

# Christian Word and Work

Volume 5

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## IN HIS STEPS.

E. L. Jorgenson.

### IS SHEOL THE BIBLE HELL.

The writer heard "Pastor Russel" recently in a lengthy lecture entitled "Which Is The True Gospel?" This man, who is in the habit of sending reports of his engagements to the press several weeks before such engagements occur (I speak with certainty at this point, having investigated), going even so far as to state in these reports size of audience, condition of the speaker, and various details—used a half-hour in setting forth, with a fair degree of accuracy, the divided state of Christendom. After stating there were scriptural grounds for believing that Christians were about to come to a common understanding of Scripture, by the help of new light God is now dispensing, (a statement in support of which, however, he adduced no Scripture) the speaker proposed a universal panacea in what I am pleased to term that miserable, dishonoring substitute of the gospel rightly known (because it proceeds forth from him) as "Russelism." There was such a great admixture of truth in his teaching, that very likely the average hearer would accept it all as such. There was also such soft pondering to "Brother Luther," Brother Calvin" and others as to make the whole discussion smack of Orthodoxy. One point is noticeable because it explains largely Mr. Russel's popularity; he plays upon the liberal tendency of the modern mind, dwelling much on his "No Hell" theory. In short, he tells people just what they want to hear, and they, biased by desire believe. Ridicule, not argument, is the method employed to disprove (?) the punishment of the wicked. He misrepresents the orthodox view of the lake of fire by attaching to it little devils and pitchforks indulging in travesty and caricature generally. I

desire to discuss briefly one statement advanced in the course of Mr. Russel's lecture:

1. "Hell is the Bible Sheol." Under this head the speaker declared that the dead with all there is of them sleep in the earth. Referring to the dead of the Titanic, he declared they sleep in the sea, and there, and no place else they will sleep until the resurrection. He then explained this sleep to be a pure annihilation so far as the spirit is concerned. I submit in opposition the following: (a) This view necessitates a new creation at Jesus' coming instead of a *resurrection*. It does away entirely with the Bible teaching that resurrection is the harvest of a seed sown, and preserved by the Lord through the years of sleep. (b) It involves the difficulty of the saved and unsaved alike experiencing hell. For both classes experience Sheol (the grave) which, Mr. Russel affirms, is the Bible hell. (c) It ignores the parabolic teaching of Christ (Lazarus and the rich man) that activity and consciousness continue after dissolution. (d) It likewise ignores Jesus' commentary in Luke 20:38 upon Ex. 5:6. In this passage Jesus as much as says that Abraham, Isaac and Jacob were at that time living. Time would fail me to speak in detail of the appearance of Moses and Elijah upon the mount of transfiguration and other proofs. As I was leaving the lecture-room some one said to me with a confident, rising reflection, "What did you think of that?" I replied, "Whereas Mr. Russel teaches that the dead *are* not, Paul spoke of a desire on his part 'To depart and be with Christ' A life which he thought 'very far better,' and one which he calls 'gain' " (Phil. 1:21-23). The Holy Spirit, in choosing the word "sleep" hinted, it seems to me, at the conditions of the dead. Psychologists know that instead of our being unconscious during sleep the mind has then, in some cases, its greatest activity. Let me give here a sample of sophistry Mr.

Russel delivered: "When a man is struck by a stone into unconsciousness, we say, 'He knows nothing;' but those who think the dead are conscious would say, that had the stone struck harder, so as to kill the man, 'Now he knows everything.' "

The fallacy is so evident that one feels like making an apology for pointing it out, yet, suffer me: In the first place no one claims the dead knows "everything." In the second place, it can not be denied that to be struck to death is a very different matter from being struck into unconsciousness. It is not a matter of like results in greater degree. Even Mr. Russel knows that, for he would say "Had the stone struck harder, annihilation would have occurred!" Such are the methods of the man and such is a part of his teaching. May the Lord preserve us from such errors. It will not be amiss to say that Mr. Russel teaches much neglected truth, and that whatever else he may do, he is too wise to stoop to unkindness in his manner of speech. His propaganda—such is God's way of making all things, both evil and good, praise Him, has had the good effect of compelling us to study the prophets in self-defense. No one can say, in these days of wide-spread error, that there is any part of The Book we may neglect.

System is a living being. Its home is your office—your working shop—your factory—your store—or even your desk. It lives on our work—devours your detail. Your system is your creature. You fashion it yourself. You may make it do the very things you want it to do—or you may let it grow rank and suffocate your business. You, alone, can make it a good system of a bad system. Your system should be as a junior partner. If sickness keeps you at home, you need not worry, if your system prevails over your business.

## GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

### WHEN IS IT TOO LATE.

S. H. Hall.

No one can possibly describe the feelings of the more than sixteen hundred people, who went down with the ill-fated Titanic, two miles to the bottom of the Atlantic, when they were brought to realize that this was the inevitable. I say those of us who are safe on land cannot describe their feelings. It was terrible beyond expression.

But, the thing I wish, especially, to note in this article is the feeling they had of their financial security before they were brought to realize their awful doom. They did not believe the vessel was sinkable; they felt so safe and secure. In the smoking room, a game of cards was going on. The parties thus engaged felt the jar but were but little disturbed. The game went on without any thought of disaster. It is said that some of the passengers even joked about the matter. Some of the fragments of ice that fell upon the deck were passed around by some of the merry-making and jocular crowd as mementoes of the occasion. How indifferent were they right in the face of a watery grave. It was based on their feeling of security. But who can describe the feelings of the careless and indifferent ones when they were brought to fully realize that a few more moments and time here would be at an end with them. Such disasters are horrifying to those of us safe on land who have read the graphic descriptions of that sad occasion given by many of the survivors.

But the thing that I would impress upon your heart, kind reader, is the truth that you and I too must go, It may not be at sea, yet it may be just as unexpected as was this case to go. The thing that I would impress upon

your heart is to cut out all of the carelessness and frivolities of life and be ever ready to go. I know nothing better than to give you, in conclusion, the following timely words from the pen of our venerable D. Lipscomb.

"The time will come when every being in the universe will wish he had stood faithfully and truly with God in learning and doing his will, in keeping God's commandments. God's commandments must rule in the whole universe. God's commandments must stand before the influence and opposition of all the powers that oppose God and man. "It is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God." (Rom. 14:11.) The time will come when all will "stand before the judgment seat of God;" all will acknowledge his power and bow to his authority. The stubborn, self-willed rich man in hell will cry for favor and mercy from the poor humble beggar that he despised on earth. "So then each one of us shall give account of himself to God." We will open our hearts and confess our wrongs and our guilt to God before the universe when it will be too late to obtain mercy. The proudest heart and stiffest knee will bow before the God of heaven and earth and plead for pity and compassion. They will wish they had walked with God and had followed him in his commandments. The grossly sinful will be hopeless in their helpless ruin and shame. We will all have to stand before the judgment. Many claim to be followers of God, yet depart from his laws and do not faithfully keep his order. How will such stand at the last day? Suppose the case should be considered doubtful in the mind of the great Judge; how will we feel while he is sitting in judgment? Will we not wish we had walked with

God at all times and on all occasions? Will we not wish we had so lived that no case will stand against us? God has made it possible for us to so live, and we choose the dangerous way that leads to evil. Why should we do this? Cannot we all see that it is better to keep on safe and secure ground where no danger can befall us? Can it be possible for a man to be too faithful and loyal to God in keeping his commandments and doing his will? It is true we may keep the external commands of God in a bad and an unholy spirit. But this is to disobey God. A man should obey God, should do all that God commands, should do it in the spirit of love to God and good will to man that the gospel requires. When he does this, can there be any fear of following God's order too faithfully? Is there any doubt or danger that he will think at the judgment seat of Christ that he was too faithful in adhering to the commands of God? If he departs from these commands and God's order, there will be danger that God will reject his service of God. There is no doubt as to that we will wish there one day and where we will stand. Had we better not, before the night of death comes upon us, seek now to gain and occupy the position we then would so gladly hold? "Today if ye shall hear his voice, harden not your hearts." Let us stand now where we through eternity will wish to stand. "Fear God, and keep his commandments; for this is the whole duty of man." (Eccles. 12:13.)"

### HIS APPRECIATION.

Wife—"How does my new spring hat look, Tom?"

Hub—"Um! It looks to me like two week's salary."—Boston Transcript.

## DENOMINATIONAL FORUM

### MOORE-AUSTIN DEBATE.

#### THE DESIGN OF BAPTISM.

Fourth Affirmative—By C. S. Austin.

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

C. S. AUSTIN, Affirms.  
T. F. MOORE, Denies.

By actual count, Editor Moore wrote thirteen paragraphs, and a list of thirteen questions, in his last article; and by actual count, he referred to my five arguments TWICE. One time he tries to recapture Hackett on Acts 2:38; and in another place he tries to defend his High-Critic argument on Mark 16:16. Is this not significant? Did you notice his silence on my third, fourth and fifth arguments? And did you see how he treated the questions I asked him in the last part of my third article? The editor concludes that he has converted me on the order of faith and repentance because I said nothing about it. Now if his rule is correct, I have certainly converted him many times over on this proposition; for so far as my arguments are concerned, he is conspicuously silent. Actually, after reviewing his efforts at rebuttal and refutation to my affirmative positions on this proposition, I am surprised. I mean no reflection on the ability of Editor M. as a debater. His weakness is caused by his affinity with an unscriptural doctrine. He intimates that I have produced all the proofs that I have on the subject. Not at all. The Bible is full of them; but why produce more until he answers these? My position is proved unless he overthrows these five arguments. The readers know that he has not yet done so; and as one of the signed rules governing us in this debate forbids the introduction of new matter in a final negative,

I fear his case is hopeless.

Our opponent runs quite an extensive query department in his speeches. I like this fine. Of course most of his questions are not concerning the signed proposition, but in answering them I have an opportunity to teach God's truth on the subjects that seem to be nearest his heart. The reader will now please refer to his thirteen questions in his third negative.

1. The law of pardon to the alien is Matthew, Mark, Luke. Found in the commission as given by Matt. 28:19, 20; Mark 16:15, 16; Luke 24:46, 47, Also see Acts 2:38; 8: 36-39; Acts 22:16. The law of pardon to the erring child of God is found in Acts 8:22. You can subtract the one from the other.

2. They were members of the family of Abraham because of the fact that they were born of his lineal descendants, or were bought with his money.

3. The same faith. Eph. 4:5.

4. Paul was here simply enumerating the fruits of the Spirit, without reference to which came first. Moore, do you believe that love, joy and peace are really enjoyed before faith? They are placed before faith in the citation.

5. A man always has love, joy and peace when he knows he is obeying the Savior.

6. Yes, Mark 16:15, 16. Paul's principal work was to preach the gospel. He preached baptism; therefore baptism is a part of the gospel. Paul did baptize some. This shows that he considered it a part of the obedience to the gospel which he preached.

7. Yes, Gal. 3:26, 27.

8. By both, Mark 16:16.

9. I did not know you had a baptism. I thought you purposed to administer Christian baptism. Occasionally, a Baptist preacher unintentionally administers Christian baptism, when he happens to get a subject that has read the Bible a great deal and has not heard much Baptist doctrine.

10. Entering the church of God

and entering into Christ is the same process, so far as man's obedience is concerned.

11. If baptism is a condition of entrance into the Baptist church, and the minister makes the announcement that at 5 o'clock p. m. I will baptize this brother into the Baptist church, at Brother Jones's pond, just three miles west, can't the candidate tell just how far away the Baptist church is and the exact time he will go into it? How does your question sound in this form? **WE ARE BAPTIZED INTO CHRIST.** Make your own deductions.

12. "The pure in heart" is the man that loves and obeys God. A man that refuses to obey God in baptism or any other command does not have a pure heart.

13. We really receive salvation from past sins. Mark 16:16. We receive the promise of eternal life in the world to come. Luke 18:28-30. This promise is to those that, like Peter, have left all and followed the Christ. Baptism is a part of following the Savior since he submitted to it and commanded it.

Our friend says: "Prof. Austin thinks he finds his candidate in Nicodemus." I do not see how he knows, or even imagines this, as I have not even intimated such a thing. Read my answer to your third question of last week.

He figures me out a position on the sin against the Holy Ghost. This is also a creature of his imagination. This faculty of his mind seems to get exceedingly active when he is hard pressed on any point. I simply showed that his course of reasoning (by which he tried to show that a failure to be baptized was either the sin against the Holy Ghost or was a non-essential) would also show that a failure to repent was the sin against the Holy Ghost or a non-essential. Can a man be forgiven for failing to REPENT of his sins during life? Editor Moore reasons: If he can be forgiven, then it is not essential to salvation. If he cannot be forgiven, for such a failure, then he says it is the sin against the Holy Ghost. Can a man be forgiven for a failure TO HAVE FAITH? If

so, the editor's reasoning would make it non-essential; if not, then he would according to his logic make this the sin against the Holy Ghost.

And Rahab was not an alien because she made a good confession, so says our opponent, but she made this confession after she had been justified by the works which James mentions. Read the second chapter of Joshua. Abraham, a righteous man, was justified by works; also Rahab, the harlot, was justified by works.

1. My first argument was based on Mk. 16:15, 16. Has he overthrown it? He has taken the platform of the skeptic and has tried to throw out the passage. That is all. His theory or the passage one must go down. He comes in his last with a quotation from Codet. Now I don't want a better witness than Codets. Read his extract again. His only contention is that the passage is probably not written by Mark. He does not intimate that there is any doubt about the inspiration or correctness of it. A few scholars like Codet do not think Mark wrote it, but its historical accuracy and inspiration is not questioned by scholars. The revisers did not show interpolations by gaps and spaces, as our opponent would have you believe. If you will take time to examine the revision you will find gaps in passages that are not questioned. If these 79 scholars considered a passage spurious, they simply left it out. Editor Moore knows they did this in other passages. They retained this passage, and thereby gave us their sanction as to its correctness. The passage stands by the authority of the best scholars of both continents.

2. My next argument was on Acts 2:38. I said that repentance and baptism were co-ordinate, were for the same purpose. I proved it by Hovey and Hackett, two Baptist scholars. Hovey says: "Here repentance and baptism are represented as leading to the forgiveness of sins." Hackett says: "We naturally connect with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It

enforces the entire exhortation, not one part of it to the exclusion of the other." This is their position on this passage. Of course, I knew that Hackett says that repentance and faith are conditions of pardon (as Editor Moore quoted), but this does not make him unsay the above. The latter is his theology, and the former his scholarship. I quoted also from Wilmarth, another Baptist scholar, showing that FOR means IN ORDER TO. And Wilmarth quotes Hackett as I did above to prove the very same thing that I proved by him. Moore first branded Wilmarth as "not sincere" and said he "contradicts his own life;" but in his last speech he says: "Wilmarth, Hovey and Hackett when rightly represented will still be on the Baptist side." Oh, consistency, thou art a jewel! He wants a verbatim or literal translation of the passage:

"Repent, and let every one of you be baptized in the name of Jesus Christ that your sins may be remitted, or gotten rid of."—Prof. of Greek, Washington and Lee University, Lexington, Va.

"Repent, and let each one of you be baptized in the name of Jesus Christ, unto remission of your sins."—James H. Ropes, Professor of the New Testament in Harvard University.

"But Peter said unto them, Repent ye and let each one of you be baptized in (upon) the name of Jesus Christ unto (in order to) remission of sins, and ye shall receive the gift of the Holy Spirit."—Professor of Greek, Knox College, Toronto, Canada.

These are the renderings of the ripest scholars of America, when they were asked for a literal translation of Acts 2:38. One says "That your sins may be remitted or gotten rid of." Another translates FOR by UNTO. We absolutely cannot be baptized UNTO a condition we already occupy. One says UNTO (IN ORDER TO) as a translation of FOR.

3. My third argument (Acts 22:16) stands untouched. Nobody denies that baptism is a picture or a likeness, BUT FORGIVENESS OF SINS IS NEVER A FIGURE OR LIKE-

NESS. "Wash away" means to SEPARATE FROM, send away, or divorce from. Paul's salvation came after baptism and not before.

4. He just tried my fourth argument a little one time. As a direct result of this one little effort he landed in the predicament where he said he went into Christ twice. He has not yet tried the passage any more. Here it is: (1) Forgiveness of sins in Christ, Col. 1:14. (2) We are baptized into Christ, Rom. 6:3 and Gal. 3:27. (3) Therefore we are forgiven after baptism and not before.

5. He has touched my fifth argument rather light so far. Here is the way it now stands: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—Christ. "This means baptism."—T. F. Moore and J. R. Graves. Therefore if a man is saved before he is baptized, he is saved out of the kingdom of God and in the kingdom of the devil, Editor Moore and J. R. Graves being the witnesses.

#### QUESTIONS.

1. Will God forgive a man's sins while he is out of Christ?
2. Do we enter Christ more than once?
3. If yes, what acts put us out of Christ after we enter the first time and before we enter the next time? If no, is not baptism the act by which Paul says we enter Christ? Rom. 6:3.
4. If as Paul says, "we are baptized into Christ," and as he says, forgiveness of sins is in him, does not remission of sins come after baptism?
5. Does God save a man in his own kingdom or in Satan's kingdom?
6. Since salvation is IN CHRIST, if one is saved in Satan's kingdom, then is not Christ in Satan's kingdom?
7. If God saves man in his own kingdom, does it not follow that baptism comes before salvation; since Jesus says that a man must be born of water and of the Spirit before he can enter God's kingdom?
8. Would you commune with the

poor sick man you described as being away off from the waters of baptism and dying? Why?

9. If a man is saved before, and therefore without baptism, why has such a stir been created in the Baptist ranks about the baptism of John V. Kirkland? Why have so much confusion over a non-essential? If a man is saved by repentance and faith without reference to baptism, Kirkland is undoubtedly saved: Can't you afford to fellowship the saved ones?

Now, as this is my concluding article, I use this opportunity to say that I have highly enjoyed the discussion. I leave it for the public to judge whether I have sustained my positions. I appreciate the opportunity that has been afforded by this means to get what I consider the truth before the readers of the *Flag* and of the *Word and Work*. I will say also that the very kindest personal feelings prevail between the editor of the *Flag* and myself. I believe good will result from the debate. The greatest truths that we have have been established in the fires of controversy. We must contend for truth for truth's sake. A friendly discussion need not embitter us against each other; but on the other hand it is calculated to bring us nearer to the Christ, our great teacher and thereby nearer together. May God abundantly bless all who have read the discussion.

#### FOURTH AND LAST NEGATIVE

By T. F. MOORE.

I did not count my paragraphs and questions, and was not aware of there being 13 each, till Prof. A. called attention to it. I am real sorry I did not make one more of each, then the Professor would not have neglected the matter and given attention to the number. But Prof. A. is a mighty man to find and reply to something not said. Wonder if he is not a little superstitious about the number 13? He says I did not refer to his five arguments. Twice I answered four of his arguments in my first speech on this

proposition and just accepted his fifth one in my second, and I have only referred to them as he would introduce new matter on them. But the Professor has been faithful at recapitulation, as he has now done so four times in his four speeches on this proposition.

I stated in my first speech that Prof. A. had built all his faith on one doubtful scripture. I did not say it was not scripture. Prof. A. admits in this speech that Mark did not write it. So my first proposition is sustained by both of us. I introduced several passages where salvation came at faith, but Prof. A. spent but little time on these rebuttal scriptures to his peculiar position, and that, too, on a doubtful scripture.

It does not appear that Prof. A. felt the keen cut of the old Jerusalem blade that cut into smithereens his four arguments, and he has labored so hard to try to make them look even respectable again, but he has signally failed.

He says my questions are not relevant, but he tries to answer them all the same, but misses almost every one.

1. His laws of pardon he makes the commission as recorded by Matthew, Mark, and Luke, and Acts 2:38, 22:16. Then Acts 8:36, 39, the one to the saint. Paul says: "For if there had been a law given which could have given life, verily righteousness would have been by law." Gal. 3:21. Prof. A. and Paul differ widely. Austin says there are two such laws, Paul says if there was even one then salvation would have been by the law. Paul was inspired; Austin is not.

Rom. 8:2 names a law of the Spirit of life. Paul said this law of the Spirit of life was in Christ Jesus, that made him free from the law of sin and death. But Prof. A. cannot use this law to get his man into Christ, for it, the law, is in Christ Jesus. Jesus Christ was the only one to keep the law perfectly and that is why it is said it is in Christ Jesus. So we must enter Christ before we get the benefit of said law. Prof. A. says, "All blessings are in Christ." If so, you surely

must get into him to get the benefit of this law.

No, Professor. No law can pardon. Civil law cannot, God's law cannot. Pardon is vested in the powers that hold and make the law. Salvation is by grace through faith.

Question 2. What were conditions of pardon in the old dispensation? was the question; his answer above. If the question had yellow fever the answer would be immune, as it does not even connect with it. I will say this, however, it looks more like a grace plan than the one he has, as children can do nothing to bring about their birth or purchase either. So people in the old dispensation were saved by being born of the lineage of Abraham or purchased with his money. That is a new theory to any I have ever heard before, but Prof. A. was asked to give the terms of pardon and he gave this. I don't know whether he will continue in this faith or no.

Ques. 3 and 4. He admits here the faith was attended with love, joy and peace, but says it did not come in order named. Well, I don't care so much about the order as I do the graces named. I asked if your candidate for baptism had this love, joy and peace before baptism. He would not say. He could not, without contradicting the word of his own faith.

Ques. 5. This is the same line but he would not answer.

Question 6. Yes. He says baptism is a part of the gospel, as obedience to it is the same as the gospel. So, if one obeys his parents, he becomes his own parent. Shucks, Austin, you know that won't do at all. But he must answer and this was it. Where did you learn that obedience to a thing is the same as the thing itself?

Ques. 7. Yes, is his answer and cites Gal. 3:26, 27. But these were children of God when they were baptized. Read it: "For ye are all the children of God by faith in Christ Jesus. For as many of you (children of God) as have been baptized into Christ, have put on Christ." This, then, does not

Continued on page 11

## CHURCHES AT WORK

### BIBLE SCHOOL.

Augustus Shanks.

Lesson VI. May 12.

The Old Law and The New.

Golden Text:—"He that loveth his neighbor hath fulfilled the law." (Rom. 13:8.)

### INTRODUCTION.

In order to understand this lesson we should imagine ourselves present with Jesus at the time he was preaching. Then, the law was in force; the gospel, yet future. His message at that time was to "The lost sheep of the house of Israel" not, to the world in general. Without this historical Perspective we will find much difficulty in our interpretation of the New Testament. On one occasion Jesus said, "The scribes and the Pharisees sit on Moses seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not." (Matt. 23:2).

Jesus taught and kept the law until he took it out of the way by nailing it to the cross. (See Col. 2:14.)

### EXPOSITION.

V. V. 17-19. Jesus did not come to destroy anything good. The law was good and therefore not to be destroyed. "The law is holy, and the commandment holy, and righteous; and good." (Rom. 7:12). The authority of the law did not end until it was fulfilled. It was incomplete until Jesus filled it out. This he did by taking the place of the sacrifices of the law, in the sacrifice of himself (Heb. 7:27.) and by taking the office of high priest forever (Heb. 9:11, 12.) The changing

of the priesthood made necessary a change in the law (See Heb. 7:12). Christians are not required to keep the law since they live under a new covenant. (See Heb. 7:1, 10:29). There are some commandments and precepts which are common to both the law and the gospel. These we are to observe, not because they are in the law, but in the gospel. Jesus only, fulfilled the law by keeping it perfectly.

V. 20. The scribes and Pharisees stood high in the estimation of the people. They were good in their outward acts but bad within. In the strongest language, Jesus once exposed them saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness." (Matt. 23:27.) Our righteousness must exceed theirs by our being clean within as well as without.

V. V. 21:22. According to Jesus, the way to keep from doing wrong is to refrain from that which causes it. He who refrains from anger will never become a murderer.

V. V. 23, 24. Jesus insists on first things coming first. No worship or service is acceptable with God until we are right both with him and man. So necessary is this which Jesus here enjoins, that it must be done even if it interrupts an act of devotion to God.

V. V. 25, 26. "While thou art in the way with him," viz., on the way to the judge. "According to the Roman law, the plaintiff could carry the accused with him before the judge; the defendant might settle the matter on any terms while they were on the way, but after the tribunal was reached the thing must go according to law."

Commentary. A spiritual lesson from the above is, we are on our way to the judge of all the earth. The tribunal

is in heaven. Here on earth, we are "In the way" with out adversaries. If now we make peace with them, show them mercy and forgive them, it will be well with us. It will be infinitely better for us if we settle all our difficulties here, and now.—522 N. 26, St., Louisville, Ky.

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# MISSIONS

Stanford Chambers

## NEEDS OF THE LOUISIANA FIELD.

Stanford Chambers.

Of course the greatest need is Christ in the lives of the people. But how to bring Him to them and them to Him is the question.

1. More churches are needed. Louisiana cannot be said to have a strong church. Most all of the twenty-five or at the most thirty, worshipping bands are not able to carry on their own work. Some two or three are more than self-sustaining. Many of them are without houses. Louisiana needs a number of strong radiating churches of Christ.

2. More preachers. The preachers of Louisiana can almost be numbered on the fingers of one hand. The number increases very slowly. Churches are so few and far between and so weak that preachers do not receive much encouragement. Churches elsewhere do not appreciate the difficulties to be met with here, not yet the great opportunities this field affords.

3. A preacher is needed to travel among the churches and over the destitute fields of La., and help churches to awaken to the need of greater and more constant work and keep them in touch with each other and the work in the fields about them. He could see to it that work begun be not allowed to go down through lack of attention and care. In a thousand and one ways he could help promote the evangelization of this vast neglected region.

May the Lord help us to do a greater work for him in Louisiana than has yet been done.

## A QUESTION ON COMMUNION.

A young sister asked me to write

and ask you this question: If a sister is married to a Methodist is it right for her to take the Lord's supper with him; that is commune with the Methodists? Please answer through Word and Work.

For first of all when ye come together in the church, I hear that divisions exist among you. \* \* \* When therefore ye assemble yourselves together it is not possible to eat the Lord's supper." (I. Cor. 11: 18-20.)

We charge the responsibility of division to those who have not subscribed to the Bible as their only rule but are governed by human creeds.

A faction can not set the Lord's table, it is impossible. They may have bread and wine but the Lord's presence is not there.

Is the Methodist denomination the church of God? Can the Lord's table be set other than in His house?—S. C.

## HELP NEW ORLEANS.

The Campaign is on.

Since last report the following amounts have come to us which we hereby gratefully acknowledge.

S. A. Carmichael, Ky. ....	\$5.00
J. H. Drummond, O. ....	5.00
Mrs. G. P. Baker, Ga. ....	1.00
Mrs. D. B. Pate and Sister, La. .	10.00
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Miss Maude Cole, Mo. ....	1.00
Miss May Cole, Mo. ....	1.00
Mrs. D. A. Cole, Mo. ....	1.00

Many thanks to the donors in the name of our Lord.—Stanford Chambers.—1218—6th Street.

## MORE CHEERING WORDS.

"We are offering special prayers for

the New Orleans work. I am writing some personal letters. Am deeply concerned for the success of the present call."—E. L. Jorgenson.

"Good news indeed! I rejoice with you and will do my best in assisting in so great a work. I believe I shall be successful in raising \$100.00.

Praying that it may again be a day of rejoicing when July 1 rolls round.

I am, sincerely,  
Ella Loving."

(Miss Loving raised us about \$45.00 in the winter.)

"Am very glad to hear the good news. I hope to report good ere long. We must pull to the top of the hill now. I am hping and praying."—J. W. Dunn.

"I am glad of the liberal promise of the Tennessee brother and hope others may do likewise. I have put the matter in the hands of our financial director here."—Thos. E. Milholland.

"I hope the Lord will put it into the hearts of the brotherhood to respond at once. I think New Orleans a great center from which to spread the gospel. Will try to enlist help."—J. H. Brown.

"May the Lord bless you in the noble work you are doing there and I pray that you may succeed in raising the amount needed by the first of July. I may be able to help you more if necessary."—Mrs. D. B. Pate.

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

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

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

Continued on page 11

**Christian Word and Work**

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**FAITH.**

D. L. Watson.

Faith is produced by testimony and comes by hearing the word of God. We must believe that Jesus of Nazareth, was the son of God, and that we must hear and learn of him if we expect salvation.

We learn from the writings of Matthew, Mark, Luke and John, of the many wonderful works which he did, and these works were done that we might believe and believing we might obtain salvation. No man could have done the works which he did except he came from God. Accepting that the works which he did came from God, then, we must conclude that his plan of salvation came from God and is therefore perfect.

These four writers had different vocations— Matthew a politician or at least a tax-gatherer; Luke a physician; and John a member of the Sanhedrin. The fact that these writers from different walks of life gave corroborative testimony serves to strengthen the evidence.

Coupled with this evidence we have the testimony of prophecy, which at different times during the centuries, shown as a lamp in a dark place, but which was so accurate that the wise men were able to recognize in this man Jesus the anointed of God.

After his crucifixion the Holy Spirit spake through the Apostles confirming the words and works of Jesus. The Apostles *spoke* as the Holy Spirit gave them utterance. We conclude that the evidence from these three sources which is all creditable is sufficient to convince the most skeptical. The brightest minds of the succeeding centuries have tried to prove Him false, but have never been able to set aside his claim to be the Son of God. The fact, that his immediate disciples (those who knew him as a man, suffered the bitterest kind of persecution, privation and even death, prove their sincerity and that they believed him to be the Son of God.

Our salvation then is in Jesus Christ. We are commanded to hear him.

The way of salvation is so plain that a fool though a way-fairing man need not fear therein. The simplicity of the Bible is marvelous. It is mystified only by the doctrines, interpretations and commandments of men. This plainness of the Bible should encourage each one of us to be diligent students of God's word, especially so, when we know that our eternal happiness depends on an implicit obedience to the teaching found in the Bible.

**HOME MISSIONS AGAIN.**

John T. Poe.

I am greatly interested in Home Mission work; for, as Bro. Watson

says, "if we build up the cause of Christ here, we build it abroad," for the church here must support the workers there. If we could build up a Bible church in every community, it would not be long till they would reach out across the waters, and try to convert the idolatrous heathen. And yet I should earnestly contend that we ought to give attention to the heathen at our doors. Is an East Indian's soul any more precious than a North American Indian's, or an American Negro. The Negroes, of the South are left in Sectarian ignorance, and not much effort has ever been made to give them a pure gospel. Why not? Mainly perhaps, because they have been misled in politics, and through that made our political enemies. But good Bible Christians should have no politics. I am just as anxious to save a republican, as I am to save a Democrat; and I never; in all my life, stopped to inquire of one seeking salvation, as to whether he was one thing or another politically; or of what nationality he was, but our own kin— English speaking men and women— thousands of them know no more about the Bible, or the Lord's plan of salvation than they do of the farther side of the moon. I believe in sweeping before our own doors, in teaching our own neighbors. These—our own people are anxious for the gospel, and when presented in wisdom and love, will hear it. I started a mission work fifteen miles in the country last year, have preached there two Sundays and baptized two persons. Have had fine attention—the people much interested and a meeting there on 3rd. Sunday in March. I mention this, as proof that the people do want the pure old gospel. God will hold us to account for giving all our attention to cities and towns, and neglecting the country, only because the towns pay better. The town churches will be held to account for keeping the gospel within their own bounds, and not reaching out to the country around them.— Longview, Texas.

THE IMPORTANCE OF FAITHFULNESS.

W. H. Sandy.

In the twenty-fourth chapter of Matthew is an account of several parables spoken by our Savior to illustrate His second coming. Also of the destruction of Jerusalem. From verse one to fourteen He speaks of the signs of His coming, and of the destruction of the temple. If then you will notice carefully, the reading of verses 15-22 you will understand that He is speaking of the destruction of Jerusalem, which occurred about forty years after His crucifixion. Then from verses 23-36 He speaks interchangeably of the destruction of Jerusalem, and His second coming. Remember He is answering three questions asked by the disciples, (See v. 3.) Viz.; when shall these things be? (that is, when shall this temple be destroyed.) what shall be the sign of thy coming, and of the end of the world? Beginning with verse 37 He tells us about how it was in the days of Noah, then adds, "so shall it be at the coming of the Son of man." As long as the old world was worth sparing, God spared it; but when the people became so exceedingly corrupt, that He could no longer stand them, He destroyed them: Only the faithful few were saved. Will it be that way at the coming of the Son of man? He said so. Is the world growing better or worse? Was there ever a time when men were more corrupt than now? How much pure religion do you find in each town, or community? If it were not for the efforts of the faithful few in each town or neighborhood, would there be any? Was there ever a time when church members were so indifferent as now? What is it that the people of the world do, that the church people don't do? The people of the world cheat and defraud. So do the church folks. The people of the world lie. So do the church folks. The people of the world curse and get drunk. So do church folks. The people of the world have dances, and dance. So do church folks. People of the world make debts, and don't try to pay them. So

do church folks. Oh, well, I shall not try to name all the things that people of the world do; but if you know of anything that they do, that church folks don't do, please write me, for I surely do want to know what it is. Now I am not judging anyone, the Savior said; "By their fruits ye shall know them." But, brethren, I am thankful to the Lord, that we have a few church people in each town, and neighborhood that are not as the world. They will be of the number that will hear the welcome plaudit "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." Will He say that to any who are not good, and not faithful? To say that He would, is to accuse Him of falsifying. How important it is then, that we be good and faithful servants. He is a wise person, who sits down at the close of each day, reflecting over the events of it, resolving that the next day shall be fuller of usefulness. What have I said or done to-day that I should not have said or done? What have I left undone that I should have done? Have I let an opportunity of doing good pass? Could I have said something to a friend or neighbor that would have cheered their hearts, and have made life's burdens lighter and did I do it? Could I have said something to anyone that would have caused them to turn from sin, to serve the true and living God?

Did I let the opportunity pass? Do I find more real pleasure in the service of God, than all things else? If not, my heart is not right in the sight of God. If I find more pleasure in worldly entertainments, and worldly affairs generally, I am not right with God. "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." (1John 2:15) Brother, Sister, what kind of excuse did you make for not attending church last Sunday? The Lord said: "where two or three are gathered together in my name, I will be in the midst of them." (Matt. 18: 20.) would you rather be with some one else than to be with Jesus? Are you ashamed to be with just "two or three" in the service of God? Jesus said, "there am I in the midst of them" He also said: "He that is ashamed of me, and of my word, of him will I be ashamed in the judgment." The apostles said "forsake not the assembling of yourselves together as the manner of some is." (Heb. 10:25) Then God forbid that we be ashamed of His service, let there be many or few present. If it were not for the few faithful attendants there would be no service. In Matt. 24:42-47 the Savior warns us to "watch," giving an illustration of the faithfulness of servants, adding "blessed is that servant whom his Lord

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when he cometh shall find so doing." "Be thou faithful unto death, and I will give thee a crown of life (2:10)

There is absolutely no promise of eternal life to any, save the faithful. May God help us all to be faithful.

a great work will be done even in one year.

Bro. W. T. Wilson and the writer will begin a meeting in New South Memphis on May, 11th. We are asking a small gift from every Christian to assist in buying a tent to preach the gospel to the lost in the destitute fields in Memphis and anywhere else the call is made.

Brother, Sister, will you be one to have fellowship in this worthy cause. A small gift from each one will do a work that will make heaven rejoice.—W. S. Long, Jr., Memphis, Tenn.

Bro. E. E. Beck writes that Bro. T. Q. Martin's meeting at Dugger, Ind., resulted visibly in four baptisms several restorations and several from other congregations taking membership.

Many there have written of the untold good that has already resulted from Bro. Neal's incessant labors in the Dugger field. Bro. Beck writes, "The people know more about the Bible than they ever thought possible."

#### ANNOUNCEMENT.

We have added to our regular editorial staff Bro. Augustus Shanks of Louisville, Ky. In the future he will write on the Bible School lesson. Bro. Shanks is a well educated man of exceptional ability. We consider ourselves fortunate that we have been able to secure him as a writer for our readers.

Bro. A. K. Ramsey will in the future devote his attention to "How to Build a Bible School." This, perhaps is one of the most important departments in the paper. The Church of Christ should have the largest and best schools of any church in any community or city. That we have not is due to the fact that we have had no teaching along these lines. Word and Work proposes to lead in this fight for more and better schools.

Bro. E. L. Jorgenson will soon begin a series of articles on Church Music—Historical and Practical, embracing a discussion of Psalms in Church Music. Great Hymns and what made them

## THINGS CURRENT

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Abilene Christian College, Abilene, Tex. April 29, 1912.—One week's meeting closed last night. Three baptisms. Two united with the local congregation.—Jesse P. Sewell.

Paden, Miss., Apr. 27, 1912.—Had a splendid service at New Bethel, (my home congregation) last Lord's day and secured two new subscriptions for Word and Work. Preachers let the reports come in; they are encouraging and interesting.—W. H. Sandy.

Haynesville, La., April 29, 1912.—Our meeting here is great. The crowds are very, very large. A special train from Homer was run yesterday for our meeting. We are now working on a movement for a house of worship in the town. Full report later.—S. H. Hall.

Cherokee, Ala., April 30, 1912.—I preached in West Corinth Miss last Wednesday evening, where I taught school two years, to an appreciative audience. I preached at Barton, Ala. from Friday until Sunday evening. I am preaching this week in Cherokee, Ala. I will go from here to Christian Chapel, near Maud, Ala.—P. G. Wright.

We should have 100 cards like the above every Monday. Try it Bro. Preacher.

Dr. J. W. Grisard of Winchester, Tenn., writes that the church there though not wealthy gave to Home and Foreign Missions and to the help of other congregations, \$2110.00 last year. How is that for an "anti" church? Winchester is helping New Orleans very substantially and liberally in its present campaign.

#### MEMPHIS NOTES.

Bro. G. Dallas Smith of Fayetteville, Tenn., began a series of sermons at the Harbert Ave., church of Christ in this city Sunday, April 28, 1912. Prospects are bright for a good meeting. Attendance better each day.

I believe the Lord has "much people in this city" who should come out of Babylon. If every Christian will pray and work and live as God directs

great, Spiritual Songs and what makes them Spiritual. Bro. Jorgenson is not only a good song leader but he is well versed in music and is capable of handling the subject as but few men can.

We are pushing our news service and expect to keep our readers posted on WHAT others are doing and HOW they are doing it.

We expect to place the work in New Orleans on a solid basis before the year is out. After that we will have time to do as much for other places. We must co-operate with one another in doing mission work, but we need no organization save the church of Christ to do it with.

Coupled with this we are offering Word and Work four months for 25 cents. We want every family in the church to become a reader of Word and Work. But our friends must help us. This is as much your work as it is ours. You should be as anxious to make it a success as we are, for we are sure that the benefits arising from a better paper is reciprocal. Let us hear from you with a long list of subscriptions.

D. L. Watson.

### HELP NEW ORLENS.

Continued from page 7

ity to secure that \$5,000.00 and lift the church free of debt. So they can help others—even as they have been helped. Brethren: They are appealing to your love for Christ, and they feel you will not disappoint them. I realize a great crisis is upon them, but through your fellowship they can meet it.—John T. Poe.

### Moore-Austin Debate.

Continued from page 5

fit your case. Any one ought to see that.

Ques. 8. He answers by both and gives Mark 16:15, 16. Paul says: "As ye have therefore received Christ Jesus, so walk ye in him." Colos 2:6. To carry out your doctrine and obey Paul's injunction you must go back to the water and walk therein.

Ques. 9. He turns clear away from

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anything named or intimated in the question.

Ques. 10. I know you so taught, but how does that answer my question? If the church is in Christ how can one enter it at the same time he enters Christ? You could not reply why you did not. Any one can see to enter a circle within another circle, he must first enter the outer circle.

Ques. 11. He propounds another question to me. I can answers yours. Yes, if the program was carried out he could tell the time and distance to church membership, but yours answered thus would contradict 'Now is the accepted time,' etc. See?

Ques. 12. "Pure in heart is one that loves and obeys God." All right. You say faith, repentance, love, all go before baptism, hence he that believes, repents and loves obeys God, therefore your candidate for baptism is pure in heart. It is either this or else he never has a pure heart till he dies and not then unless he has kept every command of God.

Question 13. He says: "We really get salvation up to date here, but we get eternal life in the world to come. This being true, I don't see how one of his people can survive. No Spirit life, and no Holy Spirit to make them alive. There can be but two lives, temporal and eternal. Your people have not passed out of death into life then, you being the teacher, they pass out of death, but not into spirit life. I am not surprised at your doctrine of apostacy. You fail to tell me what change took place in your conversion.

Yes, Joshua, 2:10 12 will tell of Rahab's confession and faith in our God. Read it. Certainly you would not claim that Abraham was a sinner when he took his son Isaac to the altar, yet you seem to intimate as much.

Yes, Hackett was misrepresented without the explanation I gave from him and no doubt the same with others, you have used only a part of their meaning. Yes, I am glad to be in company with J. R. Graves on his church and kingdom question. Blood before water, salvation before church membership.

But neither Graves nor Moore believes that you got your salvation by baptism or church membership either.

Prof. A. gives some questions, but they are easy.

1. The sinner renounces the devil and his kingdom and believes in Christ while in the world, both the territory of Satan and God's kingdom. Then he is opposed to his former environments and is translated into the kingdom of God. Paul better explains this in Col. 1:13, "What hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Deliver is to change conditions; translate is to change positions or places. I don't know precisely the time that the devil excludes one who becomes a convert to Christianity from his kingdom, do you?

2. We really enter Christ but one time and do not have to go out of him to put him on in symbol or good works. Rom. 13:14 tells baptized believers to put on the Lord Jesus Christ. Then Romans 6:5 tells how we put him on in Symbol: "Planted together in the LIKENESS of his DEATH and raised in the LIKENESS of his RESURRECTION."

4. No, we enter Christ really by faith, and only in a figure by baptism. Ordinances do not save. Jesus is the only Savior. Ordinances only declare something.

5. I answered this in No. 1. Look back and read it.

His church and kingdom were made for the saved only, hence not the place to go for salvation. Go to Christ for salvation and to the kingdom as home for the saved. Alexander Campbell said the Lord added the saved to the church. You should be in line with your ecclesiastical father, Austin.

8. No, I could not possibly do any good for the poor fellow to break bread with him, if I was even a keeper of this ordinance. I would still tell him, "Now is the accepted time," though. What would you do?

9. I have Christian fellowship for J. V. Kirkland and regard him a Christian gentleman, but not church fellowship for reason that he has not

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yet laid down his old fellowship with Hardshells, he was baptized into many years ago. When he does that I will gladly receive him into my church fellowship.

I replied to his arguments and gave Rom. 6:5 showing that baptism was a declarative ordinance, for some excuse the Prof. never did reply to it. Baptism cannot be both an essential and a declarative ordinance. A tree is essential to its shadow, a shadow is not essential to a tree. Trees exist without a shadow. Baptism is the shadow or picture of death and resurrection of him who died, was buried and rose again for our justification.

The Prof. still yields the order of repentance and faith to me as he only meant this by saying he could claim that I believe his proposition because I have been silent on them. I will have to let the readers decide whether or not I have been silent. No, Prof., you can't come with the goods this is why you are silent. The only points made to appear favorable to his side against my negative are that he made me say things I did not. He said I undertook to prove a direct (and defined direct to mean without use of means) personal contact of the Holy Spirit. Of course the readers will remember what I said about the use of direct in meeting Campbellites in debate. He repeats this charge in his last negative on first proposition. But all his speeches were on the same line with all his brethren and he had to have it then or his speeches would not fit. This is why he clamored for the word direct. But I challenged him to find it in the proposition—and did he do it? No! One hundred times, no!

I will say that I find Prof. Austin to be a clever kindly man in debate and I think he put up as good as any one on his side could have done. He said, that I called the Holy Spirit a mother. I was talking of natural things when I used the expression; but he hung to it that I said the Holy Spirit was a mother. I did not reply for the reason that the readers could see his aim

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was to keep from answering the question I asked, How can a thing be born in the absence of the thing of which it was born? This is why he played that game on me. He also refused to examine the scriptures I give him on depravity until his last speech, when I could not reply. I do not consider this fair and right with these exceptions I would call his a fair man in debate.

Personally, I like Austin, he is a jolly good fellow and if he was really saved in deed and truth he would make a power for good in the world. I will not take up space to recapitulate as all I have said is on record.

One other thing might be said, the space given was not sufficient for either of us to give exhaustive examinations of arguments on the other side. If we had been in oral debate it would have taken three times the space.

We pray that what has been written may advance the cause of truth and vital Christianity among us.

(We have been well pleased with this discussion because:

1. The Baptist doctrine (the subjects discussed) was presented by an able preacher, editor and debater of his church. The Baptist were well represented. Perhaps editor Moore did a little better than any other Baptist could have done, but the Scriptures were against him, which all could readily see.

2. The discussion appeared in the Baptist Flag at the same time it appeared in Word and Work. Each side thereto furnished an audience. This is manifestly fair to all parties concerned.

3. Though Bro. Austin is a young man, yet he stood ready with a thus saith the Word on all points at issue. We congratulate him on his able defense of the TRUTH. We thank both disputants for the high plain upon which the discussion was conducted.—Editor.)

SOUTH EAST MISSOURI  
NOTES.

The work of the Church is looking

up in these parts at present, notwithstanding the extreme weather we have had during the winter and early spring together with the greatest flood that has ever gone down the Mississippi Basin. Part of my work being at Caruthersville, MO. and being out off by rail I'm putting in all my time at my home congregation, Campbell. The Church here in Campbell has had a pretty hard struggle for several years, having been redeemed from Digression through, perhaps mainly, the efforts of Bro. G. Dallas Smith, for which work he has quite a reputation. The congregation now numbers about 60 members. At our morning Bible study we have about 90, and there is a steady visible growth. We are contemplating building a larger and more commodious building in which to worship.

The Church at Caruthersville needs a good man to move into their midst who will take up the work and take it on to success. Is there not a good man somewhere who will move to Caruthersville and go into business and meet with that congregation and fill the place of an elder? He would have the help of Bro. Chandler and others

who could with some help do a great work in that city. This is one of the most thriving towns on the Mississippi river. It has about 3500 inhabitants and is surrounded with as fine farming country as can be found any where. The finest Alfalfa fields imaginable are to be seen in that section. The land is the black sandy kind. This congregation has a good property, and reasonably well located in a part of the town that is building up with good substantial residences. Their house is really a nice one. It seems that some one who reads this and loves the cause, who is at present worshipping with some fat congregation which ought to have a genuine "Jerusalem Persecution" and scatter them, would think seriously over this and the good that can be done by moving to and lending their aid to a place like this one. Just a word: Let no congregation take this opportunity to put off some old hobby-rider on us, for we could not use him. We want a Christian that will live right and teach right and will look to the interest of the church like he would to his business, except, with more diligence. And again, Let no old crank who loves to rule or ruin; with more love for some hobby than for the

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cause of Christ apply even for citizenship in the town for we want the work to prosper in this place as well as in all others.

Bros. Laird and Mason of Holcomb are doing some fine work in this section of country. They are willing to sacrifice for the advancement of the kingdom that is not of the world.

Let the Fathers and Mothers of Missouri and Ark., and nearby states remember that they should select a good school for their boys and girls where their moral and spiritual lives will be promoted as well as their intellectual. Write to Bros. John E. Dunn or A. D. Garner, Rector, Ark., for information, and get 1912-13 catalogue. Campbell, Mo.,— T. B. Thompson

NORTH EAST ARK. NOTES

W. L. Reeves.

Much teaching is needed in these parts. With plenty of men to do the work, and means to support their dependent families many souls could be converted within a years time.

Bro. A. D. Gardner is doing what he can at needy places by visiting them on Lord's day to teach the word. Bro. Jno. E. Dunn devotes two Lord's days each month to the work in Rector, one at Greenway, and one at Palestine.

Several young brethren are doing good service too. Bros. Cowan, Mockle, Forbs, O'Guinn and Howard all of Rector should be kept busy all the time preaching the word.

I have arranged several tent meetings for this part of the country, but have some more time for such work in September.

I preached at Jonesboro on April, 14. A small band are meeting there in the A. O. U. W. Hall. Visiting brethren can find them there each Lord's day at two P. M.

Their meeting will begin June 1st. Bro. J. E. Dunn will hold it. Bro. W. T. Jones of Bloomfield, Mo. will conduct the song service.

The school at Rector is to close its

first years work on May 9. The enrollment and attendance of the school have been very satisfactory. Over two hundred pupils have been enrolled. I have visited the school several times of late, mixed and mingled with the pupils some two or three days at a time, and taught a number of classes, and I find they are proud of being in Monea College. They seem contented and happy at their work. I can certainly testify to the merits of the school. The efficient work done by the teachers, and the progress made by the pupils have gained the confidence of practically all who live in Rector, even some who bitterly opposed it at first are now sending to it. Its large attendance together with its great future make it necessary that plans be developed for its future enlargement.

On being invited by Bros. Gardner and Dunn, I went up last week and spent several days to look over the situation and assist in devising some plan for raising finances to relieve the school of its present burdens and also for the purpose of securing means and grounds for its future growth. Our efforts were crowned with success in a great measure, but there are some features in our plans which must soon be adjusted, and I think will be, before the present needs are so arranged that a large commodious building with a greater campus can be erected.

The present buildings are not large enough to meet the demands of the students who are expected next school year.

The school will soon be incorporated as measures are being taken to that end. Brethren who live either in Arkansas, or Southern Mo. and who contemplate moving to a town for school advantages can make no mistake in moving to Rector. It is a prosperous town situated in one of the richest farming belts in the U. S. Then is no question but what all children should be educated in schools where the Bible is taught daily. Let us wake up to duty along these lines. Good results always prove the merits of an institution.

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