

# Christian Word and Work

Volume 5

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Number 6

## HOW HE CAME.

When the golden evening gathered on  
the shore of Galilee,  
When the fishing boats lay quiet by  
the sea,  
Long ago the people wondered, though  
no sign was in the sky;  
For the glory of the Lord was passing  
by.

Not in robes of purple splendor, not  
in silken softness shod,  
But in raiment worn with travel came  
their God,  
And the people knew His presence by  
the heart that ceased to sigh  
When the glory of the Lord was pass-  
ing by.

Not in robes of purple splendor, but  
in lives that do His will,  
In patient acts of kindness He comes  
still;  
And the people cry with wonder,  
though no sign is in the sky,  
That the glory of the Lord is passing  
by

William S. Dawson.

## FOOT PRINTS OF JESUS.

E. L. Jorgenson.

"NEW WORLTLINESS."

From the California Christian Ad-  
vocate to the London Church Times,  
papers everywhere have taken up a cry  
against what some writer has called  
"The New Worldliness." Of course,  
by "New Worldliness" is meant sim-  
ply the irreligious condition of our  
day. For no matter what has most  
characterized other ages the peculiar  
mark of this one in which we live is,  
a thorough *lack of piety*. The God-  
ward turn is being stripped from Ed-  
ucation of all kinds. Music, art, legis-  
lation and even much religion, if not

exactly ungodly, is at best godless.  
The culture of the day takes no account  
of atonement since they know of no-  
thing against themselves that requires  
atonement.

Regeneration is unnecessary for  
man is entirely alright. Salvation can  
not be considered for there is nothing  
from which to be saved. There is  
nothing wrong with man they say,  
though by their constant theorizing,  
moralizing and philosophizing on hap-  
piness they admit that there is some-  
thing very wrong. Mind is God in  
these days, and the biggest mind is the  
biggest God. These are times like  
those which preceded the French rev-  
olution. The God who has been so  
widely forgotten of men, alone knows  
what terrible catastrophe may await  
this people. What sudden destruc-  
tion like travail upon a woman with  
child; what Sodom end; what tragic  
deluge of chastisement must fall.  
Meanwhile, politicians assure us that  
unheard of prosperity is just at hand.  
Diplomats say that universal and con-  
tinued peace is near. Geologists de-  
clare that this old globe we live on  
is yet good for ten millions of years,  
so that it is no use to talk of the end  
of the world.

Moralists say the world is growing bet-  
ter and we are imperceptibly entering  
the millenium. One almighty fact is,  
however, left out of these human pre-  
dictions and calculations, namely, the  
fact of God. The rights of a prophecy-  
fulfilling and covenant keeping God  
are forgotten.

It is as if He could not reach out at  
any moment, grip this earth in his  
fingers, snatch it from its tangent and  
end its career by external interference.  
This gross-hearted generation verily  
behaves as if God and Baal had come  
to some agreement and had exchanged  
thrones. Jehovah (their attitude de-  
clares) is either musing or he is gone

aside, or he is on a journey, or perad-  
venture he sleepeth. At any rate he  
is either dead or antiquated. The sec-  
ond psalm pictured this condition:  
"Why do the nations rage, and the peo-  
ple meditate a vain thing? The kings  
of the earth set themselves, and the  
rulers take counsel together, against  
Jehovah, and against his anointed,  
saying, let us break their bonds asun-  
der, and cast away their cords from  
us."

## GOD'S VIEW OF THE SITUATION

Henry Drummond tells of a child  
that asked, "what does God do all day?"  
One thing he does, the second psalm  
goes on to declare. In this godless age,  
"He that sitteth in the heavens will  
laugh: the Lord will have them in de-  
rision."

There is a sense then in which God  
laughs at those who plot against Him.  
Well He may, since He knows his final  
plans can never be changed by the  
scheming of wicked men. But there  
is another sense in which he must ever  
weep for men, for he is very tender.

The prodigal's sins have well-nigh  
broken his heart. The wreck upon  
earth is too infinitely tearful for words

God is for man: Jesus Christ is on  
man's side having gone so far as to  
take for his habitation the body of a  
man: The Holy Spirit too, is for man;  
so then the whole Trinity is on his side.  
But man will not be gathered under  
God's wing (Matt. 23:37) and man's  
will is sufficient to resist all heaven on  
this point for God himself has limited  
himself in giving man his free will.  
So the love of the many is waxing  
cold, unto eternal ruin. God has no  
pleasure in the death of him that dieth.

It is his will that all should come to  
repentance. He holds off the catas-  
trophe of judgment, it seems, that men  
may repent, but they will not.

Upon the other hand there is a min-

come from a tent purchased by these consecrated sisters.

In conclusion, let me say again this gift has helped me so much. I could not keep all the tears back as I read the letter in which the check was inclosed. God has ever been good to me; but his greatest earthly gift are the many friends he has given me. Praying that he may always keep me faithful, and that I may see these sisters, and all the rest of my friends, "over there," I beg to remain a friend to all the faithful.

REMERSON BIBLE SCHOOL  
AND ORPHANAGE.

J. G. Malphurs.

I came here last Friday to help out in this work. Since last fall, (the beginning) the school has grown wonderfully. I was surprised at the success being accomplished. Bro. Keraker wrote me of the importance of the work and the need of another teacher, asking me to accept the place. I resigned my place in the public schools of Ga., and cast my lot with these orphans and other children. It is a noble work, if one is willing to make the sacrifice.

We now have about thirty on roll, eight of these being orphans, for whom the managers have been instrumental in securing books and clothes. It seems to me that they who are able and have plenty for their children should be considerate of the child who has neither father nor mother. We should make a careful and prayerful consideration of James' definition of religion: "Pure religion and undefiled before our God and the Father is this, to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world."

The brethren here are determined to prepare to take care of more of these children. "Where there is a will, there is a way," so by next fall we fell sure that we will have another house for these needy ones. If one will visit this part of Ga., he will see the need of such work.—Holland, Ga.

ABILENE CHRISTIAN TRAINING SCHOOL.

The trustees of this institution held a meeting at Abilene on January 18th. and 19th. to attend to any business necessary, and to arrange for the work for another year.

We found the work for this year to be excellent, thoroughly satisfactory, both to students and parents. The attendance has not been large, but fully as large as we expected under the unfortunate circumstances.

Last year we selected Bro. Jas. F. Cox for president. In a short time his wife become seriously ill, and he was unable to do any work in advertising the school and working for students for this year. His wife remains seriously ill, and he has been unable to be with the school at all. This, together with the close financial conditions, made it unreasonable to expect a large attendance. About eighty students have been enrolled, and the work has been highly satisfactory.

The property was all finished, repaired and furnished last Summer, and is in excellent condition. This is true of both the college building and the girls' home.

I have accepted the school for the next school year, and shall endeavor to make it as good as the very best. Since I was a student in the Nashville Bible School, I have been profoundly interested in Christian education, and have taken an active interest in every effort which has been made along that line in Texas. I believe there is no greater work than properly educating the young. I believe as many boys and girls are ruined in the process of their education today as are benefited.

I shall have a small but strictly first-class faculty, every one a devoted Christian, and thoroughly trained for the work. We shall give the primary, intermediate, high school and two college years' work, and the Bible in connection with all of it. This literary work will be made to conform with the very best schools in the land, in-

cluding the State University, and our Bible Course will be made especially thorough and practical. Work will also be given in art, music, expression oratory and business. We have a great section of country surrounding Abilene, and we propose to furnish the brethren of this section a school that is actually a CHRISTIAN TRAINING SCHOOL.

I will announce the faculty and other important things in connection with the work soon.

Sincerely and fraternally,

Jesse P. Sewel

A young man, whose early life has been spent in sin and associated with doubters, accepted Christ when he was about twenty-one years of age. His doubting companions asked why he had forsaken them. He replied: "I tried hard to go your way and be a skeptic, but the Christian lives of my mother and sister were arguments which I could not meet."

NOTICE

WE have quite a number of Bro. Larimore's books still on hand. These books should be in every home and read by every man and woman and child who needs help to be a true Christian and a better citizen. These books will give you a better appreciation of life and a truer vision of heaven. Just the book to read and lend to your friend to read.

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CHRISTIAN WORD & WORK

906 Julia St., New Orleans, La.

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"POOR IN SPIRIT."

D. L. Cooper.

The fact that our Savior began the list of beatitudes by pronouncing a blessing upon the poor in spirit is evidence sufficient that poverty of spirit is the primary virtue. In making a journey one must travel the first mile before he can travel any of the succeeding ones. So, as pilgrims and sojourners in a strange land, this low land of sorrows and woes where the germs of sin are so prevalent, we must get upon high ground and travel in the King's highway, the way of holiness, which is paved with the virtues upon which these blessings are pronounced. Though poverty of spirit is very noticeable in the road-bed of the entire highway, yet it especially characterizes the first part of the way, it being the first of the graces.

In coming to God, one must divert himself of all his humanity as far as possible, and throw himself unreservedly upon the Lord, acknowledging his utter unworthiness his lost and undone condition and his inability to better this condition, and, recognize and acknowledge the goodness, mercy, and longsuffering of his Maker. As one having relied upon his own ability and resources to attain success in a certain undertaking, becomes discouraged and disheartened when failure stares him in the face, so must one become discouraged with himself, downcast and broken-hearted, and, no longer depending upon his native powers and his own righteousness must dethrone his own spirit and will and enthrone Jesus in his heart, clothing himself with the righteousness of God. With such a one will God dwell. "For thus saith the high and lofty one that inhabiteth eternity, whose name is

Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. (Isa. 57:15.)

THE BOOK OF THE MONTH.

John Straiton.

(Under this title I purpose to give each month a review of some book. It may be a review of some old standard work or it may be the very latest from the press. I will try to make my review fair, full and discriminating. I will try to write, as if I were speaking personally to some friend, who had asked me to give him my candid opinion on the work under consideration. In this way I hope to prove of some service to my readers in guiding them in what books to buy and read.

Books for review should be sent to me at 1030 So. Lake St., Fort Worth, Texas.)

CHRIST THE LIGHT OF THE WORLD.

This is a book of Ten Lectures delivered at Foster St. Church of Christ, Nashville, Tenn by J. M. McCaleb. McQuiddy Printing Co. Nashville, Tenn., 271 Pages. Price 50 cents.

Do not buy this book said one good brother to another, unless you are prepared to give to foreign mission work, for no one can read it without being impressed with the importance of missionary work. To another the same brother said:—Buy this book, and after reading it, if you do not think you have got the worth of your money, come to me and I will give you your fifty cents.

These opinions expressed by Bro. B. in casual conversation, are also mine after careful reading of it. We have not many books on the foreign mission

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work, but this one takes the very first rank among them.

Where all is excellent it is hard to select extracts. From the first chapter we take the following.

"I have gone down to Yokahoma, and watched the people come ashore from vessels just from the homeland, and in almost every instance there were among them men and women in the missionary work. I have often felt sad, though, and disappointed, because I could go down to that great landing and watch various missionaries belonging to the various denominational enterprises coming ashore and passing on to take their places; but one might watch year in and year out and not see a single man or a single woman from the churches of Christ. We criticise others, and justly, for leaving off the last half of the commission; but I fear we have committed the same mistake as they by leaving off the first half, the very first word of which is 'GO.'"

"I once met a man returning from Hot Springs, Ark. He had gone there an invalid, all crippled up with rheumatism. He was coming away a well man. I met him in a railroad station as a perfect stranger. But he was soon in an enthusiastic conversation with me, telling me what Hot Springs had done for him. It was no task for him to do this but he delighted in it. Neither did he have to think out how he would say it, for his heart was so full of his subject that the particular method of telling it did not trouble him."

"This kind of preaching is such as every Christian should engage in, regardless of health, age, natural ability, or education. Every one can tell about what God has done for him. Christians will not only be glad to do this, but they will be impelled to do it."

The book is full of just such gems. One of the best ways to help foreign work is to buy this book, read it and circulate it.

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## CHURCHES AT WORK

### LESSON 6.

FOR FEBRUARY 11, 1912.

The Boy Jesus in the Temple.

Lesson Text: Luke 2: 40-52.

Golden Text: How is it that ye sought me? Know ye not that I must be in my Father's house?—Luke 2: 49 (R. V.)

#### HOME DAILY BIBLE

#### READINGS.

M. Luke 2:40-52. The Boy Jesus in the Temple.

T. Ps. 122: 1-9. Joy of Church going.

W. Deut. 16: 1-8. The Passover.

T. Prov. 8: 1-3. Wisdom.

F. Prov. 2:1-9. The Lord Giveth Wisdom.

S. Deut. 6:20-25. Instructing children.

S. Eph. 6:1-8. Obedience.

#### THE BOY JESUS IN THE TEMPLE.

From the time that Joseph and Mary returned from Egypt to their own city, Nazareth, no mention is made of Jesus, until his twelfth year, except that he grew (as other children grow) and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.

A great deal is contained in the word *grew*. Jesus was just a babe, and had to grow physically. His mind too had to be trained as other children's do, and by application he gained wisdom. No doubt he studied the law of Moses and learned to recite the Decalogue as other Jewish boys had to do. But by virtue of his insight (the favor of God was upon him) he soon knew more than his teachers. We need not suppose that the life of the boy Jesus was different from the lives of those about him, that he was not tempted as all boys are, but unlike others, he never yielded.

No doubt he went to Jerusalem with his parents each year, but he did not have to celebrate the passover until twelve years old. Women were not required to attend these feasts, but Mary went. This shows her worthy to be the mother of the Christ. Children of godly parents have many advantages that others do not have, and Jesus was able to make the best use of them.

At twelve years of age, we find Jesus in the temple, answering questions and asking them. He was intensely interested in his Father's business and when found by his parents, he asked, "How is it that you sought me?" He seemed puzzled that they should not understand that he came to do his Father's will, and wondered why they looked elsewhere for him. But Mary, not understanding all these things pondered them in her heart. She must have had many things to ponder during these twelve years. At this time she reproved her son, telling him he had caused her sorrow. Her attitude toward him was different at the wedding feast when she told him the wine was gone. She felt that he was able to help, and told the servants to do anything he commanded them.

Jesus returned to Nazareth and was subject unto his parents, a fitting example for all young people. Here among the hills that form the southern ridge of Lebanon, seventy-five miles from the Temple at Jerusalem, the boy Jesus grew to manhood and for this fact, and this fact only, the little town of Nazareth, held in disrepute even by the people of Galilee, has come to be known wherever the story of Jesus is told. And here the vision of his life's work grew and his energies became so concentrated that afterward, in three years time he gave a work and message to the world that is able

to save to the uttermost those that accept it.

"The Father's house" is the place for children.

The mother-heart should keep God's sayings.

#### PRACTICAL QUESTIONS.

What is "favor with God?"

What is "our Father's business?"

1. Why is it likely that Jesus was strong physically?

2. What is the wisdom that he had?

3. Describe the customs of the Passover at this time.

4. What was the special reason why Jesus was taken to Jerusalem this year?

5. Can you imagine the sort of questions that Jesus was asking the teachers?

6. What did Jesus mean by his answers to his Parents? (V. 69.)

7. What would you say that Jesus' obedience to his parents indicated as to his character?

#### BIBLE SCHOOL.

D. L. Watson.

Teaching the Bible to those who come to church is perhaps as poorly done as any work can possibly be. There is no doubt but, that the present plan of work in most churches is both unscriptural and unsuccessful. In many cases it has had the effect of divorcing the school from the home and the church. This is a mistake.

Frequently the school is conducted by the young people of the church. They generally lack experience in such work, ability to teach and they have no judgment in the management of such affairs. Another grave mistake which is often made, is having persons teach a class "just to get them interested and give them something to do." This kind of teaching is worse than useless and will prove a curse instead of a blessing. Still another common error

is to invite the "new comers" to a church to take charge of a class. This is quite common with the city churches. Ability and qualification being equal the home talent is to be preferred because of the influence which they have upon their family, relations and friends. Besides, it creates a spirit of jealousy if the stranger be given preference to those who have been engaged in the work for a number of years. The Bible has definite and well defined plans which should be followed. Many things which are not sins are not expedient. Therefore the more closely we follow the Book, the more successful will be the work.

An evangelist should begin his work by training men for the eldership. He should not begin with those who have traits of character that debar them from qualifying for an elder.

One of the qualifications of an elder is, "He shall have raised children;" another is, "He must be apt to teach." These two points make an elder more desirable as a teacher than any other member in a congregation. But, there are provisions for women to teach. In many—perhaps in every congregation, it will be to the advantage of the cause to use women teachers. In this case, a mother who has children in the school will make a more acceptable teacher than a woman who has none. The mother has this advantage, she sees that her children learn their lessons at home, that they come to church and conduct themselves properly while there. There is no playing "hooky" from school when mama is there.

Parents, as teachers, are undoubtedly to be preferred to others. They generally have a very good excuse, *too busy*, but I am not certain that it is a valid one. Parents are anxious to save their boys, but they should remember they can not save them without saving their playmates.

#### HIGHLAND PARK CHURCH.

I have been requested by Bros. Dunn and Watson to write for the Christian Word and Work. Until I get some

what better acquainted with the work of this most excellent paper I will hardly know what will be of interest to its readers.

On the first day of January 1912. I commenced work with and for the Highland Ave Church of Christ located on the corner of Highland and Forest Aves., Montgomery, Ala. This is a very fine location, surrounded by a most excellent people and an excellent place to do a great work. The church proper is composed of about ninety

work well; at present our Lord's day contributions are more than \$20.00 and these are being enlarged as the occasion demands.

At an early date the church will have to build a house. At present we are using a re-fitted building that answers the purpose well; but our quarters are not commodious enough to afford comfort for all those that come out on Sundays. After a while, when the weather opens up, we hope to increase the attendance at least 25 to 50



Chas. L. Talley

members who have banded themselves together for the purpose of building up the Cause at this place. I hardly think that I have ever seen a more consecrated and devoted band than we have here. I am quite sure that with the proper encouragement they will prove a tower of strength for the Master. The congregation is not made up of rich people. However, there are some who are in fine circumstances. This, coupled with the efforts of real consecrated and earnest wage earners will bring up the financial part of the

per cent, then we will be ready to plan for future arrangements and wants.

Our regular service is: Preaching at 11 a. m. and 7:30 p. m.; Bible Study or Sunday School 9:45 a. m.; Prayer meeting on Thursday at 7:30 p. m. All of these services are well attended, taking into consideration the bad weather which we have had since the first of the present year. We hope to make all of these services interesting and profitable. We gladly welcome visit-

Continued on page 12

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**MATTERS OF OPINION.**

D. L. Watson.

*Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all.—Eph. 4:3-5.*

We showed in our former article that the arguments which the Standard uses to justify the use of instrumental music and the societies are used by members of the Disciples church to justify "associate membership," "sprinkling," union with the denominations and even "higher criticism." An argument which justifies the one will certainly permit the other. There is but one safe course to pursue, that

is; to follow the plan laid down in the Bible for every method of work and worship. God's plan, without any liberty of opinion, is superior to every plan made by man and will eventually root out every denominational church, root and branch.

We have entered into this discussion to show that the church of Christ can co-operate that it can establish churches in purely mission fields and can do it better than the societies. The comparison of the Society's work and the work of the church of Christ demonstrates this fact. The help which New Orleans received proves conclusively that our brethren have the proper conception of the mission of the church and that they will give of their means to mission work. Besides, the best example which New Orleans shows, is that every dollar given went directly to the work for which it was given—no toll was necessary for the support of the man who did the work.

The advocates of the societies persistently insist that we are not only "anti-missionary" but that mission work can not be done without the aid of the Societies. This argument has driven away any number of members, —has brought dissatisfaction, forming factions in many congregations, which ultimately resulted in the society obtaining the property. This method is now forestalled in a "creed in the deed" and the two methods of work in the future will stand on their own bottom and a fair comparison can be made in each locality where they are working.

We, however, do not endorse the "do-nothing spirit" which many of our preachers and churches possess. "The servant which knoweth his master's will and does it not shall be beaten with many stripes." If we have the right method then it behooves us to prove that it is more successful in building churches and saving souls than any other method.

"Ye shall know the truth and the truth shall make you free."—John 8:32. Perhaps the greatest hindrance to the obliteration of all denominational

bodies is our *preconceived ideas and opinions* about the teaching of God's word and the workings of his church. Every one of us is handicapped with opinions which we have either inherited or have had them fastened upon us by environment or business. We become slaves to many opinions which are foreign to the teachings of the Book. We hold on to them with a tenacity of purpose which blinds us, even to observation of facts.

We are willing to admit that almost every person is honest and sincere in his religious convictions. For these reasons men can not open their eyes to the truth, can not see the plans which God has made. Therefore, there is much wasted energies much time lost; much bickering and strife among people who should be working hard for the salvation of the world. Think what a power for good the church would be in every community if there was but one church—the church; no denominational lines drawn, no half dozen different religious bodies in every community contending for their respective tenets of *opinion*, but all working together as a band of brothers for the common cause—the salvation of the world.

This day will come when *matters of opinions* are obliterated and every man is willing and anxious to do all that God says and nothing more.

May He thrill us with the consciousness of our Divine commission and endowment. May He give us grace, with an humble reliance on His enabling spirit, to do our part in that great and blessed work, whose aim is the universal enthronement of our common Lord, and whose end is nothing less than the regeneration of humanity.

**ALL KINDS OF CHRISTIANS.**

John Straiton.

That there are many kinds of Christians in this world will not be denied by any one who has given any attention

whatever to this subject. To give an exhaustive classification of them is almost if not altogether impossible. But there is a verse in one of Peter's letters which suggests a grouping which may be studied with profit by each one. Perhaps you may be able to find one or more divisions in which you probably take a place.

After speaking of the great Christian graces, knowledge, self-control, patience and all the rest, Peter writes, "If these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ For, he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins." From these words, we make the following divisions:

1. *Idle.* A man visited a certain town and made inquiry if there were any Christians in that town. He was told that there was one, but that he was not working at his trade. I fear there are more than one of whom this could be said with truth that they were Christians but not working at it. An idle Christian should be an anomaly. We are saved to serve.

2. *Working.* If any one were to ask me in the matter of secular business whom I was working for, I could not only tell the person I was working for but also the exact kind of work I was doing. We are supposed to be working for Christ. My brother, what work are you doing? Unless we can give a clear and definite answer to that question I fear we may not be working at all. The voice of the Master is: Son, go work today in my vineyard. What is your response?

3. *Fruitful.* In the New Testament the word 'fruit' is used in two ways. It is applied to those graces of character:—love, joy, peace \* \* \* temperance. These are the fruit of the spirit. But Peter uses it in a different way. He applies it to converts. So did Paul, in Rom. 1, 13: That I might have some fruit among you also, even as among other Gentiles. So did

Jesus in John 15, 16. Of the apostles he says:—I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. My brother, have you borne any fruit for Jesus? If you have not, you have missed the most exquisite joy a soul can know in this life.

4. *Barren.* Every branch in me that beareth not fruit he taketh away. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. This is a fearful fate and it is plainly stated, and yet how many seemingly barren Christians there are. Arouse! Arouse!

5. *Short-sighted.* Bunyan pictures a man busy with a rake scraping together the mud at his feet, while overhead an angel is holding out a golden crown to which he never raises his eyes. There are many Christians who seem to see only the things of this life but the far away things, the things of the life eternal are beyond their range of view.

6. *Longsighted.* Of Moses it is written:—"He endured as seeing him who is invisible His eyes pierced beyond the veil." He saw the eternal realities and acted accordingly. Look ahead! Look beyond the present!

7. *Blind.* The Lord openeth the eyes of the blind. The Christian's eyes have been opened but if he close them again what a woeful blindness. We say, we see, but if we act like the blind our sin remaineth. In days gone by there were Christians who said "I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor, and *blind*, and naked." I wonder if there are any in this class today.

The folks who are living crooked lives dislike straight gospel preaching.

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I have been a subscriber for Word and Work for about two years, and I think it one of the best little papers in the brotherhood.—Elbert Hilliard.

Jan. 30, 1912.

Meeting closed at Woodsfield, Ohio with 58 additions.—Geo. A. Klingman. Detroit, Mich.

For the past month, we have had about 150 in regular attendance at our Lord's day morning Bible School, about 250 enrolled. Night school is fine. Crowds growing at all our services. One confession last Lord's day.—S. H. Hall.

Montgomery, Ala.

Dear Bro. Watson: I have just finished reading last issue of your most excellent paper. It is fine. Our work in this city is on the increase. The new congregation at Highland Park, under the leadership of Bro. Chas. L. Talley, is doing well. Catomo Street and West End congregations are doing well.—C. E. Holt.

May the Lord bless you in the great work in New Orleans. I am interested in it. I hope that your paper will continue to win the favor of the brethren, for it is a clean worthy and helpful paper for any and all Christian

homes. There is no reason why it should not have a wide circulation. I shall be glad to contribute, as you requested, whenever I can find time. May the Lord bless you.—Francis M. Turner.

Jan. 30, 1912

I preached at Bethel, Bledsoe Co., Tenn., the fourth Lord's day in January, to a large congregation. Attention fine. If I have been informed correctly, they have the largest general attendance of any congregation in the county.—E. S. B. Waldron, Nashville, Tenn.

Plain Dealing, La., Jan. 31-12.

Dear Brethren:—I am just home from a (12) days work in Shelby Co., Texas, where we had fine services. Most of the congregations in that part are active and at work. I am to return in Feb., for several days' meeting. "I am still on the firing line." In love,—Ben West.

At this writing I am at Essary Spr., Tennessee, to preach a few nights. I wish to say to the brethren in Mississippi, Alabama and Georgia, that since I have some work in Alabama for the summer I shall spend the entire year east of the Mississippi river in protracted work. Now, I am ready to go any place. I am needed in either or all these states. I am already on the ground ready and willing. If you need me write me at Winfield, Ala. Let me hold you a good meeting in your town, this spring.

Your brother, J. M. Norwood.

Can you tell me where we can get a good gospel preacher to hold us a meeting this summer? We would like him to begin about the 15th of July if

possible, or any time from the 15th till about the last of September.

The church at this place is very weak financially and, besides, very few in number but there are a great many sectarians around here.

We worship at Ferguson School House, about 2 miles and a half from Dyersburg a little town of about four thousand inhabitants. Dyersburg also has a great many sectarians and digressives, perhaps they might attend the meeting.

Brother Hall of Fulton, Ky., has agreed to preach for us once a month, but says he can't hold us a meeting, as all of his time is taken up. We would like to get a preacher that lives in Tennessee or some of the adjoining states, as we are not able to pay if a preacher from a distance comes.

Hoping you will lend us such aid as you can by publishing this in Word and Work, I remain,

Your brother in Christ,

Elbert Hilliard, Dyersburg, Tenn.  
R. F. D. 3.

FROM LOUISVILLE TO SAN FRANCISCO.

My schedule is as follows:

Paducah, Ky, Feb. 8; Union City 9; Hinderson 10, 11; Memphis 12; New Orleans, La., 13-15; Houston, Tex. 16; Austin 17-18; San Antonio 19; Sabinal 20, 21; Darning, N. M. 22; River Side Calif. Mar. 2, 3; Los Angeles 24-27; Hanford 28; Fresno 29; Madera, Apr. 2-3; San Francisco 4.

Friends along the line will kindly write me and oblige. I also can be reached at any of the above mentioned from any part of the United States if the letter is started five days ahead of the date. All letters sent to 623 N. 25th St., Louisville, Ky., will also reach me.—J. M. McCaleb.

Common sense often seems to be rather an uncommon possession.

Tell some folks the latest gossip and they will get busy right away.

The folks who try to head the procession often run behind.

OBITUARIES.

AMBER BROWNLOW.

Amber Brownlow, age 19 years, Daughter of Mr. and Mrs. John White and wife of William Brownlow died at her home near Stella, Tenn., Dec 19, 1911. The deceased was an exemplary young lady and loved by all. She is survived by her husband and an infant 4 days old, father, mother and several brothers. She was a member of the church, an obedient child and a loving wife. It is so hard to give up one so young. She was with her husband only 14 months, but, God in his infinite wisdom gave the summons and we must be submissive to his call. We would say to the bereft husband: weep not as though she was gone forever while her form you can see no more her spirit has gone home to God who gave it. I know by experience, what you feel, your home broken up, your heart is broken to pieces, but time is able to heal the wound. Father and mother, we know thy hearts are bleeding for thy loved one. The happy hours you once spent with her are gone. 'Tis hard to think you must say good-by to her forever. It is so hard, to say, under the circumstances, with a clear conscience: "Thy Will Be Done."

Loving aunt,

Lota Cribbs, Bethel, Tenn.

On the 4th of December I was called to Jones Mill to conduct the funeral service of Bro. J. Brents Giddens who passed away at the home of his father near Jones Mill, Ala. He was born August 23rd, 1886 near Pine Apple, Ala. At the age of twelve he became a member of the church, being baptized by Dr. Adams.

He was an exceedingly promising young man and his parents spared no pains in assisting him in his preparation for his life's work. In the fall of 1906 he entered the Dental Department of Vanderbilt University, finishing his course in the Spring of 1909.

He came home and began the practice of his profession until his health began to decline. Leaving for the west Jan. 24 he spent the following

months at Trinidad, Colo. Receiving no benefit from the trip he returned home Oct. 27th, yet still hopeful of recovery.

He leaves behind him to mourn his loss, father, mother, three brothers and four sisters. He was faithful in the service of his master and at his request after he was unable to meet at the regular place of worship, the brethren met with him at his home.

"He that endureth unto the end the same shall be saved." "Be thou faithful unto death and I will give thee a crown of life." "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city." "Blessed are the dead who die in the Lord. Yea from henceforth, saith the Spirit, they cease from their labors and their works do follow them."

Thou art gone our dear beloved one.  
Here we'll meet with thee no more  
Till we meet in Father's presence  
On that bright eternal shore.

In that clime we hope to meet thee  
Face to face with him to dwell.  
For 'twill be sweet again to meet thee  
In his presence where all is well.

Here our hearts are filled with sadness  
And we loathe to say farewell;  
But standing in his glorious presence  
Then will our hearts with gladness  
swell.

A. B. Blazer, Pine Apple, Ala.

Sweetwater, Fla., Jan. 23, 12.

Yours of recent date received and contents noted. Will say that I am more than pleased, not only with the Missionary department of Word and Work, but with every department of the paper. And I sincerely hope that every one will continue to take the paper. It will be a power for good in the South.

At this writing I am in a meeting at the above place, the home of Bro. J. B. Peden. The outlook in this country is very discouraging. No church houses—very few brethren, and the

sectarians strong. I don't believe we have a greater mission field anywhere than here. I established this congregation with 15 members, and they no have an unfinished house. I am doing the mission work at my own charges, don't even know that I will get R. R. fare. Through Bro. Peden's untiring efforts and zeal, three small congregations have been established in school houses, but we are even denied the use of these now; the Superintendent of education having forbidden any further use of school buildings (for religious purposes) to keep us out. If it is in the heart of any one to send us a contribution to this work, it will be highly appreciated. I go from here to Zolfo, Fla., a good sized town on the C. L. R. R. where we will have to rent a packing house in which to hold the meeting, having been denied the use of all the church houses. Pray for us that the word of the Lord may have free course.—W. H. Sandy.

LITTLE SERMONS.

C. F. Ladd.

"Skinning" some folks makes them "Smart."

The best runners can never overtake lost time.

Many a hat is worth more than the head it covers.

If you would keep your "religion" you must use it.

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# MISSIONS

Stanford Chambers

## THE HELP ONE ANOTHER PAGE.

Stanford Chambers.

An earnest Christian mother yearned to bring one soul to the Savior and it was not long till her son gave his heart to God. She longed to do more and has since been directly instrumental in bringing four others to Christ.

The more we do to save others the more interested in others we become. He who does most for others is the most interested in them. The toiling sacrificing, suffering missionary puts the highest price on lost souls. The persecuted Paul is the one who could wish himself accursed for his unbelieving kinsmen's sakes. Successful "mission work" depends upon more than a passing interest in the unsaved. To be soul-winners we must have a *passion* for winning souls, and for winning them not to a party but to Jesus Christ. The church or evangelist or other disciple who has not that spiritual passion has not that soul-saving art.

Mere spasms of interest and effort to increase church attendance or the number of members in a Bible class fall short of the requirements essential to soul-saving. "Instant in season and out of season" preaching the word and warning "night and day with tears" is the example as well as the instruction of Paul.

## LET US REVISE THE LOUISIANA CHURCH DIRECTORY.

About a year ago we published the following list of churches of Christ

in Louisiana. No doubt several changes are to be made in the figures and some new congregations are to be added to the list.

Any information or correction that will help to make the list more complete and more accurate will be appreciated. Please now don't depend on some one else to make the needed corrections. You see to it that such correction is sent in. Get busy on this before you lay the paper aside and forget about it.

### ACADIA PARISH.

Ellis 40 members

### BOSSIER PARISH.

Plain Dealing 24 "  
Pleasant Hill 82 "

### CADDO PARISH.

Union 33 "  
Union Grove 20 "  
Mira 6 "

### CLAIBORNE PARISH

Haynesville 36 "  
Union Grove 44 "  
Vaughn's Chapel 24 "  
Mineral Springs 15 "

### DESOTO PARISH.

Antioch 70 "

### FRANKLIN PARISH.

Baskin 18 "

### LINCOLN PARISH.

William's Chapel 20 "  
Union Grove 15 "

### ORLEANS PARISH

New Orleans 70 "

### TANGIPAHOA PARISH.

El Bethel 14 "

### UNION PARISH.

Antioch 30 "  
Beech Grove 18 "  
Beech Grove S. H. 15 "  
Fairview 40 "  
Linwood 25 "  
Pine Grove 52 "  
Randolph 16 "  
Ward's Chapel 59 "

### VERNON PARISH

Antioch 30 "

### VERMILION PARISH.

Gueydan 3 "

### WEBSTER PARISH.

Hartman 18 "

When the corrections come in we will see how much we have grown.

### Highland Park Church.

Continued from page 7

ing friends at all times. A very learned man at one time said:—"If a man can preach a better sermon, write a better book, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door." (Emerson.) Now we shall have this for our motto, and ever strive to reach this high ideal. We know by work, prayer and study that we will succeed.

The following was our out-line used Jan. 18. Character studies. Subject: "The character of Sarah."

Sarai: Contention. Twice shown. When hand maid conceived. Gen 16:4. Her jealousy shown at the time of the weaning of Isaac Gen. 21:7, 8. Daughter of Ha-ran, Gen. 11:29, Granddaughter of Terah, and sister of Lot. Gen. 11:27. An explanation of Abraham's advice to his wife when they went down into Egypt. Gen. 20 chap. She and her husband driven down into Egypt by famine, Gen. 12:10. Here he came in contact with Abimelech, king of Ge-rar, one of the Pharaohs of Egypt. Gen. 18:17, 18 and 20:2.

Sarai, Sarah, Sara, the three forms

of the name. Sarai and Sarah Hebrew forms. Sara, Greek form, used Heb. 11: 11.

God changed the name Sarah to Princess, because she was to be the mother of nations. Gen. 17:15, Sarah was a very good cook as well as a provider. At her tent under the oak of Mamre, she prepared a meal for the angel visitors—milk, butter, corn-cake and a young calf. Gen. 18: 7, 8. Sarah was an "eaves-dropper," overheard a conversation that was pleasant and caused her to "laugh." She was 90 and Abraham 100 years old at the time of the birth of Isaac.

Her hand-maid (Hagar) bore to Abraham a son at the time that he was 86 years old. This maid was an Egyptian.

One of her characteristics was that she was an OBEDIENT wife, and had reverence for her husband. See I. Pet. 3: 1-5.

Her death occurred at the age of 127. She was buried in the cave of Machpelah, a very expensive burial place bought from the sons of Heth, at a cost of 400 shekles of silver. An amount equal to \$2,007.00 in our money.

She is the character chosen to represent the New Covenant, the one we

enter by faith to become the children of promise. Gal. 4: 21-31.

"Rejoice, always;

Pray without ceasing,

Quench not the Spirit;

Prove all things; hold fast that which is good."—Paul.

—Chas. L. Talley.

If you would keep your "religion" you must use it.

A religious "boss" is as bad as the political kind.

## CHILDREN'S DEPARTMENT

### CHILDHOOD'S HAPPY HOURS

Dear Children:—

We have been badly puzzled about your department. For some time we have run it very irregularly. 1 Bro. Hall has been very busy, so much so, that his physician has insisted on his leaving off some of his work. It is his desire to continue this department by all means. But he can not do all his work, so we are going to ask the children to make the sacrifice. It is a good lesson which you should learn early in life—sacrifice that which gives you most pleasure for the good of others. He is going to write only two or three columns for GOSPEL MESSAGE DEPARTMENT, on which page you will always find something good from him. Prof Jerre Watson sent us the following beautiful story written by one of his pupils. We especially delight to encourage young people. To that end, we will offer two books as prizes for the two best stories each month. The stories must not contain more than 1500 words.

The contest is open to all who are pupils in school or college. The composition must be original. You may

receive help from your teacher to correct it. Age and grade in school will be considered in awarding the prizes. All copy must reach us by the 10th of the month. Now children do your best to win the prize.

#### A SILENT INFLUENCE.

Emmie Jones.

It was nearing dusk; the moon was peeping out from behind a few stray clouds and seemed to whisper, "It is evening." In the distance could be seen the tall pine trees that surrounded the little village, and reared their heads far above the old church tower. The weary farmer was plodding his way homeward after his day's toil. The school boys and girls were hastening home before night should steal upon them, and hide them under her shadowy wings, and the blacksmith had finished his work for the day. They too, were going to their respective homes.

"Just think, mother dear, this is my last year to go to school at home, and then I shall go to college." It was a boy of seventeen who spoke, as he entered the room, placed his books up on the table, threw his arms around his mother, kissed her, and was gone again. She too, had been thinking of his College days; of what an honor he would be to his father and mother in their old age—her only child, the pride of the family; he, whom she had so often held to her bosom, and for whom she had often prayed. She had taught him from his earliest childhood to love and respect the Bible, and its beautiful lessons. His life was pure and clean. She expected him always to be her crowning joy; and she hoped that some day, when he had grown to be a man, he would have those principles that elevate and uplift humanity—those that constitute true manhood.

The next spring, he finished his high school course. His last vacation before beginning his college course, he spent largely with his mother, with whom he planned his future. He was

a buoyant, self-confident youth, to whom the future seemed full of bright prospects.

It was one bright morning in September that he, after bidding farewell to parents and friends, boarded the train; and in a few moments only the black smoke remained to show that he was out of sight.

Soon after his arrival at college, he won the respect and admiration of all his classmates and teachers. He stood at the head of all his classes, and had already begun to win great honors. He would often write his mother and father how happy he was; but at the same time, how he longed for home, and how very much he missed their tender counsel and advice. "For mother" said he, in one of his letters, "I wanted to ask you the other night about going to the theatre. A friend of mine invited me to go with him, and I just couldn't refuse. Did I do wrong? I know you always said that it is best not to attend them, but I didn't think that just one time would matter."

Now, perhaps just that time did not matter; but the tempter often steals upon us unawares. After this, one temptation after another came, until his letters were no longer a source of joy and comfort to his parents, but instead were a cause of deep concern; for he never mentioned home, and otherwise indicated, unconsciously perhaps, that he had changed. They sent letter after letter to him begging him to come home, but he paid but little attention to their pleadings. Home had ceased to interest him; for he had been thrown in bad company and step by step had drifted into vicious habits. His life seemed a shattered ruin; almost the last spark of ambition being apparently extinguished. No longer the theatre and ball room satisfied him. But intoxicated by the unrestrained pursuit of pleasure and the degrading influences which were around him, he had let himself be dragged into the scum of Society. The billiard-hall, the pool room, and the saloon were his daily companions.

And the more demoralizing passions, hidden in the secret chambers of his heart, had let him to seek even the most disreputable parts of the city.

One bright Lord's day morning just as he stepped from a pool room, he saw coming down the street, a mother with her son, a lad scarce seven years of age. In her hands she carried a Bible, somewhat worn. He stood watching them until they disappeared, entering a small but very pretty church house. He passed on and, for the time, thought no more of the mother and son. But in the moments of meditation that come to even the most reckless, his mind would revert to the Sunday morning scene. He became vexed by the question, "Why have those two so impressed me?" To be sure, the woman was attractive, but beautiful women were not unusual to him; the child was neat, vivacious, and intelligent, but for years children on the street, bright children too, had failed to interest him.

In an attempt to solve the problem, he watched for weeks and even longer. He began to grow more careful of his appearance and to entertain purer thoughts. As he watched them on the last occasion, it dawned upon him that that mother and son were a picture of his own childhood. And he said half aloud to himself, "That mother's love for her son and her faith in his future, are no stronger than that which my mother once had for me; that child, though innocent and intelligent, is no more than was I when my mother used to kneel with me while I prayed 'Now I lay me down to sleep,' to lead me lovingly to the little church in the village of my youth, and tell me the beautiful story of the Savior of men." The chord of love in his heart was touched once again. The remaining spark of ambition was kindled into a flame. He thought of the pleasant years of his childhood; but his college days only brought bitter memories. and heal the wound he had given to his dear old father and mother? He

would at least make an effort. He would seek useful employment and devote himself to retrieving as nearly as possible, what he had dissipated.

It was late in the evening, several months later. The shadows of night were beginning to shroud the earth in darkness. In the room an old man lingering near the door of eternity. The light was burning low and all was still save the silent weeping of his aged wife. Her heart was almost bursting with sorrow as she thought of her husband's suffering, and the

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If you want a better Bible than the above, we have it.

Christian Word and Work,  
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New Orleans, La.

necessity of her being left on earth alone. Oh, where was her son—him upon whom she should be able to rely in this time of grief? Must she give up all hope of ever seeing his face again?

She was so deep in thought that she had not noticed the door as it opened, and a tall, neat figure stepped in. He stood watching for a few moments, then his heart melted within him. "Mother" said he, in a low voice. Her heart leaped as her mother's instinct recognized the voice of her son. She arose and embraced him, crying "My son, my only son can it be you? but go at once and speak to our dear old father before it is too late." This was a moment in her life, mingled with both the most inexpressible joy and the keenest sorrow.

Leaving his mother, he went and knelt by the bedside of his father to ask forgiveness; but alas! Death had come to claim his own. Although the son had arrived too late to ask pardon from his father, he resolved in his heart to be a crown of joy to his mother. To spend the remaining days of his life in seeking others who had wandered from the fold of the Good Shepherd. His life would then be one of consecration and love; and possibly he would be able to exert such a silent influence, as that which had guided him to the light of a new day:—Student Highland Home College.

WORK FOR JESUS.

E. S. Jelley, Jr.

I want to work for Jesus  
Our glorious Lord and King,  
Whose name fills highest heaven,  
Whose praise the angels sing.  
I want to work for Jesus,  
And the story to tell,  
Of him the way to heaven,  
To lost ones bound for hell.

Although so high and holy  
He came to set me free  
For me who only pained Him,  
He died on Calvary.  
Lord of the highest heaven.

He came to earth to dwell,  
And trod the soil of Canaan.  
God's love for man to tell.

He came, not down from heaven  
With God-like majesty  
Nor yet as a bright angel.  
He was like you and me.  
He took on him our nature,  
Our weakness and our pain,  
And victory o'er temptation,  
Can keep us free from stain.

He made the sky and all things  
And yet humbly He said:  
Birds and foxes have places,  
I've not where to lay my head.  
He bore our sins and sorrows,  
An awful agony, grief and flame  
Consumed Him.  
T'was caused by you and me.

He languished in the garden,  
And sweat great drops of blood.  
Oh! how He suffered for us,  
The blessed Lamb of God.  
I am a worm and no man,  
By prophets mouth He said,

I am the song of drunkards,  
Men laugh and wag their heads.

And when His work was finished,  
He suffered on the tree,  
Pierced by the cruel thorns and nails.  
I want to work for Jesus,  
Who gave His life for me,  
For Him I'll gladly suffer.  
Here am I Lord send me.

(The above poem was composed by E. S. Jelley Jr. our missionary to India previous to his voyage to India in 1903 with his wife and baby girl then 16 months old. Copied by the same little daughter, now nine years of age, who is living with her grand parents, attending school in Dayton. She has promised to copy other of her father's poems for us.

Her grandmother is confined to her bed and her grandfather is quite old. What comfort this good little girl must be to these aged people: Will not some of our boys and girls write them a letter. Their address is 116 Champa Ave., Dayton, Ohio. Ed.)

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