholics, assembled in convention in Louisville, gave a religious demonstration such as had never been witnessed in Louisville or any other city in the United States. It was in the form of a dazzling parade almost eight miles long and witnessed by over 100,000 persons flanking the pageant in two great human walls. The gorgeous spectacle called out the largest crowd of any public association known in Louisville, and held its attention for nearly four hours. Somehow the Catholics managed to sweep into the parade hundreds of protestants, both by individuals and by parties. A platoon of mounted police, the board of public safety, and even a regiment of soldiers cooperated.

The Catholics say they did not intend any boast or demonstration of strength, yet they offer no other explanation, state no other purpose. The fact is, they know how display appeals to the carnal heart. Theirs are the flashy methods of him who took Jesus up on a high mountain and "showeth Him all the kingdoms of the world, and the glory of them;" Of the earth, earthly, not after Christ who did not strive nor cry, neither was his voice heard in the streets. The whole af-

fair was a striving after effect, a trap to catch the unwary. Such superficial bait as the following from one of their speakers was thrown out:

"The Catholic Church stands for unity in essentials, liberty in doubtful things, and charity in all things."

The slogan, "charity in all things" comes with feeble force when we remember the inquisition and the ravages committed in the name of Rome. I tell you, convent walls could tell a tale, not of charity, but of medieval brutality. And Rome has not yet divorced herself from medieval barbarism. Speaking of the mass celebrated by the Pope's representative, the papers reported:

"The ritual of the mass began. At the close, Monsignor Bozano pronounced the Papal benediction on the assembly. The Papal blessing carried with it the privilege of one day's indulgence."

Is it thinkable that this should occur among us, now? "One day's indulgence!" Then began the drinking and carousing. Small wonder the multitudes are Catholic when sin is thus licensed and conscience stilled.

Again from Bishop O'Donahue:

"Our purpose," he declared, "is to work with all good men, no matter what their religious convictions, for the good of our country and community—why I'm so fond o' Louisville

that I'd praise it even if I felt I was not telling the exact truth, so long as I was saying something good about the city."

And again:

"We are—against intemperance."

This is almost humorous when one remembers who operate the saloons in Louisville,—mainly Irish, German, and Italian Catholics. In Cincinnati German Catholics, and so elsewhere.

What holds the multitudes of Catholicism to a faith like that? Answer, sin and ignorance. Men eagerly take up with a religion that either licenses wrong, or makes wrong appear right. Whether it be the "no hell" theory of Russell, or the indulgence error of Rome, both teachings are comfortable and the carnally-minded rush in. Then also, Catholicism manifestly flourishes best in lands of ignorance. For instance, in Spain where not one in forty-five can read and write; in Italy where conditions are not much better; likewise among the Indians and Negroes. Catholicism dies before scripture light as certain germs before sunshine. The cure for ignorance is knowledge, for darkness is light. Why, if Catholicism does not depend upon ignorance of the Bible does Rome withhold the Bible from its laity and forbid its reading? Verily, we have a great missionary work to perform

among these deluded ones, so utterly, and often ignorantly, deceived and deceiving.

In the meantime let us hold our hearts open to a fuller light ourselves;

the while we thank our Father that in His providence, and not for our own goodness, (Titus 3:5) he saved us; that in his light we have seen light.

changed the attitude of God toward man; he always loved us, and therefore he is the more lovable.

I am aware that this idea would cast some of the good (?) sermons, preached by some evangelists "to the moles and to the bats," but then it would open the way for some better ones, in which the love of God could be shown in a way that the common mind can more readily appreciate it. "We love him because he first loved us." "The goodness of God leadeth thee to repentance." Let us show up the love of God in a tangible way and not enshroud the fundamental principle of the religion of Jesus in an incomprehensible mystery. Let us not deceive the people into the idea that it took the mellowing influence of the death of Jesus to make God willing to look in compassion on a sin cursed world. But it took just that to touch a responsive cord in the rebellious heart of man. God could not be just and justify the impenitent, ungodly sinner, and it took a manifestation of God's love in the gift of His Son to lead us to genuine

CONTRIBUTIONAL

IS CHRIST OUR "SUBSTITUTE?"

J. T. J. Watson.

I wish to call attention to the fact that the word "substitute" is not a Bible term. Referring to Cruden's concordance I do not find the word. From this I infer it would be reasonably safe to say it is not in our English version of the Scriptures.

With this fact in mind, I find myself meditating over this question: "If the term substitute represents the mind of the Spirit with reference to the work and sacrifice of Christ for man, why did our translators never use that word in translating the Bible, (a word that a mere school boy would readily understand) instead of using other words that might be construed to mean something else besides substitute? I think to partially examine the meaning of the leading words relied on to teach the substitute idea would be time well spent. Therefore let us see.

One definition of *redeem* is to rescue: and rescue is to set forth from danger, restraint or violence. For example, a cat caught a chicken, but a watchful dog rescued (redeemed) it and saved it alive!

The word "atonement" is found one time in the New Testament. Romans 5:11. It reads "And not only so, but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement." Reconciliation is one definition of the word atonement, (see verse 10). We see from the connection that this is the sense in which it is used in this, the only place the word atonement is used in the New Testament.

Since atonement in the New Testa-

ment is used in the sense of reconciliation, let us read II. Cor. 5:18-20. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation: to-wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Thus we see that the atonement or reconciliation was to effect man, and was not to change the attitude of God. God always did love the world and there was no necessity for Christ to die to appease His anger. But man was obstinate and rebellious, and it took nothing less than the sacrifice, the suffering and death of Jesus, the only pure and perfectly unselfish being that ever graced the earth, to check him in his waywardness and to cause him to aspire to things so high and ennobling as the Christian must, in order to come into oneness with God.

Propitiation is found twice in the New Testament in Rom. 3:25 and I. John 2:2. Propitiate means to conciliate, to reconcile, to win or gain the affections of. So we see that it is the same as atonement, the same as redemption as used in the Bible on this subject.

Hence we see that all of this class of words as found in the Bible mean about the same thing. Jesus is the mediator between God and man, and that mediator is effected by changing the affections of man and heightening his aspirations. But there is no such thought in any of them as that the death of Christ, in any direct way,

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repentance in the sight of Him with whom we have to do. Hence, "there is no other name under heaven given among men whereby we must be saved." He is the captain of our salvation. He "bought us with His own blood." Yes He acquired our affections by paying the necessary price, and he thus reconciled us to God.

THE PARABLE OF THE LEAVEN.

Chas. Neal.

"Another parable spake he unto them; the Kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. (Matt. 13: 33.)

The common interpretation of the above parable is a part of the International S. S. lesson for July the 21st, and was discussed by millions, I think it will be well to give it special notice in an article at this time. The parable is not explained by Jesus. The great mass of interpreters agree as to the general outline but have many variations in detail. The Kingdom of heaven, which is the church, (Matt. 16: 18-19) was purchased by the blood of the Lord (Acts 20: 28) and made the "pillar and support of the truth" (I. Tim. 3: 15). The truth is the word of God (Jno. 17: 17). The church also is represented by a woman (II. Cor. 11: 2; Rev. 19: 7-8). The woman in the parable is the actor, so in the interpretation. The woman, (the church) takes the leaven which is the Gospel and places it in the "three measures of meal" which is the world until all is leavened, influenced, or converted by it. This is indeed a beautiful and encouraging picture in this day of spiritual decay and worldlyized churches. It points the mind far beyond this present sad condition to a converted world. Beautiful indeed, but a sad fact met here is, that the beautiful interpretation is wholly unsupported by the word of God. This is a fact worthy of our most earnest consideration.

A Closer Inquiry reveals the facts that "leaven" and "meal" are pressed into an unscriptural

service, while the quality of "the kingdom of heaven" during the church age is overlooked. Let us examine this matter. Leaven, interpreted as the gospel, is in the word of God set forth in its symbolic use as evil doctrine. It is "malice and wickedness" as contrasted with "sincerity and truth." See Cor. 5:1-8. It is evil doctrine, See Matt 16:6, 11, 12; with the Pharisees it was hypocrisy, See Luke 12:1; with the Sadducees it was unbelief and ignorance of the scriptures, See Matt. 22:23, 29; "the leaven of Herod" Mk. 8:15 was no doubt worldliness See Matt. 14:1-11. Leaven was forbidden in the blood and meal offerings in the law of Moses. See Ex. 34:35; Lev. 2:11.

On the other hand MEAL, interpreted to mean sinful men—the world—was used in the sweet savor offerings to the Lord. Lev. 2:1-11: It was food for the priests See also Lev. 6:15-17. To the mind of a Jew, familiar with the Law, leaven put in meal would signify something out of place.

Next, let us notice the quality of "the kingdom of heaven" in its course through the church age. That it was good and "very good" at the beginning, perhaps no one will doubt. That at the end of the age it is a mixture of good and bad is plainly stated in the word of God. What else could be the teaching of the parable of the fish net Matt. 13:47-50. If "till the whole was leavened" means an uplifted and converted world before the coming of Christ what is the meaning of the many scriptures that testify to and set forth with distinctness the awful apostasy and open rebellion of "the

last days" See. I. Tim. 4:1-3; II. Tim. 3:1-5. The gospels, the epistles and Revelation agree in setting forth the solemn fact that at the end of the age the picture is that of a partially converted church in an unconverted world.

What is the teaching of Christendom to-day? (The kingdom of heaven must embrace Christendom.) Is it not a mixture of truth and error? The gospel adulterated with false teachings being officially put in by the "mother of harlots" and her daughters? This no fair-minded student of the word can deny.

With a scriptural understanding of the "leaven" "meal," and quality of "the kingdom of heaven" with a mind relieved of the unscriptural view that the world will be converted ere Christ returns, we can easily, clearly and safely interpret this short parable of Jesus:

The true doctrine, represented by meal, which is the food of Christians See Matt. 4:4; I. Tim. 4:6; II. Pet. 2: 1-3. has been adulterated with the leaven of evil doctrine "till the whole" has been leavened. Alas! There is hardly a Bible teaching but what has been warped and twisted to make teach a false or fanciful view. Thus has this simple parable been bent to favor an unscriptural view with which Christendom is intoxicated to-day—the conversion of the world to Christ. Convert the world to Christ! How? By the adulterated gospel of Christendom? Never—But perhaps, dear reader, you will say, "we will deal only with the gospel as it is written." This is what many are trying to do. But we are so

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influenced by traditional interpretations and preconceived ideas that we are often thus blinded to the truth of the word.

I have briefly set forth views concerning the leaven parable that seem to be perfectly consistent with the scriptures, 'tho they differ widely from the commonly accepted view.

I had what I considered an able and beautiful scriptural sermon spoiled by seeing what I think is the truth on this point. Let us divest ourselves, as much as possible, of all that would hinder the truth.

Dugger, Ind.

(We do not accept Bro. Neal's exegesis of the above parable for the following reasons:

1. "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till it was all leavened." The leaven did its work perfectly. *It was all leavened.* If Bro. Neal's contention be correct, when the leaven has done its work the church will be entirely corrupted, and the "church age" (?) will have been a failure.

2. Christ, in likening the church, would not have illustrated it as an imperfect or corrupted church, nor the gospel as adulterated. False and evil doctrines of men do not corrupt the gospel any more than the clouds which pass between us and the sun corrupt or adulterate the sun.

3. The context of the verse shows very clearly that the similitude is drawn on the development of the leaven and not on the "symbolic use of the word leaven."

4. The meal used was made of wheat (flour) not corn meal. The leaven is known as yeast which is used for raising dough. A study of the development of the yeast fungus in the dough will bring out the parable as the Savior intended. The yeast continued its work until all the dough in the measure was leavened, so will the gospel leaven all the people in the church. (not in the world, as in the parables of the fish net and the tares.) See the parable of the mustard seed and Daniel's vision of the kingdom. A great host more than any man can number will be leavened. Watson.)

SCRAPS.

J. W. Atkisson.

"The saloon is sometimes called a Bar. It is well named for it is, A bar to Heaven, a door to hell, Whoever named it, named it well. A bar to manliness, a bar to wealth, A door to want and broken health. A bar to honor, pride and fame, A door to sin and grief and shame. A bar to hope, a bar to prayer, A door to darkness and despair. A bar to a happy, useful life, A door to brawling, senseless strife. A bar to all that's true and brave, A door to woe and a pauper's grave. A bar to joys that home imparts, A door to tears and aching hearts. A bar to Heaven, a door to hell, Whoever named it, named it well."

—Sel.

"We'll be equal to the angels if we reach the other shore, Equal even to the angels, and we'll live forevermore. We'll be equal to the angels, and we'll walk the Golden Street; There the saints and loved of ages shall our happy vision meet!"

"We'll be equal to the angels in that heavenly home above, In that home that knows no sorrow, and we'll sing around the throne Of our Father and our Savior, and we will not sing alone!"

"We'll be singing with the angels when they come in countless throngs, When they gather round the Savior there to sing the glad new songs. We'll be equal to the angels, and we'll know no more the strife, How our weary souls have struggled to gain eternal life!"

"We'll be equal to the angels, and our sorrows of the past Nevermore shall be remembered in those joys that ever last. We'll be equal to the angels if we reach that golden shore, When our Savior calls us upward there to live forevermore!"

"The Spirit bears witness with my spirit that I am a child of God. By examining the witness, or testimony of the Spirit, I find the conditions laid down therein, and my spirit bears witness to the fact that I have complied with those conditions. Therefore, the Spirit bears witness with my spirit that I am a child of God. I walk by faith, and not by feeling.

If there be no difference which church you join, as some say, would it not be a good idea to join all of them? Thrifty men who want to bring themselves before the public do this way in regard to the different lodges in the country. They say there is some good

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in them all, and that they find some good in one, not found in others, and hence to get all the good in them all, they join them all. Why not do this way with the churches?"

"Keeping up with the times is the thing that goes nowadays. Everybody is in a rush to keep up with the procession. There is a great pressure brought to bear upon the people that keeps them ever struggling to meet the demands of the hour. The thing that is causing this rush is not the demands of the Lord, but that of the world; the flesh and the pride of life."—And the beloved apostle John said: "Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof but he that doeth the will of God abideth forever." (I. John 2:15-17.) Again he says: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." And a part of the teaching was to love not the world. Another part, was to "Seek first the kingdom of God and His (God's) righteousness and all these (necessary things) shall be added unto you." But alas! people are now like some were in the days of Paul. They go about to establish their own righteousness "and have not submitted themselves to the righteousness of God."

St. Louis, Mo.

FARLEY-AUSTIN DISCUSSION.

Design of Baptism

Second 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.

Mr. Farley begins his last week's negative by referring to my way of

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meeting argument as "dumb silence" and "paraphrased quotations." Then he proceeds to give us a specimen of his way of doing business; intimating very strongly that he has reached a degree of eminence as a negative speaker that is seldom approached. In my humble judgment his "first negative" is remarkable in many respects. Taken as a whole, I think I never read an article of the same length more completely filled with assumptions and misrepresentations. It is a gem in these respects at least.

He files objections to two of my definitions. He fails to give his corrected definition for the one "PENITENT BELIEVER," and he did not show (and cannot) that his change in the other has one thing to do with this proposition.

He says I failed to connect baptism and remission of sins. Perhaps I did. But Jesus did not fail to "make the connection" in Mark 16:16; Ananias did not fail to connect them in Acts 22:16; Peter did not fail in Acts 2:38; and Paul did not fail in Col. 1:14 and Rom. 6:3. These inspired men have made the connection so strong that my worthy opponent will be busy for a long time trying to break it. His reference to "twins" shows an undercurrent in his nature that is only curbed by the rules of this discussion.

Our friend comes to Lydia's case, and he seems to yet remember what I did for him on that in the first proposition. Here is what I said (found except the brackets in the last part of my second negative on the H. S. proposition): "He preached *the gospel* to her. She believed. [The gospel]. Therefore IT [the gospel] was God's power to save her." Now, did he represent me correctly? He often accuses me of misrepresentation. "Oh, consistency, thou art a jewel."

Our friend quotes Rom. 3:24, 25 for a proof-text: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God has sent forth to be a propitiation through

faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Farley, this is a dangerous scripture for you. Please note: "The redemption that is in Christ Jesus" Redemption where? *In Christ Jesus*. How do you get into Christ, Farley? Will you tell our readers? *Will you?* How about Rom. 6:3? "BAPTIZED INTO CHRIST"—Predicament N. 1.

He quotes a little in Gal. 3 to show that we are the children of God before baptism. Why not quote verse 27, which tells us the cause of their being the "children of God by faith." Predicament No. 2.

He makes a very modest little effort on John 3:5. He concedes that Graves thinks the passage means baptism. Then he goes off at a tangent about literal water and spiritual water. There are only two things to consider in this passage. (1) Does God pardon men while they are aliens and out of His kingdom? (2) Does the passage have reference to water baptism? Mr. Farley will you answer these two questions? If he wants the company of some of the most able of his brethren he must concede that water baptism is here meant. If he does concede with Hovey, Graves, Moore, Walmarth and others of his brethren; he will then be driven to the position that God saves men while they are aliens and out of His kingdom. What do you say Mr. Farley?

My second argument he says, is based on two assumptions. (1) That Mark's commission extends to me, (2) That water baptism is meant. I am going to show that neither of these statements is an assumption. (1) I never knew before that *Mark* had a commission. However, the commission given by Christ and written by Matthew, Mark, and Luke does extend to me. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with

you alway, even unto the end of the world." The believers, or the taught were to observe all things commanded the apostles. I am one taught of the apostles. The commission was a command to them. Therefore, I am to observe it. No assumption here. (2) The baptism of the Holy Ghost is a promise. Water baptism is a command. Since the baptism of the commission is a command, it is baptism. Again, under this commission, Peter administered water baptism to the family of Cornelius. If not from the commission, where did Peter get his authority to administer water baptism? No assumptions here. Now if you want some real assumptions on the passage, here they are from the pen of Mr. Farley: (1) That the commission was limited to the apostles. (2) That it has now a spiritual application. (3) That a baptism other than water baptism is meant. Even if his charge had been correct, he did worse than I did. This predicament No. 3.

Concerning my third argument, he says a few things, and he plainly shows that he feels the force of the same. He shows also, his disposition to egotism by his question "Or is Austin a deluded sinner in teaching that all gospel blessings follow baptism?" Now why not call Paul a deluded sinner for teaching this doctrine in Col. 1:14 and Rom. 6:4? He is the one for you to call a sinner. In fact, I am sure that Mr. Farley considers any one a sinner that will put Paul's argument directly against his (Farley's theory), and explode it. It may be bad medicine, but you are the patient and I am "The Doctor." Why will our opponent not at least try to meet the argument here? He only tries to bring scripture that he thinks contradicts the passages I introduced, and then he calls me a sinner and quits. Try it again, Mr. Farley. Here it is: (1) Forgiveness of sins is IN CHRIST. Rom. 3:24 and Col. 1:14. (2) We are baptized INTO CHRIST. Rom. 6:3 and Gal. 3:27. (3) Therefore we are baptized before we get forgiveness.

He tries my illustration on Masonry. He, of course knows, that differences always exist between an illus-

tration and the thing illustrated. He knows I did not say that the conditions of entering Masonry were the same as those of entering Christ. "He that comes to the lodge and is initiated shall be a Mason." (Illustration) "He that believeth and is baptized shall be saved." (Thing illustrated.) Two conditions and one result are in each. One is not a Mason until he complies with both conditions, neither is he saved until he complies with both conditions — believes and is baptized. His illustration is faulty. If being a soldier is to represent a condition of pardon, in Christ, the enlistment must represent baptism because we are baptized into Christ. The enlistment comes immediately before being a soldier; the baptism comes immediately before entering into Christ.

Now please refer to his questions of last week and note the answers:

1. Dead to the love and practice of sin, but not yet in Christ.
2. Faith, but "perfect soundness" is not "remission of sins."
3. I do not know.
4. Perhaps some were: Did you ever read Heb. 9:16, 17?
5. After Christ's death. Only in preparation.
6. Your question is ambiguous. Explain.
7. This was not his principle work but he did baptize some.

The commission.

8. Both (See Jas. 2:24) Both.

My space is taken up and I can not review my fourth and fifth arguments. I think they would stand without further defense, however, I will notice his rebuttal to these next week. I hope he will see fit to answer the questions I have submitted.

Second Negative—W .A. Farley.

Dr Austin seems offended at my reference to his meeting argument by silence and paraphrasing. His portrayal of my "nature" testifies of his belief in total depravity. He gave so much space to this, that he made but a pathetic effort to revive the fragments of his first three arguments, leaving his other two at the mercy of an opponent. This is unfortunate, as

his brethren may attribute his weak defense of the proposition to his loss of temper rather than to his weak proposition. His trouble, however, is in the proposition, not his skill in debating and he is to be congratulated in choosing to fight me instead of the Word.

If he thinks my reference to his silently meeting 21 arguments on our first proposition misrepresents him, I shall gladly give citations. If my article was so full of mis-statements, why did he not mention some? His readers know I quoted his exact language in speaking of Lydia. If this was not his meaning, why was it so necessary, after some week's silence, to add several brackets to show he said one thing and meant another? But I cheerfully accept his belated explanation.

His final silence conceded my argument that the Lord opened Lydia's heart before she attended to the things spoken. If this is an example of "what he did for me," he will please continue. He admits his failure to connect remission of sins with baptism, but thinks these texts do so:

1. "In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:4. Did you cite the wrong text, Doctor? This says the wrong thing for you—"redemption through his blood."
2. I have already shown that "the name of Jesus Christ" is between remission and baptism in Acts 2:38. His name or his blood is always between them.
3. "Baptized into Christ." Rom. 6:3. Does Austin think believers are literally baptized into Christ? Where was Christ when you were "baptized?" Were you really baptized into Him? "No." Are sinners actually baptized into Christ, or Christians figuratively? Doesn't it have a figurative meaning corresponding with "likeness" in verse 5? Peter calls baptism a figure, and your own Father Campbell thought Paul really washed away his sins when he believed and formally washed them away when he was baptized.

We get into Christ (spiritually) by being born again—translated into the

kingdom of Christ (Col. 1:13), and into the church (literal) by baptism. The distinguished Baptists you mention teach this. They are against you. John links the power to become sons of God with believing on Christ (John 1:12). Paul says we are the children of God by faith, and Jesus in explaining the new birth makes belief essential thereto. *Believers are born* (I. John 5:1.) Austin will not immerse his subject before he makes the "good confession" and unless his subject belies this confession, "God dwelleth in him and he

in God"—all before baptism. He therefore immerses either lying sinners or the children of God. Baptism of such sinners is invalid; therefore God's children are the proper subjects of baptism. Children of God are such by faith (Gal. 3:26). Lying sinners are children of the devil. Baptism of the former is death to the proposition. Baptism of the latter is sin against God. Which will you baptize? Take your choice, Doctor.

I answer his two questions here. 1. I have argued in both propositions

Continued on page 13

had taken for his "own possession from among all peoples" (Ex. 19:5) should have first taste of the Lord's good things. The burden of their preaching was to be "The kingdom of heaven is at hand." To authenticate their preaching they were to, "heal the sick, raise the dead, cleanse the lepers, cast out demons." Such signs not only proved that they had heavenly authority, but, also foreshadowed what the glorious kingdom of heaven would be like—namely, a kingdom free from suffering or disease. (Isa. 35.) Thus did the apostles' preaching and works blend together, so that the one confirmed the other. The disparity between teaching and practice, as seen in present-day Christians, is a serious hindrance to the work of the church. The twelve were not to burden themselves with any surplus baggage or even money, because, "The laborer is worthy of his food." By the Lord's providence they were to be sustained by the ones to whom they ministered. Some hold that this is no encouragement for preachers now to go out without gold or silver in their purses because theirs was to be such a short journey. Yet, short as it was, they required both food and lodging while on it and that the Lord supplied. If he did that for his ministers on a short preaching tour, can he not, and will he not, do the same for them all the time? Jesus prepared them beforehand for the different receptions they would receive. Upon the worthy they were pronounce the blessing of peace; from the others it was to be withheld. Concerning the city that failed to receive them Jesus said, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Thus does light and opportunity increase responsibility. On this point it is well to consider the following passages: Matt. 11:20-24; 12:41, 42; Lu. 12: 47, 48.

QUESTIONS.

Are you concerned for the multitudes without a shepherd? Are you praying for the Lord to send laborers into the harvest? Do you work in harmony with your prayers?

CHURCHES AT WORK

BIBLE SCHOOL.

Augustus Shanks.

Lesson for Sept. 8.

The Mission of the Twelve.

Matt. 9:35-10:15. G. T. Matt. 10:40.

As "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom," his mind was not wholly engaged by his theme—great and important as that was. There was other work to do besides preaching. He was also "healing all manner of disease and all manner of sickness." His tender heart was touched daily, by the endless scenes of suffering—suffering of all kinds and degrees. Everywhere he turned, sightless eyes, putrid sores, crooked spines, foul leprosy, the lame and paralyzed met his eye. But Jesus knew just how to gauge, balance and proportion things. His sympathies were not wholly given to the physically afflicted, but to the spiritually blind, lame and diseased as well. So, "when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." The Christian who looks with indifference upon the shepherd-

less multitudes today, has little of the spirit of Christ. Jesus called the attention of the disciples to the magnitude of the work before them by saying, "The harvest indeed is plenteous, but the laborers are few." The truth of that statement was enough to stagger the disciples. How discouraging it would have been had he failed to add, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest!" The task before Christians now, of witnessing for Christ to all the world, would be far too great were it not that we can pray for reinforcements. But let us observe that the ones he told to pray for laborers, are the ones whom he sent into the harvest. He sent forth the twelve apostles after giving them "authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." The power which was given to the twelve did not diminish in the least the power of Jesus, but on the contrary, multiplied it twelve fold. That is one of the wonderful powers of Jesus—to multiply himself through the lives of his consecrated followers. They were not yet to go to the Gentiles, or the Samaritans, but to "the lost sheep of the house of Israel." In the bestowal of God's favors the Jew came first (Rom. 1:16). It was meet that the people whom God

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THE CHILD.

D. L. Watson.

"Train up a child in the way he should go and when he is old he will not depart from it."

Was that your child I saw?

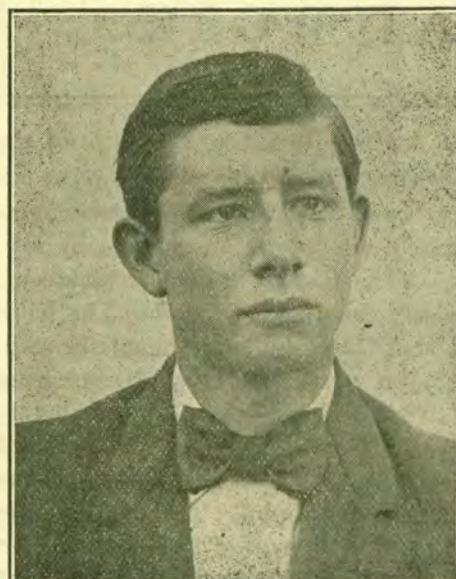
No?

But, why did you turn crimson at an innocent question, which could have as easily been interpreted to mean, that he had been seen in a good place? Why did your conscience goad you at a mere suggestion?

I will tell you why. You have neglected that dear boy of yours, and you are uneasy. Do you know that you take better care of your horse or dog than you do of your boy? You give either one of the animals all that

is essential for the making of a perfect horse or dog; but, you let your boy "come up" by doing as he pleases. More than that you set him all kinds of bad examples by doing and saying many things in his presence that you would be very much ashamed for God to hear or see. I am not going to scold you about your sins of commission, for I take it for granted that all our readers are good and very good; at least each one thinks so.

But, I want to talk about the sins of omission, what you have not done. Do you teach him to reverence God and his word from his earliest infancy up? Do you teach him to read the



G. T. Kay

Bible daily—to make it a part of his life? Do you teach him to pray continually? Do you have daily Bible study and family prayer? Do you take your child to Sunday School and church ever Sunday or do you let him go if he pleases? Do you see that he learns his lesson well or do you permit him to go to Sunday School, having never seen his lesson? Are you making Christianity the absorbing theme of your life and associates, or do you permit your child to feel that Christianity is a secondary matter with you? The greatest question in your home and in my home, in your city and in my city, in your state and in my state is reverence for God and his word. The Bible has done more

to alleviate suffering humanity and to elevate the human race than all the money and all the governments in the world combined. Is it not befitting then, that you should give to your child all the benefits which may or can accrue from such a book as the Bible and such an institution as the church?

The home is the one institution which has absolute control over the child. In it the child's character is formed and its future destiny is sealed. From it he emerges, an honor to his home, the church and the state or he starts life without character and will sooner or later be guilty of conduct which will bring shame upon the heads of those who had the privilege of training him for service. The home should be the center of religious worship. It should have its regular time for Bible study and family prayer. As Abraham moved from one place to another he at once erected an altar. He could be traced in his travels by the altars he had made.

That we have abandoned the elements of a formal religious life in the home goes without question. We can not give a satisfactory reason for such a decline. Perhaps each particular home has its particular reason for such neglect. I ask in all seriousness, is the child not entitled to a thorough knowledge of the Bible and the influence of a religious home? If he does not get it in the home where will he get it? The public schools do not allow it. The church assembles only one or two hours a week, for teaching purposes, which all will admit is entirely too short.

Our thinking men are beginning to see the evils of irreligious schools. But, how much worse is an irreligious home? No doubt but that the morals of a community will gradually degenerate if the Bible be left out of the home and the school.

The heritage of a Bible studying home, of a home which has daily family prayer, and of a home which reverences God, is worth more to a boy than for him to inherit great wealth. Only through such training and education is a man best fitted to serve his

home and state. Prof. Ismar I. Peritz says:

"There are certain essential and positive elements that the Bible has contributed to our highest ideals of the home, namely, that the home is the foundation of society and the State; that religion is the foundation of the home, and that love must be the ruling principle within the home. It is now recognized that among no other nation of ancient civilization had the family so high and essential a place as among the Hebrews. Hebrew government originated within the family, and the clan, tribe, and nation are but its extension. To keep a family pure and strong is a possible task; and according to the Biblical conception a nation is nothing but the aggregation of homes.

"A second element that the Bible has contributed to the ideal of the home is its teaching that religion is the foundation of the home. Among the Hebrews religious worship was primarily a family affair. Religion permeated all family relations, and a home without religion would lose its characteristic element.

"A third element that the Bible contributes to the ideal of the home is its teachings of the reign of love. We are commanded to love God, to love our neighbor, to love the brethren, to love one another, to love the stranger, and even to love our enemies. It appears, then, that when the Biblical material is critically viewed, it presents an ideal full of force and intrinsic authority for the day we live in. The home, the foundation of the nation; religion, the foundation of the home, and the reigning principle within the home."

THE HERITAGE OF FAMILY PRAYER.

Family prayer omitted; children cheated. Perhaps fathers have not thought of that feature of the case. Merely for expression of one's own personal religion, men are apt to think that praying aloud is not necessary anywhere. They can be true and kind in the home and clean and upright in the world, and still say all their prayers secretly.

But this does not touch at all the

vital points about family prayer. Family prayer is not simply the father's prayer prayed in the hearing of the family; it is really the family's prayer. The family is entitled to it.

The question of family prayer is at the bottom a question of children's rights. The father who omits it must face an indictment, not of personal irreligion, but of injustice toward his sons and daughters.

FINISH THE WORK.

John E. Dunn.

We started out early in the year to pay off the debt which was like a millstone tied to the neck of the little church in New Orleans. All said it should come and would be done. Our Brother who agreed to give \$5,000 on condition that we raise the balance and wipe out the debt by July 1st when he saw we could not make it by then extended the time to Oct. 1st. By that time the debt must be paid. Several have written they would send more if it were needed. We will need every cent we can get.

The little church at Palestine, Ark., of only eighteen poor members at one time sent \$50. The second offering (one Lord's day contribution) was \$20., making \$70. for this church; one of the Palestine members, Sister Kate Wilkinson, said; "paying this debt should be but a breakfast spell. We should do this on July 1st and then on

July 2, another work like this and on and on one work after another extending the borders of the kingdom of heaven."

A Sister whose heart is stirred and begins to see things as the Bible presents them writes as follows:

Louisville, Ky, June 26.

"Dear Brother Dunn;

"Your kind favor of the 24th inst. just received. I am glad to have an opportunity to contribute toward the New Orleans work. In the face of all we have before us. I think \$5.00 will be a pretty big undertaking for us, but I will try. Bro. Daugherty announced last night at prayer meeting (prompted by a communication just handed him) that we would contribute toward the work as a church by taking up a special offering for the same next Sunday and also the Sunday following. Next month comes our meeting, and the church here is not yet self-sustaining, though I think it should be. Only a few have really familiarized themselves with the scripture, 'Give and it shall be given unto you.' The Lord has greatly blest us with health, strength and prosperity. So, personally, I feel like helping some one else to manifest my gratitude to our bountiful Father. I don't know where it will come from, but I feel sure that all who cooperate in this work in the right spirit, will receive abundant blessing. I, for one want all such blessings that I can command. So count on me to do my best.

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New Orleans Reference
Dr. D. L. Watson

I think the \$5. will be forthcoming. We need lots of teaching here. Pray that we may receive the light.

"With Christian greeting for you and yours, I am very sincerely,

Mrs. M. E. H."

Let all make one more liberal gift and be able to say on Oct. 2nd, "Thank God" we have finished the work—the debt is paid.

ONE MONTH.

What will the record be? We hope the present lull betokens an enthusiastic campaign for the remaining few days and that before Oct. 1st. we may have the joyful privilege of crying, ENOUGH!

Let all who are tired of seeing this appeal send in the amount of \$1,400 more and it will surely stop.

Gratefully, affectionately, expectantly,

Stanford Chambers,

1218 Sixth Street.

"I enclose you my check for \$10.00. I presented the matter to one of the elders to take it up with the congregation. Surely, the debt will be paid."

"Thos. M. Huff.

"Seeing the few down there are working so hard to pay off the debt and save the lost I am sending another donation. I always watch the Advocate and the Leader-Way to see how you are coming out."

A Sister.

Well, look here!

"With the end so near and yet with the feeling that may be the brethren will not rally to the final call I can not refrain. Put me down for \$5.00 more (He gave \$25 before.) at any rate. It will never do to fail nor do I believe God will let you fail.

J. M. McCaleb.

That is church property and I am a member of the church. How could I help being interested, and how could I withhold what I am able to give? Why is it that more are not interested?

Enclosed find check. I hope many others will respond and the mortgage be paid off and this trouble and expense stopped. I know it is a burden to you to have to make so many appeals.

G. E. Gibson,

THINGS CURRENT

IT OUGHT TO BE STOPPED.

"Well I've been thinking a good deal about that matter since I saw you the other day. If we are going to pay that debt off, the sooner we do it the better."

"You are right my brother. We could do a good deal of evangelizing in this great city with this interest money. But our friends have been good to us and if they will help us over the hill we will be greatly pleased."

"Here's a little cash our congregation asked me to give you. As I said, we are not very rich at our place, but we are willing to help you bear the burden. Here is \$6.50 we raised Sunday night. One of the brethren said he would give you \$2.50 next pay day."

"Now we do thank you very much for your substantial help. This really does help us. We want to roll off this debt and direct our energies more to converting people. There is a vast work here to be done. Did you try

writing to any of your friends?"

"Yes, my wife and I have sent out about a dozen letters, but we haven't heard from them yet. Well, I'll have to catch this car; Good Bye."

Don Carlos Janes.

We want to do all the good we can; to all the Bible Schools we can; all the time we can.

Read Bro. Jorgenson's article on front page this week.

Four confessions, three restored, one by membership at Pulaski, Tenn. (R. H. Boll preaching, E. L. Jorgenson assisting).

Our back page tells you something interesting. A big money saver.

1000 new subscriptions during Sept. will place us on our feet in our own home Oct. 1st. One hundred readers can obtain this number for us if they will only try.

A SPLENDID OPPORTUNITY

TO LEGITIMATELY INCREASE YOUR BUSINESS
The wholesale and retail drug stores of New Orleans unanimously declare that "DR. HAVA'S SOLUTION OF BROMO-PHOSPHATE OF LIME AND POTASH" is the BEST SELLER that they handle—through physician's prescriptions.

Physicians have obtained the best results in the treatment of all forms of so-called Bright's Disease, acute and chronic, from the judicious use of the Solution of Bromo-phosphate of Lime and Potash in conjunction with an appropriate diet.

This solution calms and soothes the superexcitation resulting from the auto-intoxication existing in certain forms of albuminuria, and by its presence in the blood, plays the role that is erroneously attributed to the Sodium Chloride in the organic catalepsy, maintaining the albumin in the assimilated condition which prevents it from being exosmotic and thus escaping through the kidneys.

THIS ALSO WILL HELP IN YOUR PRACTICE—DR. HAVA'S NORMAL SOLUTION OF TRIBASIC PHOSPHATE OF LIME.

This solution has been successfully used in cases of convalescence from acute diseases, as well as in tuberculosis, rachitis, dyspepsia, and chronic intestinal affections. It will give rich milk to mothers during the period of lactation, and at the same time, sustain their strength. It will guide the normal development of rickety children, and promote the consolidation of the osseous system. It aids the system in overcoming such acquired or hereditary diseases as scrofula, lymphatism, nervous debility, and tuberculosis in its various manifestations. **THIS SOLUTION IS POSITIVELY THE SAVIOR OF THE DENTAL SYSTEM, WHICH IT STRENGTHENS AND PRESERVES IN VARIOUS STAGES OF LIFE.** When administered during pregnancy, it assures the development of a splendid fetus, while maintaining the mother's health at a high standard, and inhibiting the occurrence of the albuminuria of pregnancy with all that follows in its train; but if, in spite of everything, albuminuria should occur, or already exists, then the Solution of Bromo-phosphate of Lime and Potash is the remedy PAR EXCELLENCE.

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The Bible School lesson by Bro. Shanks is worthy of close attention. He hews close to the line.

Four papers for the price of one—renew now and ask your friends to send in their subscription.

The Farley-Austin debate is creating much interest among our readers. Time spent in reading this debate is well spent.

We need 100 friends in 100 different localities, to send us ten subscriptions each, on our combination offer. Will you be one? Remember four papers, ALL FOR ONE DOLLAR.

Bro. Chambers discussed Christian Science on Last Lord's day night. He proved conclusively to the unbiased mind that this so called religion is unscriptural.

The New Orleans mid-week prayer meeting is developing strength. In addition to this work Bro. Chambers is instructing a class in some special Bible study.

Bro. W. D. Ingram, business manager of the Eye-Opener and one of its chief editorial writers has been seriously ill. We pray that God will restore him to health and his wonted usefulness.

Bro. Everidge and wife of Granger, Texas passed through our city, Aug. 27th and stopped long enough to visit our church and school building. We were glad they were so interested and regretted they could not spend a Lord's day with us.

Word and Work is making a strong effort to increase its circulation. The more readers we have the greater our opportunities to bring souls to Christ. Our effort is to serve God and spread the glad tidings of the gospel.

Notice the change in position of candidates this week in our special combination contest. Many are taking advantage of this wonderful offer

to put Word and Work into many homes. Every new subscriber aids the cause of Christ.

The Church at New Orleans is trying a new method of reaching the public. The want columns of the daily papers are being used to make announcement of services.

Pine Valley, Miss.

Bro. A. Y. Howell held a meeting here in August. Seven obeyed the gospel. The little band at this place is struggling hard to establish the truth. They have built a neat frame house this year. This was their first meeting in the new church building.

J. W. Stephens.

Montgomery, Ala. 8-25-12.

We are thankful that we can report the church of Christ, Oak Park has a lot of fine talent that is being developed. Had a fine service today and a full house. Our tent meeting which we are conducting is well attended.

Chas. L. Talley.

Bro. S. H. Hall writes from Homer, August 20, "The meeting starts off well. The box of papers received. I think you have done well in getting up the paper. I shall do the very best that I can for it while here and I am sure it will mean much to our meeting. Many thanks for this interest you have taken in us at this place."

Smith's Grove, Ky. Aug. 21
Brethren:—I closed an interesting meeting at Randolph, Metcalfe, Co., last Sunday night. No additions. Began at Polkville, Warren Co., last night.

Fraternally,
Willis H. Allen.

Highland Home, Ala.
Aug. 22, 1912.

I have just closed a short meeting at Surlos with no visible results. Bro. Jordan and I are to begin a meeting next Lord's day at Evergreen with the new tent recently purchased by the Highland Home Church. Arrangements have been made to use the tent in three county sites.

Guy Renfro.

Dear Brethren, please send a liberal contribution to the brethren near Birmingham, Ala. Nineteen brethren and Sisters meet for worship but have no house. Send to Sister C. W. Ellis, Birmingham, Ala. R. F. D. No. 7. Box 143.

Fraternally,
Frank Morrow, Mt. Pleasant, Tenn.

OUR AIM.

1000 new subscriptions on our combination offer during September. Will you help? "Do you mean me?" Yes, if you are reading this. Try once.

Next week we will begin a series of articles by C. F. Ladd on Gospel Fish-

MOLES AND WARTS

Removed with MOLESOFF, without pain or danger, no matter how large, or how far raised above the surface of the skin. And they will never return, and no trace or scar will be left. MOLESOFF is applied directly to the MOLE or WART, which entirely disappears in about six days, killing the germ and leaving the skin smooth and natural.

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Each bottle is neatly packed in a plain case, accompanied by full directions, and contains enough remedy to remove eight or ten ordinary MOLES or WARTS. We sell MOLESOFF under a positive GUARANTEE if it fails to remove your MOLE or WART, we will promptly refund the dollar.

Florida Distributing Company Dept.

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ing. This series of articles is not a fine spun hobby or theory of Bro. Ladd's, but it is Bible questions with Bible answers, on how to bring people to Christ. Organize a class in church and order a long list of papers.

John E. Dunn closed a protracted effort in Southwest Arkansas, Aug. 18th. Twenty-two were baptized and five restored. Brother Dunn is now in his eighth meeting since the closing of the first session of Monea College, May 9th. He is now in his last meeting at Gainsville, Ark. The meeting starts off well. At the close of this meeting he goes home for the opening of Monea College, Sept. 10th. Drop a card to Monea College and say what train to meet. All students are urged to be present at the opening, 9 o'clock A. M. Sept. 10, 1912.

Rossville, Ga. 8, 27-12.

Dear brother:—The meeting in Boulevard Park at this place has closed after continuing two months and two days. There were thirty-four baptized, three dropped the Baptist name and organization to be Christians only, and three accepted the invitation to erring Christians. I preached every night except two from the time the meeting began till it closed. Storms of wind, rain and electricity did not prevent our having a single service at the tent. Much enthusiasm was aroused and lumber is now on the ground where the meeting was held, for the building of a nice house of worship. Brethren of both congregations in Chattanooga are helping to push this work. The elders of Union church (Trenton, Ga.) have had fellowship in the meeting.

Flavil Hall.

Viola, Ky., Aug. 22, 1912.

My meeting closed at Vealsburg, Ky., with 4 additions, two of which were from the Missionary Baptist and one from the Methodist. At Lynnville, Ky., with 20 additions, two of which were restored from the Missionary Baptist and one yet to be baptized.

I am now in a meeting at this place with two to be baptized to-morrow,

one of which is from the Baptist and one from the Methodist.

It seems to me that the Harvest is ripe.

F. O. Howell.

Rutledge, Ala. Aug. 23, 1912.

I am sending you a report of our meetings for the past five weeks. Our first one commenced at New Home 3rd Sunday in July continuing five days with two baptisms. One from Methodist, one from the Baptist.

Meeting at Fairview Seven miles east of Highland Home begun fourth Lord's day in July continuing five dist, one from the Baptist.

Meeting begun at Seville six miles South of Highland Home first Sunday in August. Continuing five days five baptisms, fourteen restored, church greatly encouraged.

Meeting begun at Elbethel, five miles Southeast of Highland Home, Second Sunday in Aug. with fourteen baptisms, four restored, two from the Baptist.

Meeting at Salsoda School House closed last night. Good interest. No additions.

My father G. F. Cain did most of the preaching assisted by Bro. M. L. Humphries of Largo, Fla., and myself. To God be all the glory.

F. F. Cain.

ARE YOU FISHING FOR MEN? IF NOT, WHY NOT?

Do you realize that this is a perishing world? That every soul out of Christ is lost? That, as a follower of Jesus Christ, it is not only your privilege to bring lost souls to Him, but a solemn responsibility rests upon you to do so? That you are responsible for every soul that you can reach and lead to the Savior? That if souls are finally lost because of your indifference and neglect, God will hold you accountable at the Judgment? Have you ever led a soul to Christ? Did you ever try? Do you wish to become a successful Soul winner?

GOSPEL FISHING

The Ladd Course of Home Study in Personal Evangelism.

will prepare you for effective soul winning service. It is an inexpensive Bible Course for busy Christians who desire to become successful Soul Winners. Tuition only \$2.00 including text-book, "Gospel Fishing," and Soul Winner's Pin or Button. A handsome Certificate is furnished those who complete the course.

CHARLES F. LADD.

Publisher of Gospel Literature.

KELLOGG, IOWA.

We will be glad for as many of our readers to enroll as students with Bro. Ladd as possible. You can send him

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THE CHRISTIAN WORD AND WORK

your answers and he will correct and return to you. The course is thorough and complete. No doubt its cheapness will enable many to enter who otherwise might be debarred.

DO YOU BELONG TO THE A. O. G. F.?

A. O. G. F. being interpreted means: Ancient Order of Gospel Fishermen. Instituted by our Lord when he said to his disciples, "Follow me, and I will make you fishers of men."

Are you "fishing for men?" If not, why not? Do you wish to become a successful Soul winner? If so, here is your opportunity. We have arranged to present to our readers

FISHING FOR MEN The Ladd Course of Home Study in Personal Evangelism.

This is a practical Course of Home Study for busy Christians who wish to prepare themselves for effective soul winning service. It is a splendid Course for your people. It is the only Soul Winner's Course published, that is written from the standpoint of the New Testament Church. Every member of the Church of Christ who desires the salvation of lost men and women, and wishes to lend a hand in bringing them into the Church, should enroll in the Course of Study.

Perhaps you think that you cannot do personal work. But why? Did you ever try? We never know what we can do until we make an honest effort. Do you plead "lack of training?" Are you a Christian? Do you really want to do what you can to help save this lost world? Are you willing to yield yourself unto God (Rom. 6:13), and let Him use you in His service? If so, you can become a successful soul winner. This Course of Study will teach you "how."

There are 10 Lessons in the Course, the first of which will appear in our issue of Sept 10. Those who pay the

special Tuition Fee of \$1.00 (which is one half the regular Fee), will be enrolled in the Course as *students of record*. They will be given personal attention and special assistance, with Special Reviews and a Final Examination, in addition to the matter published in the paper. Upon completion of the Course they will be furnished a handsome, numbered Certificate, size 10x10 inches, stating that they have covered the Course, and enrolled them as Members of the ANCIENT ORDER OF GOSPEL FISHERMEN.

Time is precious. Delays are dangerous. Souls that you might reach and save are speeding towards eternity, without God and so without hope—LOST. Are there not those among your relatives and friends, that you desire to see brought to Jesus Christ? Some for whose conversion you are especially anxious? Will you not make an earnest effort in their behalf? Perhaps, after all, their salvation depends upon your faithfulness. How, then can you remain inactive?

Then, haste! To the rescue! Enroll today, and begin "fishing for men."

Tuition Fees, and all correspondence connected with this Department, should be sent to C. F. Ladd, P. O. Box 166, Kellogg, Iowa.

FARLEY-AUSTIN DEBATE.

Continued from page seven.

that salvation is *instantaneous* with the process of translating from the kingdom of Satan to the kingdom of God. Sinners do not get into God's kingdom before being saved, for aliens would be just that long in His kingdom. This argument stands untouched in our first proposition as another example of "what you did for me." 2. I believe John 3:5 is spiritual, because Jesus says of this birth, "That which is born of the Spirit is spirit. Hence *spiritual water* is meant. Some Baptists think it means water baptism, but logically conclude that "kingdom of God" means His church. Whatever the interpretation may be, part can not be literal and part spiritual, as you try to make it.

Scores of your own brethren disagree with you on this proposition, but I should be short of scripture to offer their testimony as what the scriptures teach. This proposition requires the Word of God instead of the opinions of your brethren. I have already shown that my brethren are against you in either interpretation. Your proposition falls by their testimony.

4. "He that believeth and is baptized shall be saved." Mk. 16:16. Austin says, "The baptism of the Holy Ghost is a promise. Water baptism is a command." Where is the command in Mk. 16:16. There is no command but a previous promise. Therefore it

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refers to Holy Ghost baptism, Austin being the witness.

But did you see him jump from Mark to Matthew? He saw he could not hold his argument on Mark, so he ran to Matthew only to be caught again. "Go ye, therefore, and teach (make disciples of—R. V.) all nations, baptizing them" etc. Yes; this is the Bible way—make them Christians before baptizing them.

You say Peter preached by authority of Mark 16:15. Of course and of Matthew too. I did not hint that this commission was not given to the apostles; but to the reverse, I said some think it was given only to the apostles. I assumed nothing here. I can give names, if you wish, who think the commissions mentioned by Matthew and Mark wholly different. You are the man who assumes that it reads, "Austin, go into all the world and preach—He that believeth and is baptized in water may be saved, the devil permitting."

5. "All the blessings of the gospel are in Christ. We are baptized into Christ." Therefore all gospel blessings follow baptism. Is this your argument? Do you wish to revise it after your disagreement with yourself and the Word is shown, in making the gospel call, repentance, faith and confession precede baptism? Your revised form is no better, confession precedes baptism, and the true confessor is in God and God in him, hence in Christ if God is in Christ and all before baptism. Revise it again, Doctor.

His answers are interesting.

1. He baptizes one "dead to the love and practice of sin." Shades of modern holiness, "dead to the practice of sin!" "He that is dead is freed from sin." (Rom. 6:7.) Why baptize to free him again.

2. Faith gave him "perfect soundness." There is no soundness in sinners (Is. 1:6). Will Austin say how Christ gives perfect soundness without remission? Don't forget this.

3 and 4. He thinks some were saved without baptism. Here he yields his proposition.

5. Did you ever observe he offered

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no proof? Why preach a thing that has no effect?

6. This is ambiguous." It seems too big-(uous) for Austin. Did John the Baptist baptize under the gospel dispensation? Please answer.

7. Why was Paul not sent to baptize? Please answer.

8. Austin thinks salvation is by works and grace. I infer he works for *free grace*.

Paul says, "By him (Christ) all that believe are justified from all things." Austin thinks baptism justifies from something else. Paul was "of them that believe to the saving of the soul." Austin believes unto baptism. Seeing the jailer's repentance, Paul says, "Believe on the Lord Jesus Christ, and thou shalt be saved." Austin would say, "Believe, repent again, be baptized in water, and you may be saved." Paul thinks Christ's blood purges the conscience from dead works to serve the living God. Baptism is a dead work if the conscience is not already cleansed. "The blood of Jesus Christ his Son cleanses us from all sin." I. John 1:7. His blood is the reality of which water is a symbol. Why ignore the substance and grasp at its shadow?

The only question yet open is whether access to this cleansing is through faith or water. Just here his proposition is exploded by the Word of God. Let *Him* speak: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ by whom we have access by faith into this grace wherein we stand." Rom. 5:1, 2. "God hath set forth (Jesus) to be a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past through the forbearance of God." Rom. 3:25. How positive! We have access to His righteousness for the remission of sins through faith in His blood. The water-way is misleading.

Pardon is an eternal work of God, hence no change can be made in its conditions. Temporal ordinances may change, but things eternal never. Peter therefore said God "has put no difference between us (Jews and them (Gentiles), purifying their hearts by faith."

I have examined all of Dr. Austin's references. Will he kindly explain the conditions of pardon given in Matt. 6:14, 15; 9:2; 18:32; Luke 7:48-50; and Col. 3:13.

THE JAPAN MISSIONARY
published by Bro. Wm. Bishop of Tokyo, Japan is an eight page monthly devoted exclusively to Foreign Mission work. The June issue is full of good interesting things concerning the good work in Japan.

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PLEASE DON'T FIGHT.

I remember Doctor Watts had a little poem on cats and dogs that fought together, for 'tis their nature to. And I recollect quite well that he said we'd go to hell if we tried to imitate these pets; so when we buy or sell, let us think upon these morals if we hope to win the laurels that wreath the brow of men who earn respect where'er they dwell. If you're building for yourself a home and saving pelf and raising up a family to grace your name for aye, will you keep a-seeking trouble for a disputatious bubble, or will you take a tumble and hearken when I say that there never was a cause that negatived the laws of right that force would bu'tress or sustain for any time? But if your claim is right, you will find its greatest might is found in free discussion and not blowing out the light.—A. Henry.

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pecially, let those who have not yet had part come in on the home stretch. The New Orleans brethren feel deeply indebted to God and the givers and promise that none shall regret their fellowship. They offer no complaint to those who have not aided, but again remind all of "The grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor." One more lift all around and the work is done.

E. L. Jorgenson.

Dr. J. T. J. Watson and wife, uncle and aunt of Dr. D. L. Watson, visited our office Aug. 31st and preached an excellent sermon for the church Sunday Sept. 1st. It had been twenty two years since we had the pleasure of seeing them. The hand of time has dealt lightly with them in all these years, for we found them apparently as young as when we saw them last.

Dr. J. T. J. Watson is a very much appreciated contributor to Word and Work.

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