

# Christian Word and Work

Volume 5

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Number 8

## JUST CHEER UP.

Do not go through life a-whining,  
Just cheer up;  
Nothing's gained by your repining,  
So cheer up;  
Life is largely what you make it,  
There is pleasure if you take it,  
As for trouble, why, just shake it,  
And cheer up.

Smiles are cheaper than a frown,  
So cheer up;  
Don't let trouble throw you down,  
Just cheer up;  
Press with courage to the goal,  
Get some sunshine in your soul,  
Troubles then from you will roll,  
So cheer up. —J. Andrew Boyd.

## FOOTPRINTS OF JESUS.

E. L. Jorgenson.

### THE UNFINISHED BRIDGE.

The famous town of Avignon, in southern France, and on the Rhone was once the residence of the persecuted popes. They laid out gardens and built mighty castles there. But its greatest interest to tourists is said to be in the "pont coupe," or interrupted bridge that there half spans the Rhone. Out into the middle of the stream it runs and there it stops. It is not broken down, it has never gone further, but it tells its own story. *It was intended to reach the opposite shore.* So with life. It is altogether too unsatisfactory in its present scope and extent for any one to judge that this human side is all there is of living. How often a young man in his prime is cut down! Shall there be no resurrection of his manifold powers? And even old people often feel their work unended. Even the infidel cries out for light, more light, when he comes to die. No, no, this structure called life was meant to reach the other shore. The very lines and structure of our natures—all seem to indicate, as

with the bridge, completion elsewhere. The spirit is intended to bridge and cross the chasm called death. And something vast and worthy beyond is clearly predicted by such a noble bridge.

Eternal life must be something very generous and large. Let us then, beloved, "Forgetting the things which are behind, and stretching forward to the things which are before, press on toward the goal unto the prize of the high calling of God in Christ Jesus.

### A MODERN MILETUS.

I am, returning, sitting in my chariot (street car). Now the passage of the scripture I am reading is Acts 20: 18-38; Paul's farewell at Miletus, to the Ephesian Elders. We have just parted from one of God's most stalwart sons, J. M. McCaleb, as he begins his long lonely journey to Japan. As he walked through the gate and stepped aboard the train, scarce hoping to behold his own loved ones for four years, some man in our company said, "That is the strongest sermon he has ever preached." Amen, it was even so. Samson is said to have done greater things in his death, than in his life. Now this parting from Brother McCaleb is not, God grant, death, for we hope to see his face again; but it is a sacrifice of the most unselfish kind. And in this sacrifice he has taken us by storm. He has set us a pace. He has made us all ashamed of ourselves, because we have no more costly service to give than we are giving. He comes up to the description of Paul in the passage mentioned (Acts 20) in many points. (1) He has been with us for nearly three years serving the Lord in all loveliness of mind. (2) He shrank not from declaring unto us anything that was profitable, teaching publicly and from house to house. (3) He goes, in a sense, "bound in the spirit," for the burden of souls in Japan is upon his so that "woe is to him if he

preach not the gospel." (4) He holds not his life of any account as dear unto himself that he may accomplish his course and ministry. (5) He shrank not, while traveling in America, to declare the whole counsel of God, the last half of the commission as well as the first half. (6) He coveted no man's silver, or gold, or apparel but found greater pleasure in giving than receiving. He has many times, here in Louisville, kneeled down and prayed *with us* all, and we desire that he shall often, in Japan, kneel down and pray *for us* all. He is much loved here, as is also his family. Let it be remembered, he does not make the sacrifice alone, for when one leaves, "Brethren, or sisters, or father, or mother, or children" (Mat. 19:29) for Jesus' sake, these who are left must bear the cross with him. It may be the lighter end, but it is nevertheless the cross. Further schooling and training for his children make it necessary for brother McCaleb's family to remain in America. He has done, perhaps, an unprecedented work in stirring Christians in the interest of missions. Should he return sooner than he anticipates, to take up that work again, he will find welcome. In the meanwhile, we who are left must not neglect to declare the *whole* counsel. The whole message is briefly summed up in two words;—"Come" and "Go". First, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my burden is light." Secondly, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

OH! WHERE SHALL REST  
BE FOUND?

S. H. Hall.

This question, doubtless, has been in the hearts of countless millions since man's fall. This world is very unkindly to its pilgrims; they do not find the desires and longings of the hungry soul. And because of a lack of knowledge and the darkness therefore that surrounds them, they are left to seek rest and not find it; hence, many ask the question at the reading of this article.

There is a rest we can never get in this life, viz: rest from conflict and labor. Temptations are about us, souls are going down to destruction; hence, we must continually resist the evil and strive to get sinners to come to Christ and be saved. I say rest from these things we cannot get in this life; we get this in death. "Write, Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13.)

But there is a rest we can get here: and how much it means to the servant of God. "Return unto thy rest, O my soul." (Ps. 16:7). Yes, there is rest here for the soul. We sometimes leave and have to return, but how foolish we are to leave it. In Zion, the church of the first born, (Heb. 12:22-24) we may rest in the arms of God and his son, *even here*. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired." (Ps. 132: 13, 14.)

In Zion we have a burden bearer. What a powerful Helper is He. Here

we can "cast our care upon him, for he careth for" us. "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." (Ps. 55: 22.) "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee." (Heb. 13:6.) How sweet the assurance!

But this assurance comes only to the consecrated soul in Zion, the one that has fallen into the arms of Jesus, that has surrendered all to him. My brother, Have you done this? So many of us seem slow to trust him. He is the same God that fed Elijah, remembered Daniel in the lions' den, and that brought Christ from the grave. He is the living God. He is able and willing to help. Why will we doubt his protecting care? "Come unto me, all ye that labor and are heavy laden, and I will give you rest," said Jesus. Has he given you rest? It all depends on whether you have come to him, whether you have committed yourself wholly to him.

Zion stands by hills surrounded,

Zion, kept by power divine:

All her foes shall be confounded,

Tho' the world in arms combine;  
Happy Zion, what a favorite SHRD  
Happy Zion, what a favored lot is thine!

Every human tie may perish;

Friend to friend unfaithful prove;  
Mothers cease their own to cherish;  
Heaven and earth at last remove;  
But no changes can attend Jehovah's  
Love.

HOME MISSIONS.

John T. Poe.

While I am for Foreign Missions, I am more in earnest about Home Missions. I think it a shame that after fifty years preaching, by thousands in this country, who claim to be called and sent of God to preach the gospel, that there should be so many yet in this civilized country, who know nothing of God's word, or of Jesus his Son, who died to redeem and save sinners. There are thousands of people who are as ignorant of these things as any heathen, in any country. The fact is, preaching is mainly a profession, by which to make a living—As in Law, or Medicine, men, not caring for souls—make merchandise of the gospel, have a good time pastorizing, live in style and comfort, and take Russells chance for a last chance in eternity. It is a fraud, and the result of the last fifty years proves what I say. The churches—so called—are recruited and kept up precisely as Life Insurance companies are kept up, and with the same end in view—Revenue.

In the meantime a lot of our own brethren caught the same money-loving fever, and joined hand in hand with these wicked gospel merchants, and seeing how good a thing the pastor had, went for a share in the matter and became competitors of the Sects, and are already able to teach the Sects at their own game. They were not long in organizing Societies of the "Brotherhood of Paul"—"Men and Religion," etc, etc, by which to recruit their works and secure funds. Having divided the body of Christ, they plead for union on the Bible, which they themselves have grossly and knowingly violated, and disregarded for popu-

larity, and money. There is but one way to succeed in the conversion of the world, and that is for consecrated men to go forth and preach the gospel in its purity, while insisting on obedience to God, in a strict observance of his word. Tell the people what the Lord says—Have no society save the church of God. Let the world know of a certainty, that God prizes obedience more than sacrifice, and let this be backed up by a meek, godly life in the preacher himself, as an example to others, and then the cause will prosper. And again: Let the preachers go and preach the Lord's

Message to the people who need it, and who will hear it. In the dark corners, the by ways, the hedges—wherever there are benighted souls to be reached; Let them go trusting the Lord—Not man or societies of men—but the Lord. He will take care of those who do really trust him, and they will be fed. Let our preachers get out a while in Home Mission Work, and try it. It will do them good. Let the churches send out preachers instead of calling them in, and then fellowship them in the work. Then we will prosper—Longview, Texas.

WHEAT AND CHAFF.

A. Ellmore.

Buy today what you don't need, and tomorrow you may not be able to buy what you do need.

Two things hinder our happiness today—a dissatisfaction over what we have, and a burning desire for what we want, but can't get.

There ought to be thousands of men with the plea of John the Baptist, whose greatest aim would be to go abroad with burning zeal, preparing the way for one better than themselves.

Salvation has been half learned by him who has cast away all the follies of his youth, and the work will be completed when he has accepted Christ and obeyed the gospel.

Our fathers lived in cabins, we live in mansions; they worked for their living; we connive for ours; they walked in faith; we crawl in doubts; they belonged to the church, we belong to societies; they were happy, we are discontented.

It sometimes requires three generations to round up a large estate; the parents make it, the children keep it, and their grandchildren spend it. Now suppose they all belonged to the church, but gave nothing for its advancement, will not the Lord, in the coming day, charge up to all their several obligations? Are we doing our duty in this respect?

What! Not willing to hear another correct thine errors? If he be able to show your mistakes, he is the first man to whom you should hearken. If he fail to show where you have erred, he can not permanently injure you. Truth is mighty, it is eternal, and sooner or later, if you are right, you will be vindicated. Don't be discouraged, fight on.

CONTRIBUTIONAL

VIEWS AND REVIEWS.

H. W. Jones.

Why is it so many are willing to listen to man in matters of religions and pay no attention to what God says to us in his holy word? Is man their God, or do they disbelieve the Bible is the very words of the living God?

A person can't be a Christian and not be baptized—it is impossible—for the word "Christian" means a follower of Christ and Christ was baptized, see?

Bro. C. W. Sewell told me last summer that there had not been a day of his Christian life but that he had tried to do right in the sight of God. May we all think of, and do right each day.

They (sectarians) say to us; "If baptism is for remission of sins, then why don't you be baptized every time you sin?" I answer them thus: "Well if baptism is because of remission, then why don't you be baptized every time you sin and are forgiven—it's a poor rule that won't work both ways."

There are three important questions for us all to consider, viz: 1. Do I truly believe the Bible? 2. Do I be-

lieve in the judgment? 3. Then why not prepare to meet it? If we truly believe the Bible we will prepare for the judgment.

Here is an argument of affusionists: "The Bible says, 'I baptize you with water'—hence sprinkling or pouring is the mode." I answer: "Of course, it was *with* water if they were immersed—do you think people can be immersed without water? Why! immersion is more with water than is sprinkling or pouring and affusion is made nearer *without* water, then is immersion is the one baptism if "without water" is the proof."

The blood of Christ cleanses us (Christians) from all sin (I. Jno. 1: 7). Christ says of the wine, "this is my blood" etc. Hence the blood is not applied unless we drink of the wine in commemoration of the death of Christ.

Let us adjust ourselves, our lives, our all to the Bible and not go round trying to adjust the Bible to ourselves.

May the Lord help us to do more and be better during 1912 than ever before in our lives.

Brotherly,  
Harvey W. Jones, Hardin, Ky.

I wish every reader of the Firm Foundation would turn and read again Brother John T. Poe's article in the December 12 issue on "Where Art Thou, Adam?" Oh, the many plain falsities, not to call them by the plain name, made by Christians when trying to excuse themselves from attending the worship. It is too bad to commit the sin, but worse to tell a falsehood in order to try to hide the sin. The sin would be much lighter if they would tell the plain truth. When questioned by the elder as to why you were absent from the worship, just say: I did not want to be there. Now, after reading Brother Poe's article, turn and read Heb. 10:23-32. Better read this twice.

Life is not a level plane, but a rugged journey of high hills and deep valleys, but there are three points in life where all come upon a level; at birth, at conversion and at death. But infants do not remain long the same in stature, not intellect, nor in influence. Nor do young Christians continue the same in influence and usefulness in the church. And may it not be after entrance into the eternal state that some will rise higher in the scale of usefulness and happiness than others?

A winter season, during which there has been much hard freezing and many have fallen, will be a great benefit to the soil. In the spring following such a winter, see how vegetation springs into life. There is an exuberance which is truly animating and refreshing, as we stand with heads and arms bared, under the leafy bowers to imbibe the sweets of nature. Grandpa feels like throwing away his cane, and grandma wants to go visiting, and the younger folks sport in the garden, on the hills and by the brooklet. Even Towser wants to join in the sports. Well, now, let us anticipate another happy season. After we have spent seventy long, cold winters and as many heating summers, after we have endur-

ed for this long season, disappointments, sickness, pain and sorrow, to be ushered into that clime of perpetual spring—O, what must it be to be there!

Why should a Christian rejoice at the downfall of his brother? Are we not all children of one Father, and members of one family? And should we not all desire that every member of our family be useful, respectable and happy? Furthermore, I do not think we should be elated to hear of the misfortune of wicked people, except in so far as their practices involve the good of the community. We should not lament to hear that the business of a saloon keeper was broken up, or that a prize pug had lost an arm. But if men of the world stand for temperance, sobriety and the uplift of character, it is our duty to respect them, and when in need, assist them. Do good unto all men as you have opportunity, especially unto them who are of the household of faith.

Jo was a well grown son of a large family of boys, who had not been trained in the gospel, nor to any extent in ethics, nor in the common school branches; but he was a jovial sort of a fellow. Well, Jo went visiting into another country, and while there he attended a revival and was converted! When the news of his find was reported to his father, he expressed very great surprise, and said; There must be some mistake about the matter. But his informant affirmed that it was true, that Jo had got it. Well, said the old man, if Jo has got it, he is one of the first of the family to get it, and I wouldn't be surprised that it goes through the whole family before it stops; but one consolation is, we'll all have it very light. And that is the case generally with those who have the kind of religion which they get or catch. I have known some who had it in rather violent form, and they got over it before the revival closed! Not so with those who become thoroughly convinced of the divinity of

Christ, and deeply resolved to follow him, and go down and are immersed for the remission of their sins. With fair treatment these are likely to endure.

It is natural for men to cry for help when in distress, but more faith is shown if we ask for aid when the skies are clear. But I would pray for help when in sorrow, sickness or deep poverty, and I would ask in faith. And whether I received the favor just as I wished, or at the precise time I thought I should have it, I would pray on. Prayer implies trust, and we should be willing to leave the controlling of the exigencies entirely to him. If, in his gracious decision, we are worthy to receive the blessing, he knows precisely when and how to bestow it. Prayer is supposed to cover both the past and the future. We should thank him for bestowments in the past, and ask for blessings in the future. Suppose we greatly desire a certain favor, and we supplicate until we receive such blessing, what then? If we were in imminent danger of death from fire or drowning, we should pray for deliverance, but we should also thank him after we are saved. All real prayer covers the past and the future, but what of the present? Do we not need his grace today, now? We can't use today the blessings of tomorrow. A successful salesman told me he always prayed in the morning for success upon his work for that day, and he nearly always received it. The steps of the good man are ordered of the Lord. My grace is sufficient for thee. The Christian who does not pray lives a poor, unhappy life. To illustrate: See that poor horse with drooping head, and bones almost piercing through his skin. What does he need? More grace! which may come in the order of a rich pasture and plenty of oats, and he needs them now; a present help in time of need. And will not the reception be a matter of knowledge? And will he not feel the strength as he appropriates the food?

# CHURCHES AT WORK

## LESSON 8.

For February 25, 1912.

Title: The Baptism and Temptation of Jesus.

Lesson Text: Mark 1: 9-11; Matt. 4: 1-11.

Golden Text: For in that he himself hath suffered being tempted, he is able to succor them that are tempted.— Heb. 2:18.

### HOME DAILY BIBLE READING.

- M. Mark 1: 9-13; Matt. 4: 1-11. The Baptism and Temptation of Jesus.
- T. Matt. 3: 13-17 Fulfilling all Righteousness.
- W. 2. Pet. 1: 16-21. A Heavenly voice.
- T. Deut. 6: 1-19. Tempting God.
- F. Jas. 1: 12-18. Enduring Temptation.
- S. Heb. 2: 5-18. Able to Succor.
- S. Heb. 4: 14-16; 7: 26-28. Tempted Like Ourselves.

### LESSON THOUGHTS.

In this lesson we look upon Jesus for the first time in eighteen years. Since he questioned the doctors in the Temple at the age of twelve years he had been with his parents at Nazareth preparing for his ministry. His first act was not one of self-assertion but of submission. He was baptized of John in the River Jordan.

The first question that confronts us is: "Why was Christ tempted?" The Son of God, on earth to do his father's will, to suffer and to die for the sins of the world. Adam and Eve were tempted, and they yielded and did eat of the forbidden fruit. In this lesson we have a picture of Christ resisting

a greater temptation than any with which man had ever been tempted. If we abide in Christ we can also overcome temptation.

We must not lose sight of the fact that Christ was tempted as man and as the Son of God.

The forty days fast reduced Jesus to a state of weakness. In this condition Satan approached him in a taunting manner; saying; "If thou art the Son of God, command this stone that it become bread." But Jesus was not so easily thrown off his guard, but said, "It is written, Man shall not live by bread alone." Can we say like Jesus, "It is written?" If we will only put the flesh under restraint and control, looking to God for strength and guidance, there will be a general up-lift to the life and the untrammelled spirit will move upward toward heaven and God.

Seeing that his first attack had failed of its purpose, Satan tries him from another angle offering him the combined kingdoms of the world. Get the picture. Two men standing upon a high mountain overlooking the world and there the one tells the other that he may rule and govern the entire world, sit upon the throne and collect tribute from all people. And all that is required of this world-monarch to give in return for this vast domain and this great power is to worship the one that gives it to him. Jesus' reply to this offer is an example to all Christians, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Jesus resisted Satan's appeal to his physical nature, when he was found weak, hungry and without food. He resisted an appeal to His intellectual nature and refused the offer of a great political career. But Satan has another, he always does. He tempts Jesus

with a flattering appeal to His spiritual nature. His reply to this attempt is in keeping with the other two; "It is written, Thou shalt not make trial of the Lord thy God." Is there a better way for a Christian to ward off temptation than by remembering that it is written in the Word of God, "Thou shalt not?"

A reading of the text will show us that the temptation was immediately after the baptism. It comes to us as a warning to be always on our guard lest we fall victims to temptations. It also shows us that Jesus fought his tempter with quotations from the Holy Scriptures. Paul tells us in the 6th chapter of Ephesians, to put on the whole armour of God and take the sword of the spirit which is the Word of God.

As we study this lesson let us try to get close to God and bear in mind that none are free from temptations and even tho we have been buried with Him and thus caused the angels in heaven to rejoice, yet if we have gone forth from the water and have not put on the whole armour of God and have not girded ourselves with the sword of the spirit, we will sooner or later become a victim to temptations and the rejoicing in heaven will be turned to weeping. But if you or I or both of us succumb to temptations and travel that road which leads to darkness and miss the home Christ has gone to prepare for us, the beauties and the glories and the happiness of that heavenly kingdom will not be one bit the less. Those that are true to God will reach the place of rest prepared for them and the ones that miss it will be the losers. Now in conclusion I would call your attention to the words of Christ when he found his disciples asleep "Watch and pray that ye fall not into temptation: the spirit is indeed willing but the flesh is weak."

He knows, he understands.  
He is able to save; he will.

### PRACTICAL QUESTIONS.

What constitutes temptation?  
Why do we yield?

BIBLE SCHOOL.

D. L. Watson.

The Bible class in New Orleans has purposed to memorize one chapter in the Bible each month this year. For February we have the 15th chapter of John. Some already know it. Very good for the old folks.

The best way to get a person interested in the school is to get them to learn the lesson.

Be certain that you make a canvass of your neighborhood for pupils. Find out what church each one attends. Keep at it. One young man became a regular attendant and good pupil after 30 different persons had visited him. A good pointer.

If your school is not growing it is dying. There is no such thing as standing still.

In our last lesson we studied about the man who taught repentance. Did you learn what it meant? Unless you repent, you are not fit to meet God. You can not cover up sin by being in the church or making long prayers. "You must quit your meanness." You must go down to the corner grocery and pay that bill; you must hunt up Bill Jones and tell him that you have wronged him and that you have buried the hatchet, quit lying, stealing, cheating; stop that gossip; if you are going to steal anything steal a man's money, not his character. Do you ever say that old Pharasee's prayer: "Lord I thank thee that I am not like other men? I am a great deal better than that old stickler across the street; am I not Lord?" But you must repent before you are baptized and after you are baptized you must keep it up.

After Christ's baptism, he stood approved before God; "Thou art my son, my beloved in whom I am well pleased;" God is also displeased with our baptism if we have entered into that covenant relationship with God with

the proper understanding of His word and with the same purposes in our heart to be a child of God that Jesus had to be his son.

THE TEMPTATIONS.

Immediately after his baptism, Christ was tempted. The Devil did

not wait. The Heir of the kingdom of God had come to establish that kingdom which had been foretold throughout the ages by the prophets. The Devil knew this. Hence his immediate action. As, is always the case, he came to him in a subtile manner, and

Continued on page 11.

# MISSIONS

Stanford Chambers

A GOOD PLAN.

The sisters of Paris, Tex., meet every Tuesday evening in Bible study, in this way we learn more of each other and a great deal more of the Bible. I have found the old Bible more interesting than I ever thought it before. I wish sisters everywhere would try this plan of studying the Bible—let us learn and teach our children at home, if we can't send them to a Bible school.

Your Sisetr in Christ.

Jennie Spikes, Paris, Tex.

TO MAKE ANOTHER PAYMENT.

It is so arranged that at any time we have enough on hand to make a \$500.00 payment we may do so. We want to make another payment just as soon as possible, so as to stop interest on that much. We owe it to Christ to stop this interest and save it for His cause. It would keep two men all their time in the field. Think what that would mean in soul saving!

Find enclosed \$\_\_\_\_\_ to apply on New Orleans church debt,

Fraternally,

Name, \_\_\_\_\_,

Address, \_\_\_\_\_.

I hereby promise to pay in the course of the year 1912 \$\_\_\_\_\_ toward the liquidation of the New Orleans church debt.

Name \_\_\_\_\_

Address \_\_\_\_\_.

Please fill out one or more of the above blanks and let us count you with us in our Herculean task.

Urgently,

Stanford Chambers,  
1426 8th Street.

To live in hearts we leave behind is not to die.

HELP NEW ORLEANS.

Since last report we have received and hereby gratefully acknowledge the receipt of the following amounts. Lord, bless the donors:

- Francis Gill, La. ....1.00
- Anonymous, N. O. ....1.00
- Ch. Pine Apple, Ala. ....1.00
- Mrs. N. P. Lawrence, Ohio. ....1.00
- Loomis O. Hinton, Ind. Ch. New Union ..... 5.00
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- J. T. Putman, Ala. ....1.00
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MAIN OFFICE  
308 JULIA STREET NEW ORLEANS, LA  
ATLANTA OFFICE  
81 Ashby Street, Atlanta, Ga.  
MONTGOMERY OFFICE  
15 Burton St., Montgomery, Ala.

EDITORS:

STANFORD CHAMBERS,  
...7th & Camp Sts., New Orleans, La.  
E. L. JORGENSON,  
...443 N. 26th St, Louisville, Ky.  
D. L. WATSON,  
...906 Julia St., New Orleans, La.  
S. H. HALL, ...81 Ashby St, Atlanta, Ga.  
FLAVIL HALL R. F. D. 2, Summerville, Ga.  
JOHN E. DUNN ..... Rector, Ark.  
CHAS. NEAL ..... Linton, Ind.  
E. S. JELLEY JR, Village Kalaware Taluka  
Karad, Satara, Bombay Presidency,  
India.  
JOHN STRAITON,  
...1030 So. Lake St, Fort Worth, Tex.

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FOREIGN MISSIONS.

D. L. Watson.

At this writing our esteemed missionary to Japan, J. M. McCaleb, is in our city, en route to his field of Labor, Tokyo. The education of Bro. McCaleb's children makes it necessary for his wife and children to remain in America. This separation of the family makes the sacrifice doubly great on the part of, both his good wife and children and himself. Only those parents who have children fully appreciate the unselfish devotion which both Bro. McCaleb and his wife are showing to the cause of Christ, that they, thus separate themselves from one another, and she assuming all the children for God, that he may go and preach the gospel to the heathen. I

am sure that all the readers of Word and Work will join with us in the prayer that God will succor and strengthen the heart of the wife while she does her labors at home and that the husband shall have souls in abundance for his hire in the land that he has chosen for his field of labor.

HOME MISSION.

The church in the foreign field can grow no faster nor larger than the church in the home land. We are the supporters, the root as it were, of the work there. As the church here becomes alive to its duty and responsibility in the salvation of souls its branches extend out to Japan and to every nation in the world—all drawing their sustenance from the same source—the Word of God.

The mission of the church is the salvation of souls. God has chosen that by the "foolishness of preaching" the world shall be saved. Jesus Christ came to establish and did establish *the church* through which people are to be saved. The function of this church then, is to accomplish the purpose for which it was established—the salvation of the world. By preaching through the church the work must be done.

Our system of preaching for the past fifty years has greatly retarded the missionary work of the church. We refer to the protracted meeting work which all churches and most preachers have adopted. We can illustrate this better by the work in New Orleans than by any other argument. We keep our work systematized, have it planned and have certain obligations which we know must be met. Every person gives systematically and regularly; by this means we raise approximately \$2000.00 a year for all purposes, this amount is raised without any one perceptibly feeling it. If we held only an annual protracted meeting as is the custom in most churches, we would do only about one twentieth the amount of preaching and raise

about \$100.00. Numerous churches are doing the same kind of work. They find that they can do their own work better besides doing much mission work around them. We have opposed the pastor system of the sects and in doing so adopted a system of evangelization (holding meetings for established churches) which is equally as bad. Let us hope that as the pendulum swings the other way that it will stop at the proper place—that each preacher will become an active missionary worker and that each church will do some mission work. That will solve the problem—Each church a missionary church; each preacher a missionary preacher. You can not do less and please God.

ACROSS THE SEAS.

John Straiton.

Last week we gave a list of missionaries in co-operation with a few of the many churches of Christ in America. This week we present a list of those in fellowship with the churches of Christ in the British Isles.

I SIAM.

1. Robert Halliday and wife (Scotch). In 1892 Bro. Halliday and wife arrived in Burma and opened a mission station at Yeamong the Tolaing people. Other brethren including Forrester, Hudson, Wood and Munro; have shared in this work which has continued till now. Bro. Halliday's first wife died here. After some time he remarried, and with his second wife, he is now at Phrapatom, Siam, working with the same race of people.

2. Esther Halliday (Scotch) daughter of Bro. Halliday of his first marriage. She is a teacher seven days in the week.

3. Percy Clark and wife (English). In 1902 a mission was opened at Nakon Choom and removed to Phrapatom. Our brother has some medical knowledge which he uses in his work.

4. Chung Kwang. The population in Siam being very much mixed, it

needs several languages to reach them. This brother uses the Chinese and Siamese in his preaching.

Nai Phe and wife, Bro. Halliday's helper, with whom he was trained at Ye, Burma. He is a Mon, and has charge of the work at Nakon Choom, Siam.

## II INDIA.

6. G. P. Pittman and wife. Are at Daltongany, Palaman, India. They are from Australia but sustained by British brethren.

7. Mip Allen also from Australia. She sustains herself from her own private income.

8. Paul Singh and wife. These gathered together the few scattered converts of other missions, taught them the way of the Lord more perfectly and united them into a church of New Testament order at Daltongary.

9. Probhu Sahay and Benjamin Sahaj conduct the school at Daltonganj. A chief feature of the classes is the regular scripture lesson every evening, with Christian hymns. Supported chiefly by the church at Glenely, South Australia.

10. Mrs. Sahay with Mrs. Singh and Mrs. Pittman and Miss Allen visited the women in the Zenanas and have good gatherings.

11. Moolrie a young woman in training at a Mission school in Bankipore.

12. Stephen Ludbrook (Englishman). Location and work not known.

## III AFRICA.

13. Bro. and Sister Hollis are at work in Mamiwawa, Zomba, Nyasaland, British Central Africa. In this region are greater opportunities for good work than in any other districts known to me. The natives are calling for teachers, and becoming obedient to the gospel in considerable numbers. When converted they give generously to the Lord's work. There are openings here for many workers and I would be glad to hear from some one in this country who is willing to go.

14. George Nasangano, a native helper of Bro. Hollis.

15. Mary Bannister is a young woman now on her way to help at Namiwawa. She has had a thorough training as a nurse, and has labored with the churches of Christ, Glasgow, Scotland as a visitor and nurse.

16. John Sheriff is at the Forest Vale Mission, Bulawayo Rhodesia, South Africa. He is almost self supporting but could use, with profit to the work much more money than he gets. The money would be used in teaching, training and sending out native workers. Send your gifts through F. L. Rowe 422 Elm St., Cincinnati, Ohio.

17. Daniel Shandovn has been with Bro. Sherriff for four years. He receives some support from the New Zealand churches to the extent of about seven and half dollars per month.

18. Sister Dobson a teacher in the school and urgently in need of a helper. There are twenty-six regular scholars.

19. Joshua Mortimer, Nairobi, British East Africa. He has a government position, but needs help in his work. Send through Word and Work New Orleans. I believe the Australian churches are doing some foreign mission work and I now request any brother, who has the detailed information, to give it to us in the pages of Word and Work.

## A CASE OF HONESTY.

"Here, mind my machine a minute, will you?"

"What? the well dressed individual. 'Me mind your machine? Why, I'm a United States Senator?"

"Well, what of it?" said the aviator. "I'll trust you."—Washington Star.

"Say, when are you going to pay me that money you owe me?"

"My dear fellow I am not a prophet."

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Word and Work nine months for 50 cents. Try and send it to every family in the congregation on this offer while it lasts.

Our good friend Sister Hy. McGeary sends Word and Work to another of her friends for one year. She does this quite often. A good example for you to follow.

The work at Huntsville, Ala is as great as it can be and is growing every day. I am well pleased with the work. All of the members have a mind to work and this is what is needed to make the work a success here and at other places.—Jno. T. Smithson.

**The Gospel Proclaimer**

This little book of twelve sermons is a little gem. It has twelve excellent sermons by Bro. E. S. B. Waldron. To close out the edition, we will give one copy of this book, while they last, for two annual subscriptions at \$1.00 each. Order now!

**Christian Word and Work**  
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New Orleans, La.

The University of Dixie, at Cookeville, Tenn., is now in its first term. The work starts off encouragingly.

We publish a very encouraging let-

ter, in this issue from Bro. J. D. Tant in reference to the School at Henderson, Tenn., under the management of Bros. Freed and Hardeman. I am certain all of our readers will rejoice to know of the rapid growth and wonderful success of this school. Undoubtedly it is built on merit. The church there too is reaching out and doing much good work.

Bro. J. W. Fenner of Dallas, Tex., contributed \$1.00 to our New Orleans work. This should have been reported with the large list of donors in Jan. 22, issue. Bro. Fenner is 75 years old and writes us quite an encouraging letter. If those who are able would be as liberal in proportion as he, the cause would not suffer for lack of support.

I am at this writing near Oakman Ala., waiting for a bad spell of weather to pass away so I can do some preaching at New Hope, a congregation of considerable strength and influence. I preached last Sunday at Union Hill. Write me at Winfield, Ala., if you want me for meetings.—J. M. Norwood.

Lynn Haven, Fla.

Preached here the 1st Lord's day to a very good congregation, and the 2nd. Lord's Day at Millville. This section of Florida is a mission field, and needs help, I believe the Lord loves the souls of these people as well as he does the heathen.—John F. Brill.

Carmichael, Miss.

During the last part of April I will go to Concord in Boullinger Co., Mo., to hold a meeting. I have preached for this congregation in protracted meetings six years. Holding two meetings a year. We expect to meet many old friends and make many new ones.

Churches in Tenn., Ky., and So. Ill., desiring me to hold a meeting for them either going or on my return should let me know. Especially churches along either I. C. or Mobile and Ohio R. R.—Address me J. F. Thompson.

The Teachers Review of Highland Home College, Highland Home, Ala., begins March 27 and ends May 17. Outlines of the work seems to indicate that the work will be thorough. Teachers entering to take the State examinations should avail themselves of this work. The Alumni Association of the college has prepared an excellent program and earnestly request all pupils and friends to attend the exercises at the College, May 16-17. Those wishing further information should address Mrs. Guy Renfro.

Wash Day in New Orleans resulted in four withdrawals and quite a number being put on a list for teaching and discipline.

The Gospel Proclaimer is an excellent book of twelve sermons. We are offering it for two subscriptions at \$1.00 each.

**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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**BIBLE SCHOOL.**

Continued from page 7

offered him three ideals for his kingdom.

1. Physical. "You are hungry? Make these stones bread. Let the people know that you can make bread out of stones and everybody will follow you." That, no doubt would have induced the followers. Would do it to day. But, would not have been establishing a kingdom for God.

2. Cast thyself down from the pinnacle of the temple.

Spectacular. This wins people for a time, but it does not save souls. In this, Christ condemns whatever reliance we may put on external appearances. The religion of Jesus Christ is not based on things which please the eye or satisfies the pride of life or the lusts of the flesh. Like Christ we must put our trust in God. 3. The third and last temptation, was the greatest. It was the strongest. It is the greatest temptation we have today. Bad alliances. Fall down and worship me. If Jesus had compromised his position for one instant all would have been lost. We are tempted in like manner today; and many of us hesitate, falter or even give a portion of our time to other organizations than the church. We think that we may give a portion of our time to such organizations as the Christian Endeavor, Young men's Christian Association, Union Sunday School, Men and Religion Forward Movements and such like. You argue, that there is some good in each of these, why not help? Christ established his kingdom (church) he made it complete; he put into it every particle of machinery for the proper functioning of the parts. Whatever good work any of the alien organizations may do, the church can do it better. I have noticed many men and women who are active church workers, but they devote a great deal of their time to some auxiliary organization. The result is they make a failure in both. Have no fruit to abound to their credit: Why, because they have formed false alliances.

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S. H. HALL,  
Atlanta, Ga

**Our Great School at Henderson,  
Tennessee.**

Continued from page 5.

to know that we have at least 20 churches in 100 miles of Henderson better off financially, that will not hold a single mission meeting outside of their regular meeting this year. I also feel sad after having been on the ground and seeing the work of Freed and Hardeman almost day and night to build up this great school, even taking their wives from the care of their children and putting them in the school room to make this school a success, and being confident that these two men are doing more today than any twenty congregations combined, not only giving all their time, but all the money they make out side of an ordinary living is put in this work to better prepare boys and girls for the higher walks of life; not only this, but many students who come to this school are led into the church, some making preachers. Yet, I hear of the slanderous tongue of the ungodly claiming that Freed and Hardeman have gone crazy over money, have quit preaching and gone to teaching to make money, when the truth is they are doing more Bible teaching to-day than ever before. But, because they can't drop this school and run out for every little all they have, they receive this untrue and unjust criticism from those who should be their helpers in this work. I sometimes wonder if some of my brethren ever read that Scripture that says "Love thinketh no evil" and the other one that says "That no liar shall enter into the kingdom of God."

My only criticism of the Henderson church is they are a little slack on church discipline, and do not follow Paul who says "withdraw yourselves from every brother that walks disorderly."

J. D. Tant.

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AN OLD FASHIONED REVIVAL.

Chas. Neal.

Arriving shortly after seven o'clock I was warmly greeted by friends and acquaintances and was invited by the preacher to take the stand with him. Not wishing to sanction all that was liable to take place I modestly declined and chose the front seat as the place of my observation—after the preliminaries the song of invitation was given and people exhorted to "come to the altar." None accepted at this time but, by a wise manipulation of the old time methods, four were properly located—songs and prayers were interspersed—excitement increased. Groans of remorse and cries for help from God, with a wringing of hands and crying on the part of seekers, accompanied by the playing of the piano, singing, talking and praying by the converting force gave confusion to reign supreme. The mourners were surrounded by a number of men and women who "ever learning, and never able to come to a knowledge of the truth," but who should have known how to answer inquiries, but in reality were "vain talkers." Yes, worse than vain because they taught not the Lord's way. The preacher asked many to instruct the mourners. I was within a few feet of the mourners and not a straw in the way yet he gave me no chance to render assistance. I desired to do so:—earnestly desired that I might speak "the word of the Lord unto them." I was not granted an opportunity. Why, the Lord knows. Perhaps this reason was the same as when He told Saul to leave Jerusalem, "They will not receive thy testimony concerning me." Or it may have been as with Ephraim; "Ephraim is joined to idols: let him alone." About nine o'clock all who desired to leave were dismissed. I rejoiced to see the matter through—I rejoiced that people were made to mourn over their sins but saddened to think of the spiritual poverty of their informants, and the

lame and unscriptural theory went on—now and then a seeker would "get" through and rise smiling and clapping his hands. But the Lord tarried in coming to some. While he tarried the audience, many members, part of the choir and some of the active helpers left. Perhaps their staying ability represented their faith—Prayers were sent up to God to move a mighty hand, "send the power" baptize with the Holy Spirit," etc. But still He tarried. "Either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awakened." The singing and praying were lagging. The frequent glances at the clock were evidence of a growing impatience at the extended delay. All were up except a boy of about eleven. He was finally induced to rise and stand upon his feet. He was repeatedly asked if he was satisfied. He was not, but it was time to close. It was 10:30 o'clock and I did not wait for the closing words. The crowd was not quite so large but more inquiring sinners went away dissatisfied than at Pentecost.

What did I think of it! Well I think the whole system of the "mourner's bench forgiveness" is a burlesque on the Lord's plan revealed in the Bible. Matt. 28: 16-20; Mk. 16: 15, 16; Acts 2:37-47; 8: 26-40; 16: 25-40; 16: 25-34 etc. After the law of Christ went into effect no alien sinner is ever commanded by Divine authority to pray for or expect forgiveness of sins in answer to prayer without obedience. He who would do so, does it not by Heaven's authority, hence it is "will-worship," precepts and doctrines of men.

Yes, brethren I know you will agree with me that we should teach the people better. But when shall we do it? Do not wait until you find them under the directions of teachers of this sort, but find them in a more favorable condition. There are plenty of places where no churches, even of this kind, exist. Shall the ten thousand churches of this country sleep while dis-

torted doctrines of conversion are heralded far and near by our sectarian neighbors? Let those of us who believe these things are wrong be more aggressive.—If we are sorry let us say how much we are sorry. Let us not be content with a discussion of the matters. Let us, as individuals work among acquaintances. As congregations, let us hold meetings in destitute fields. By all means let us be missionary and how that we really believe our own religion.

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WM. J. BISHOP, Editor

**To the faithful Churches  
of Christ:**

For ye have sounded forth  
the Word of the Lord, not  
only in the United States and  
Canada, but in every place  
your faith to Godward is gone  
forth.

**To the unfaithful  
Churches of Christ**

Awake to soberness right-  
eously, and sin not; for some  
have no knowledge of God; I  
speak this to move you to  
shame.

**J. M. McCALEB'S REPORT FOR  
1911.**

My monthly reports have appeared in the papers at regular intervals, all save December. Also I have acknowledged each individual offering by cash or letter.

For December I received .....\$80.86  
Received for the year .....1461.43  
Received from house in Japan  
about ..... 100.00  
Total income .....1561.43  
Gave to the work .....215.18  
Personal support .....1346.25

Received and forwarded to other missionaries in Japan \$169.05; from Rutherford County churches for the prospective missionary \$30.68; for Tomie Yoshie \$41.00 (Turned over to Bro. C. G. Vincent); for the education of Okei \$70.25 (\$12.50 still in hand); for Zoshigaya Gahuin building fund \$183.43. From this sum paid on publishing "From Idols to God" in Japanese \$28.92; for photos of school \$3.58 to Bro. Vincent \$3.25. The rest on deposit in The One Hundredth Bank, Tokyo, Japan \$127.58.

The churches have done well, I mean some of them for only about one in twenty is doing anything at all for "foreign missions." Thirteen churches were in regular co-operation with us during the year. They gave in the aggregate \$826.55. Other offerings were irregular. Forty-three were from individuals and eighty-seven churches amounted to only \$634.88; while only thirteen churches gave \$826.55. The thirteen churches are no more able to

give, as far as I am able to judge, than the eighty-seven. The difference lies in the systematic regularity of the thirteen churches as against both the lack of system and irregularity on the part of the eighty-seven.

I want to thank the brethren for their continued fellowship during all the years that are past. Just twenty years ago we were preparing to start for Japan the first time. The Lord has been good to us during all these years and his bounty has never failed us. I face 1912 with an unshaken faith in God who is, but also a God who will reward those who diligently seek him. I feel like to-day rendering him a whole-hearted service than ever before.

Looking back over the past, even a casual glance reveals to me many mistakes I have made. There is no need to say that this is a matter of regret; but God's grace has been sufficient and in his grace I shall continue to press onward to the goal. As reason for encouragement I am glad to note among other things that the fellowship of the churches on my behalf has steadily increased from the first even until now. For about fifteen years of my life as a missionary I supplied that which lacked by "making tents." I remember one year in Japan that I received less than six hundred dollars. For the last two or three years I have given my whole time to the work of missions. During the year just past I have put in more time, worked harder for the sake of others than ever before in my life; and during the same time I have

been supplied perhaps more liberally than in any previous year. Solomon says "The liberal soul shall be made fat and he that watereth shall be watered also himself" and I believe it. Every day's experience leads me to believe it all the more.

Some doubtless think we might live on less and I shall not take issue with them. I am sure the cost and style of living generally is too high and my own spending has never been entirely satisfactory. But to say the least it cost considerably to run only a modest home and keep three children supplied with clothes and books where they can help along a little by their own earnings. One takes private pupils and the other collects bills for an Electric company between school hours. I make no attempt to conceal our defects and failures. I rather confess them and face them so that I may get rid of them. One thing that I note with a degree of satisfaction is that the churches and friends in whose midst we live and who know the "ins and outs" of our home life are the most liberal of all in their fellowship. The four Louisville churches alone contributed to our support last year \$514.04 Outside of this many a favor was shown our family that cannot be put down in figures. This makes me feel that our sins may not be unto death and if we find grace in the eyes of the brethren who know us best, we may also find

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**Francis M. Turner,**  
Nashville, Tenn

grace sufficient to cover our defeats in the eyes of the Lord.

Many have helped together with their prayers, and I feel the need more than ever before of making the language of Paul that of my own, so I repeat, "Brethren, pray for us.

### THE MISSIONARY WHO FELL AMONG THEIVES.

E. S. Jelley, India.

The above mentioned missionary is myself, but unlike the man who went down to Jericho, they all treat me pretty well. I am located in the midst of robber infested territory, and the Mang caste among whom I live is a caste of professional robbers, and they speak a common robber language with another robber caste. The people of our own village, Kajaware, are fairly honest however, and although they have to go to roll call every evening; none of them have ever been in prison. They are very fond of their school and also somewhat fond of me; although they treat us as an inferior caste whose touch defiles their dishes, and who must not draw water out of their well. I am not devoting myself to the Mang caste alone however, but also have found the Mahar caste reachable on this side, and I am now investigating the possibility of setting up a school not far from here among the high-caste people. This is a very good location from which to spread the gospel among those who sit in darkness entirely. But that is not all, the light will not hide itself, and on every side word is spreading of the glorious truth of the one church, among missionized people.

We came here with a tent. Although the drought was unusually severe upon this side, yet the day my steward brought our things here, it rained. Next day I came with my family and set up my tent and it rained.

We were camped down upon the rocky side of a hill and in consequence were unable to fasten properly the tent. Every day with about one ex-

ception for some 15 days it rained, and generally the wind came up so quickly that I had no time to fasten the tent, but had to hold it shut and also to hold the bamboo pole nearest me to keep it from breaking.

We came on Saturday, the 7th of October, and as our school-master disappointed us, on Tuesday my wife and my steward opened school themselves and wife did most of the teaching for a week; so I had to stay in the tent and take care of baby Edward and resist wind, rain, dogs and cats.

Owing to stupid and willful carpenters and other circumstances it took us nearly a month to get our hut of bamboo matting sides and sheet iron roof erected. It is now done and it seems a little like home, but especially since our Bro. Hariba is with us.

### IMMERSIONS.

Since my last report I have been to Satara and immersed 2 brethren into Christ, one of them on my disciple's mother's birthday. Bro. Hariba was very anxious to work with me, but he was strongly opposed to being immersed after having once been sprinkled. As he is a first class teacher I hired him and told him that while it is necessary to be immersed to become a Christian, it is not necessary to be a Christian to teach school, and his employment in nowise depended upon his immersion. After studying the New Testament teaching he decided to be immersed. Also Ensign Godji of the S. A. in Degaon after dozens of talks with me about the true religion of Christ wrote me he wanted to be immersed. I took precautions to guarantee that there should be no ulterior object, and upon my return from Bombay immersed him into Christ. He was certainly a different man from the one I had known before; he said "I am only half a Christian and I want to become a true Christian." Coming up out of the water he was one of the happiest men I have ever seen, and he glorified God for giving him the opportunity to be immersed into Christ. He is still teaching school for the S.

A., but no more preaches S. A. ism but the N. T. truth instead. I expect to get him in about a month.

### THE GRASPING SPIRIT.

One of the most interesting things the traveler in Italy sees is the excavation still going on at Pompeii, by which the scoriæ of ancient Vesuvian eruption are being carefully removed from the buried city. It is never known at what stroke the pick or shovel will uncover some relic of great interest and priceless worth. Report was made recently that workmen who were digging for a foundation of a new building outside the area of the buried city found the body of a woman which had been petrified. Both hands were full of jewels. Evidently the woman fled from the eruption of the fateful mountain and was caught and buried in the downpour of hot ashes. The jewels are excellently preserved, having been protected from the lava by the body. They consist of bracelets, necklaces, rings, amulets studded with gems, and a pair of ear-rings, which are probably unique. They may be the most valuable specimens of ancient jewelry ever discovered. Each ear-ring contains twenty-one perfect pearls set in gold in imitation of a bunch of grapes. What a tragedy is revealed in that petrified corpse still grasping those jewels in its hand. The oncoming rush of darkness and ashes, the probable delay to secure the jewels, the attempted escape with the precious treasure closely gript in the hand, the deluge of burning scoriæ that finally overwhelmed the unhappy woman—is all laid bare by the spade as tho it happened but yesterday. And is not the same fate overtaking many in this day? How many are searching for and grasping after jewels and gold, wealth and fashion and pleasure, while careless of their souls and the oncoming judgment?—Presbyterian Banner.

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