

Christian Word and Work

Volume 5

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Number 12

WATCH YOURSELF GO BY.

—
"Just stand aside and watch yourself go by;
Think of yourself as 'he' instead of 'I.'
Pick flaws; find fault; forget the man is you,
And strive to make your estimate ring true,
The faults of others then will dwarf and shrink,
Love's chain grows stronger by one mighty link,
When you with 'he' as substitute for 'I'
Have stood aside and watched yourself go by."

—Strickland W. Gillillan.

FOOTPRINTS OF JESUS.

E. L. Jorgenson.

—BRINGING UP THE LAME FOOT—

Progress religious or otherwise, may be compared to the act of walking. One foot ahead and one behind. Then a swing of the foot behind until it is even with, then beyond the other and so on. Progress likes to lay violent hold on some one particle of truth, and, in a spell of enthusiasm, swing that particle past others. Then reaction sets in and some other neglected truth is swung into the van. Now, the church progresses thus by strides. Or rather *grows* thus, for strictly speaking, there is no such thing as *progressing* in Christianity. Growth has always the root and locus; progression is up, progression is onward, away from.

This latter is not permitted in Christianity. Paul calls down curses (so much was at stake) upon man or angel who should dare "preach any gospel other than that which" he preached. (Gal. 1:8.) The gospel is as unchangeable and immutable as the

changeless and immutable God from whom it proceeds.

Since God is no longer giving direct revelations to man, and since "It is not in man that walketh to direct his steps," God has laid the ban upon those who would leave the old paths and exchange the Jerusalem gospel for any more modern.

Nevertheless, there is, and must be, *growth*. Churches like children, must grow or die. They must give or shrink: they must send or end. It is not enough that Christians bear no evil fruit; they must bear good fruit, or be cut down. Not fruits, but *fruit*, the whole cluster of the Spirit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5:22,23)

Reverting now to the illustration used in the beginning of this article let me call the two feet of the church "Theory" and "Action." Which foot is behind? Among the sects, theory (correct doctrinal attitude) is doubtless neglected. Philanthropy is the order of the day. Liberty and great looseness of opinion are encouraged. If there is love and action it matters not as to the methods, they say. With the many, the foot that stands for "doing things" (and a mighty good foot it is) leads. But why should that other, the one that stands for "doing things as it is written" be so far behind?

With those of us who hold ourselves simply as New Testament Christians; we who struggle, sometimes even to bitterness, for the primitive manner and method of work and worship, there is shameful lameness in that other foot called "Action." Is this then an argument for modern organization of the church as against the methods of early disciples? No. Witness that large and generous missionary program so worthily carried out by the early church. Yet hundreds of churches of

Christ do no more than assemble to break bread. Now this meeting together is right. But as the means are less than the end, meeting together fails of its chief aim if, from such meeting together, there does not flow service, action, further obedience along the line of giving the gospel out. Do not understand me to disparage meeting to break bread. I tell you, the end cannot be reached without the means. But be ashamed, you Christians, or body of Christians, who meet once a week to break bread, then go home and feel your duty done. Be ashamed, I say—be convicted, sorry after a godly manner, penitent, and begin to bring forth fruit worthy of repentance. Bring up the lame foot, *Action*.

—A GREAT GULF FIXED.—

"And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us." (Lk. 16:26.)

But the "great gulf" was once small. So small that you could have crossed if you would. It was once but your first sin. You grew to accountable age, you learned right from wrong, you choose wrong one day, and the gulf had separated you from God. It had been an easy matter with you to bridge back by a penitent trust in the shed blood. *With God*, however, sin is sin, and the smallest as large as a pyramid. Your first sin, and it alone was enough to cost the life of His Son, bridging the gulf is an expensive thing with God. But with you it had been a small step. You sinned again and again; the gulf widened. At last you felt that you were too far from God ever to return (which was not true, Jno. 6:37). The result of it all is that "great gulf fixed." Not an ar-

bitrary thing with God, but a necessary arrangement. Between that *place* (Lk. 16: 28) called hell, and that *place* (Jno. 14: 2) called heaven is the great gulf of a Savior trodden under foot, a cleansing river of blood spurned, a

despised Spirit, privilege, call, and opportunity unheeded. I beseech you in Christ's stead, guard the beginnings of that gulf. Keep on the side of Abraham (Rom. 4: 16).

Be sure you're right, then go ahead.

Don't stick thorns into some one's happiness because you heard a mean thing that some one said. Forget it. Never repeat.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

ALL AT WORK.

S. H. Hall.

Again we wish to say a few things about this all-important subject. Christ said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (Jno. 9:4.) Let me ask you, kind reader, How would Christ live were he here in the flesh? Could he remain idle? Indeed he could not. He would daily think of his Father's business and would do all in his power to promote his Father's cause. Now may I ask, *Do you have the same spirit?* Paul says, Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.) Again Paul says, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5.) In the days of Nehemiah, after seventy years captivity in Babylon, the wall of Jerusalem was rebuilt: "For the people had a *mind* to work." (Neh. 4:6.) Oh, that we had men and women of such minds today. The crying need of today is *willing workers*. We have enough dead heads, men and women that are members simply in name. Would the cause of Christ suffer were you to die? All the church misses when some of its members die, is simply the load it has been carrying and not the help it has been receiving.

Now let me insist that each one who reads this, take a careful look over his past history as a member of the church, and ask himself the question, "What

have I *supplied* the cause of Christ with? Have you been daily giving it your prayers? Have you been giving it your presence on the first day of each week? Have you been laying by "in store" "upon the first day of the week" as "God hath prospered" you (I. Cor. 16:1, 2,) and thus giving it your financial aid? Have you purposed in your heart to give so much each Lord's day (II. Cor. 9:7), and have you been giving it? These are questions you should ponder well. You know well what Christ would do were he here: he would always do his part; and if you have "the *Spirit* of Christ," the "*mind* of Christ," you will do likewise. Furthermore, I want to say if you are not at work for the cause we all should love, your heart condemns you, death to you would be a terrible thing, and "the judgment seat of Christ" (II. Cor. 5:10) an awful thing to "appear before." "Beloved, if our heart condemn us not, then we have confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (I. Jno. 3: 21, 22.) Go to work, my brother, and when death you have to face, you can say with Paul, "I am now ready to be offered." (II. Tim. 4:6.)

WHEAT AND CHAFF.

Alfred Ellmore.

But once, my friend, you'll go this way;

Do all the good you can today.

I would rather be a rich poor man than to be a poor rich man.

There are sometimes better horses drawing carts than those drawing coaches.

Nobody right but you; Eh? Do you not think a man has the right to hold an opinion? Yes, that is precisely the thing to do with an opinion. It is not for holding opinions that men are to blame, but for expressing them.

You say your neighbor has mistreated you, but you intend to get even with him. Well, that is what some people do. "He did me a wrong, and I did him the same," and behold you are even. How much better to do a good for evil. This may cause him to confess his wrong, and this will raise him up upon a level with yourself.

I've done wrong, so much wrong, it seems I can't do right. I am disheartened. Wait a bit. Adam sinned. Aaron did wrong. David and Saul, and Peter committed sins, and since these illustrious characters made blunders, you do not expect to live entirely without sin? If all had lived the perfect life, there would have been no need of a Savior. But man having sinned, needed a Savior. Now look to him. Cast your care upon Him, honor and obey him, and follow him, and soon you will find his a delightful service,

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DENOMINATIONAL FORUM

(With this issue we begin the Moore-Austin discussion. Should this department prove interesting to our readers, we will endeavor to have other questions, which are dividing the religious world discussed by representative men from both sides. The relation of the Word to the Spirit is of vital moment to the religious world. We hope that our readers will follow the discussion with their Bibles thereby gathering every point of TRUTH which will help us to grow in grace and a knowledge of God's Word.—Ed.)

MOORE-AUSTIN DEBATES.

The Scriptures teach that the Holy Spirit, Himself, comes in actual, personal contact with the sinner's heart in regeneration.

T. F. Moore, affirms.
C. S. Austin, denies.

2nd Proposition,

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

C. S. Austin, affirms.
T. F. Moore, denies.

In order that fairness may at all times prevail in the discussion of the above propositions, we agree:

1st., That the discussion shall be published in the Baptist Flag, and some Christian paper;

2nd. That four articles by each disputant shall be written on each proposition above; T. F. Moore affirming on the first and C. S. Austin on the second;

3rd. That there shall be no editorials, nor other outside matter printed in the papers publishing said discussion, but all the argument must be presented in the regular articles submitted for publication;

4th. That no new matter shall be introduced in any final negative;

5th. That the negative argument, and the corresponding affirmative shall

be published in the same issue of the papers with the affirmative and shall occupy a position immediately following it.

6th. That we will be governed by Hedges Rules of Logic in all matters not specified above.

T. F. Moore.
C. S. Austin.

THE HOLY SPIRIT'S WORK.

NO. 1.—PROPOSITION:

The Scriptures teach that the Holy Spirit Himself comes in actual, personal contact with the sinner's heart in regeneration.

T. F. Moore affirms.
C. S. Austin denies.

C. S. Austin and the writer have agreed to discuss the above proposition with three or four articles each. The writer affirms the above proposition and C. S. Austin denies. We write the affirmative and submit it to him to reply to at once. C. S. Austin agrees to publish the same in one of their papers. This is all the agreement that we have entered into, except rules governing such debates as found in Hedge's Logic.

First, it required a triune God to create man of the dust of the earth, as well as all things. Genesis 1: 26, "And God said, Let us make man in our own image, after our likeness," etc. To whom could he have spoken but to the other two persons of the Godhead, Christ and the Spirit? I John 5: 7 says "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." This is the trinity, and all these were present, not only at man's creation but all things created as well. God the Father, the great Designer or Architect of all things. He laid out and drew up the designs in his Son and laid the foundation of all things. Eph. 3; 9, "And to

make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." This makes plain to the mind that all designs and plans or purposes inhered in God the Father.

Jesus Christ was the Executor of His Father's Will. Psalms 40: 7, 8 says: "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, 'hy law is within my heart." Hebrews 10. 7, "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." It pleased the Father that in Christ should dwell all the fulness of the Godhead bodily. Colossians I: 15-20, "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible whether they be thrones, or dominions or principalities, or powers, all things were created by him and for him. And he is before all things, and by him all things consist: and he is the head of the body, the church, who is the beginning, the first born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell." No further proof could be asked by the most skeptical that Jesus Christ was the executor of his Father's will.

The Holy Spirit was and is yet, the vivifying or life giving power in the trinity. "In the beginning God created the heavens and the earth, and the earth was without form and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. The word moved is the same as our word "brooded." He then was the life giving power to all things that had life given.

Again. In the creation of man the Book says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath

of life: and man became a living soul." Genesis 2:7. Here is Design, Act, and Life, as a result of Designer, Executor and Lifegiver. What could make anything plainer that a triune God was present and active in this the handiwork of God—man? Now if it required the presence of Father, Son and Spirit in the creation of man from the dust of the ground, how much more will it require the presence of all in the recreation of man since the fall, with eternal life.

I wish in the first place to show that the ministers are inefficient and worthless without this Holy Spirit's presence in their work of preaching to lost men. II Corinthians 3:5, 6, "Not that we are sufficient of our selves; think anything of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." Then I am not without scripture warrant when I say the Spirit is the Lifegiver, neither am I wrong when I say the ministry is a dead issue without said Spirit.

Ephesians 2:18 says: "And come and preached peace to you which were far off, and to them that were nigh, for through him (Christ) we both have access (Jew and Geneile) by (or as our revision has it, in) one Spirit unto the Father." This is conclusive that the only way that Jew or Gentile can reach the Father—the pardoning power—is in the Spirit through Jesus Christ. Can any one conceive a plan or way by which either may go to God except in the Holy Spirit, and give me citation of scripture teaching it?

Again. The man, to be saved, must be born of God's spirit. John 3:8 says: "The wind bloweth where it listeth, and thou heareth the sound thereof but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit." Will some one rise up in these latter days and affirm that a man can be born of

a thing and yet that thing be absent? Everything else of which a man is born must be present at his birth, or else we decide his birth is only a proxy birth. He can't be born of the incorruptible seed, the word of God say some, without the presence of this word. We challenge any man to name anything that has a birth to begin with that was born in the absence of the thing of which it was born. We are sure a man can't be born of the Spirit without the Spirit's presence, for he must reach God through truth written or spoken, and I. Peter 1:22 says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that we love one another with a pure heart fervently."

If souls are purified through the Spirit, the Spirit must be present or else nothing but proxy birth can be. The saints are incapacitated to do voluntary service for God without the presence of the Holy Spirit. Jesus says to his disciples: "It is expedient for you that I go away for if I go not away the Comforter will not come," etc. John 14:16, 17. "And I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." Here the Savior is trying to comfort his disconsolate disciples by telling them that he will not leave them comfortless. They were sad from the truth he had told them of his going away to be with them no more, save in his personal Spirit, which was to abide with them evermore. He says here "Whom the world cannot receive," and we know they cannot as a Comforter, but he also said when he (the Spirit) is come he will convict the world of sin," etc. Now if the saints can't live without him, pray who will be bold enough to say that sinners can be made alive without the Holy Spirit, this life giving power?

In giving to his church the great commission, he said "Lo, I am with you alway, even unto the end of the world." Did Christ mean to be present in body? No, of course not. Then he must have meant in the personal Spirit that was to abide with them forever. But let the Savior further explain just how this being with them can be. Judas, not Iscariot, raised this question: "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" John 14:24. Jesus answered his question thus: "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This then is the only way in which this promise can be fulfilled, unseen by the world, in the Holy Spirit.

Without this indwelling Spirit of power, his people are unable to do anything acceptable to God. "Abide in me and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John 15:4. "For without me ye can do nothing." These scriptures show the WHO dwells in his saints, also the HOW he dwells as well as the NECESSITY for such dwelling in his people.

THE HOLY SPIRIT'S WORK

Negative.

Negative—By C. S. Austin.

As explained above, Editor Moore and I have agreed to discuss the proposition as stated by him. We are to have four articles each on this subject, and then four more articles each on the Design of Baptism. All of the articles on both subjects are to be of about equal length, and are to come, an affirmative and the negative answer to it, in the same issue of the paper.

In the beginning, I desire that the issue between Editor Moore and myself be clearly stated. Much unnecessary debate may be avoided by coming to the real differences and of course leaving alone those things about which we agree.

As he failed to define the terms of

the proposition, I shall proceed to do so, because until this is done, nothing definite can be proven concerning the issue. **THE SCRIPTURES** mean, of course, the Old and the New Testaments. **TEACH** means to instruct, or to inform. This teaching may be in the form of (1) precepts or stated facts, (2) divine example, or (3) necessary inference from the context. **THE HOLY SPIRIT HIMSELF** means one of the three persons composing the Trinity. **ACTUAL** means real, direct, etc. **PERSONAL** means "pertaining to a person," "not public or general," "done in person without the intervention of another." **CONTACT** means touching or meeting. **SINNER** is an unconverted person. **HEART**, as used in the Bible, is the whole mind of man, composed of intellect, sensibility and will. **REGENERATION** means conversion or being saved from past sins.

In discussing the work of the Holy Spirit we are agreed that the Holy Spirit guided the apostles, inspired them; that it is a comforter to the Christian; and that it influences the sinner in coming to God. About these things there is no difference so far as I know. Editor Moore says the Spirit operates in a **DIRECT**, or **PERSONAL WAY**; this I deny. Almost one-half of the above article is devoted to proving a triune God and that the Spirit was present in man's creation. You see the editor spent much time in proving that which needs no proof. He finally concludes that as Father, Son, and Holy Spirit were present in man's creation, they must all be present in man's regeneration. That they were all present in creation and are all present in regeneration is true; but are they **PERSONALLY** present in regeneration? Do God and Christ leave their throne and come down **IN PERSON** every time a sinner is converted? Here is where he goes wrong. The illustration falls far short of proving Editor Moore's theory. The first of everything is produced by a miracle. The first man was created by a miracle, but since that time the human race has

been replenished by law and not by miracles. No miracle is required in a natural birth; hence no personal attendance of a Deity. Likewise no miracle is performed in a spiritual birth, and the personal attendance of the Holy Spirit is unnecessary. Gen. 1:26, I. John 5:7, Eph. 3:9 all mean what they say, and are easily understood. Psalms 40:7, 8 and Heb. 10:7 also teach plainly that Jesus was to do the will of God. To this might be added John 4:34, "My meat is to do the will of him that sent me and finish his work;" also John 5:30, * * * "because I seek not my own will, but the will of the Father which hath sent me." Yes, Christ did the Father's will. He says also that the Holy Spirit is the life-giving power of the Trinity. This is only one of the functions of the Spirit. The Holy Spirit is also a teacher and a comforter. John 16:16, "But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." He is a reprover. John 16:7, 8, "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go, not away, the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment." I wonder if my opponent would say that this teaching, comforting and reproofing is done without means or by means; by the word of the Spirit or without words. Editor Moore, don't you do a little teaching, some comforting, and a good deal of reproofing in the Flag of which you are editor? Do you come in **PERSONAL** contact with all your subscribers? If you do, you have the most **PERSON** of any man I have ever heard of. You do these things by means of your words. So the Holy Spirit operates on the sinner's heart by the word of the Christ and the apostles.

He correctly says that the ministry is inefficient without the Spirit's presence. But is **HE** present **PERSON-**

ALLY? Paul knew this as well as Editor Moore and so he writes to Timothy, a young preacher, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II. Timothy 2:15. If Timothy was to have the actual personal presence of the Spirit to make him an efficient preacher, why was he instructed to study? Everything that any preacher knows that is worth preaching must come from the Spirit. Not directly, but through the word of the Spirit.

He goes to Eph. 2:18 for the proof-text. This is like his other arguments. It fails to make connections with his proposition. We all (both Jew and Gentile) have access to God, by the Spirit through Christ. Not a word about the **SPIRIT'S COMING IN ACTUAL PERSONAL CONTACT WITH A SINNER'S HEART**.

We must be in Christ. "I am the way, the truth and the life: no man cometh unto the Father but by me." John 14:6. We must be taught of him before we can go to him. "No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all **TAUGHT** of God. Every man therefore that hath heard and learned of the Father cometh unto me." John 6:44, 45. The Spirit does this teaching. Therefore by the teaching of the Spirit we come to God, through Christ.

He next comes to the birth argument. Because we are born of water and the Spirit (I. John 3:5) he concludes that the Spirit must be in actual personal contact. Here is his argument: (1) Personal contact is necessary to any kind of birth; (2) we are born of water and the Spirit; (3) the Spirit comes in personal contact with the sinner's heart in regeneration. Let us try a similar argument and see its fallacy. (1) Personal contact is necessary to any kind of a birth; (2) we are born of God (I. John 5:1); (3) therefore God comes in personal contact with the sin-

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CHURCHES AT WORK

LESSON 12.

For March 24 1912.

Lesson Text: Mark 2:13-22.

Golden Text: I came not to call the righteous, but sinners.—Mark 2:17.

EXPOSITORY.

Publican. A term applied to tax-gatherers. The Roman Senate had found it convenient to form the vectigalia (direct taxes) and the portoria (customs) to capitalists who undertook to pay a given sum into the treasury (publicum) and so received the name *publicani*. Sometimes it was beyond the means of one captulist, and a stock-company was formed, and an agent appointed to look after the business of the company. This agent, or general manager, usually resided at Rome, appointed sub-agents in different localities, who in turn appointed custom receivers. Matthew was probably of the latter class, though he appears to have been a Jew.

Publicans and Sinners. These words were intended to designate Gentiles and heathens, for this was a term that Jews never applied to themselves. Matthew must have been a real political, and this may have been one of his occasional love feasts. Perhaps there were none there with gladder heart than Jesus. It was his time of high elation, the time to feast. When a friend spreads his table for us, or a wedding morn dawns, or a prodigal returns with tears of penitence, we also should feast. We should fast when the city or nation is in distress, or when the bride groom has departed.

Fast. Why do the disciples of John and the Pharisees fast, but thy disciples fast not? The following vices were very common among the Pharisees:

1. They are more busied in censuring the conduct of others than in rectifying their own.

2. They desired that every one should regulate his piety by theirs; and embrace their particular forms and customs of devotion.

3. They speak of and compare themselves with other people, that they may have an opportunity of distinguishing and exalting themselves.

The call. Matthew was sitting at his post of duty when Jesus called. He was a business man attending to his business. He followed Jesus immediately. Business men have been following him every since, and not one has ever regretted it. Many of our successful business men are church men. The men of the "bottle," the "high-flyer" are going down.

The feast. Jesus' sat at meat in the publican's house. His purpose in attending this feast was not worldly. Even here he found an opportunity to set forth the truths of his kingdom. He knew all men and what words to say to each one. The Son of Man calls rich and poor now. All are sick and need the physician of souls. Jesus was at this feast to love and bless those present. The Pharisees came also, but only to criticize. They made fun of Jesus for eating and drinking with publicans and sinners. There are men and women, today who will ridicule you if you enter the homes of the lowly and cheer and bless. But the poor and lame and blind must be brought to the kingdom today. Christ's servants must give the invitation. Are you willing to suffer for him. At all times even at this feast, Jesus was thinking and speaking of saving men from sin. Do you think and speak of him when feasting with your friends?

Fasting. Jesus said his disciples

would fast when the bridegroom was taken away. Will you spend one day in earnest supplication, with prayer and fasting, unto God—that you may become a light to show others the way to be saved? You will not only become a light to others, but your own spirituality will greatly increase. But be sure to appear not unto men to fast, but to God who sees the secret deed and rewards openly.

The wine skins. The new wine of Jesus' power to save, of his redeeming love, and his call to service could not be contained in the narrow heart of the Pharisee, already filled with Jewish traditions. But it must be placed in the renewed heart—the new heart—and it will there be preserved unto Christ's coming.

Christ calls. Come, follow.
The feast of love is spread.

PRACTICAL QUESTIONS.

Why were publicans and sinners classed together?

What other publican became a follower of Jesus?

Select three admirable traits in Matthew's conduct.

What was Matthew's greatest service to the cause of Christ?

Why did Jesus not fast?

What did he refer to in verse 20?

OTHER TEACHING POINTS.

The most unpromising material can be used by Christ for the most important tasks. It is not so much a question of fitness as it is of willingness.

Matthew was not ashamed of his old friends, but wanted them all to share in his good fortune.

Jesus often used the sharpest sort of irony and ridicule when dealing with the self-righteous, but was always tender to the unpretending sinner.

Just as soon as we detect a feeling of superiority within us, we are on the down grade. Christ was superior to his company, but his superiority was at their service in self-forgetting sympathy.

MISSIONS

Stanford Chambers

AS PER REQUEST.

Stanford Chambers.

Several preaching brethren have, in the last few days, suggested that we push our New Orleans campaign a little harder. I am glad to get a word like that. I have feared that many would feel we were trying to ride free horses to death.

SO HERE GOES.

(N. B. This will wind up with an appeal, so I thought I would tell you. You may not want to read further.)

Louisiana is a great mission field. I doubt there being a greater in the world open to the pure gospel. In the whole state we can find but twenty-six loyal worshipping bands. Few of these are more than mere mission points. In the whole southern two-thirds of the state we can count but seven congregations, and they are all small. Remember, too, that Louisiana has two millions of people.

A FERTILE FIELD.

This is true of Louisiana naturally and spiritually. Some of the richest land in the world is found in these great alluvial plains—Drouths are unknown. Climate is semi-tropical and all farm products grow in abundance. Millions of acres are being reclaimed and are being bought up. Emigration is fast moving this way. This is significant.

That this is a fertile mission field is shown in the following facts, and these are not all by any means.

1st. Take any road out of New Orleans and at nearly every city and town are a few disciples with whom to

begin,—who would serve as a nucleus.

2nd. Few of these places have any Digressive church which gives a decided advantage in favor of establishing New Testament churches. We should be first on the ground.

3rd. Work already begun at points where we had isolated disciples has brought great results in short time at little outlay.

A ten days' meeting at Ellis, La., brought together forty who have met regularly ever since and have assisted more already in work at other points than some old and large congregations have in ten years.

Less than eight months' work by W. J. Johnson in Tangipahoa Parish has resulted in the establishing of three congregations with a fourth well on the way, and the housing of two of them.

Good results have followed labors of others in the north part of the state.

The congregation in New Orleans has been on the apostolic line about five years. In that time it has lost about fifty members by removals, but in spite of this fact and many other obstacles, chiefest of which is its large debt. This church has had a gradual growth in numbers, in finance and in spirituality.

A DISADVANTAGE.

One great drawback to the evangelizing of this field,—this whole Gulf region,—is the distance it is from fields already evangelized. The operations are so far removed from bases of supplies. Only a very few like W. J. Johnson are willing to come and labor for board and clothes and so the field has gone from year to year without cultivation.

The brethren of New Orleans feel

keenly on this point and are working most heroically to become a radiating center for this whole surrounding section. They are thoroughly missionary and ready for any good work.

In order for there to be light to shine abroad there must be light shining at home. In addition to the usual Lord's day and mid-week services and other preaching, this congregation is teaching the Bible every day in a school attended by children representatives of various protestant bodies and by nine Catholics.

The school thus proves to be an effectual means of doing missionary work in the city.

The serious drawback in the way of this church's becoming a strong base of supplies is the heavy indebtedness on its property. This hindrance we are doing our best by the grace of our Lord and the help of our brethren to remove.

By a vigorous campaign at the close of 1911 we were enabled to pay \$1015.00 interest and \$1125.00 on the principal and thus reduce a \$14,500 mortgage to \$13,375. and gain for ourselves a year's time. But as time passes we feel a bit anxious over this problem. The congregation here gives heroically. The contribution last Lord's day was \$27.65. The week before it was \$47.50 and before that \$26.00 but this little band *can not handle this proposition*. The high rate of 7 per cent interest eats up. Interest alone would support four men as well as Bro. Johnson has been supported. So we are making a strong effort and appeal that we may wipe this whole debt out *this year*, and many brethren have promised to help and are already soliciting means wherever they go. *Many preachers* are promising to raise \$100. each. Others, smaller amounts.

Brethren, it will not be a hard task for you to raise \$50. or \$100. each in the year 1912. Will you not make a worthy effort in behalf of this worthy cause, and thus blessing us, bless yourself and those whom you enlist to aid us?

Continued on page 11

Christian Word and Work

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

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CHURCH ENTERTAINMENT.

D. L. Watson.

Some notices have recently been sent us about entertainments for raising money for church purposes. Even though, as a church people we are not bothered with these affairs, yet it is essential that we speak out on the subject, as a matter of warning, especially to the young.

The city churches can scarcely compete with the theatre, vaudeville, and moving picture show, consequently there is much less of this evil in cities than formerly. As a rule, the denominational press is fighting this form of "money raising" for the Lord; consequently in many places it is meeting with disfavor.

With the country church and in small towns it is quite prevalent due to a lack of completion. People naturally desire some form of amusement, but it is unfortunate that religious people will use such means to help forward the work of the Lord. They rather retard it.

There is but one way to raise money for any religious work and that is by outright giving. Free-will offering. Lay by in store upon the first day of the week, as the Lord has prospered you.

DISTINCTIVE PLEA.

D. L. Watson.

In the multiplicity of doctrines theories and opinions of men, it is needful that we continually restate our plea. In fact, there is no part of our teaching which will cause the people to think and consider more than, "we speak where the Bible speaks and are silent where it is silent." "We have no rule of faith and practice except the Bible." "We stand for a strict obedience to all of God's Word." "A man knows that he will be saved eternally when he has fully obeyed the commandments of God." "A man can testify of his Christian experience when he is familiar with the word of God and knows that he is abiding in the word." An inquiring mind and an honest heart wishes to know whereof he does things and what assurances he has that his work and service is well pleasing to God. A plea which shows that it is backed by the word of God, both in teaching and action will command the respect of those who are willing to learn "the way of the Lord more perfectly."

We have too much desultory teaching and preaching—Random thoughts, we might term it, gathered from various sources. We read a sermon in some weekly or daily paper, or magazine or tract and forthwith, we have an idea. This especial article told the people how mean they were and "if

you will only trust in Jesus he will save you." "If you expect to reach heaven when you die you must be good."

Now, some of our young preachers especially, are beginning to use this Ashdodic language. While "it is not the will of God that any should perish, but that all should come to a knowledge of the truth," yet in the above sense Jesus does not save and no person can trust Him *who does not obey him*...God does not save in disobedience. *He can not save except through the church, and the plan of salvation which he gave his only begotten son to die to establish.*

It is not our business to explain what will happen to idiots, heathens and good men outside of the church. It is not necessary for us to be so pliant that people will construe our teaching to mean, that one church is as good as another and that therefore no church is as good as any church. Our business is to tell people where they can be saved, *where we know they can be saved, and where there is no doubt about their being saved.* Get them into the church—the only safe place—*sure and steadfast.*

You must be good! But how?

A man loves whiskey—he continually gets drunk. You say he must quit it. But how can he quit? A man is an inherent liar. You say he must quit. But, he says, by his action, that he can not quit. But how?

Some people seem to think that a man can quit his sinful ways in the same manner that he can lay off his working clothes; and that he can put on the robes of righteousness in the same manner that the lady does her spring bonnet. The magicians wand. Presto! And forthwith a man comes forth from his Aegian stable "as white as wool." But not so. "Man is as prone to sin as the sparks are to fly upward." "When I would do good evil is always present." So it is throughout the Bible. The fight against sin, even in ones own life is represent-

ed as a continual warfare, not a sudden change.

How, then? Teach a man that he can "work out his own salvation with fear and trembling." Here, again we have our Distinctive Plea—The Word of God "contains *all things* that pertain unto life and godliness." "Search the scriptures, for in them ye think ye have eternal life." The Bereans were more noble than those of Thessalonica, in that they "searched the scriptures *daily*."

The man who searches the scriptures daily with a determination to obey the word will *grow to be good*. The state from sin unto righteousness is one of growth and development not a sudden change.

If we are not better to day, than we were yesterday—this year than last, we are not growing in favor with God.

Again I say, drop every side issue and come back to the Old Book. "Preach the word, for it is the power of God, unto salvation."

A PERSONAL LETTER.

Dear Christian Word and Work reader:

We are mailing sample copies of this issue to every preacher of the Church of Christ in America. We would be glad to make each one of them our friend. We are also addressing this letter to our numerous readers who have become our friends because of the intrinsic value of the paper. To each of you we are addressing this personal letter, and to make it more personal and emphatic, we are having it run in red. There is not one of you who has not heard of the work of the church in New Orleans. You know of the cosmopolitan character of the population of this city, most of whom, being Roman Catholics and wedded to their faith are not permitted to read the Bible and who are taught that Protestantism is only a species of infidelity. This with many other influences which prevail in every large city, makes New Orleans one of the

most difficult fields for primitive Christianity in the United States. With all these obstacles the few disciples here have built an excellent school and a small but strong congregation.

Geographically, New Orleans occupies the most favored location of any city in the United States. It is the gateway of the great Mississippi valley to the seas. It is the logical shipping point for the Panama Canal. It is surrounded by millions of acres of the finest swamp land in the world, which is now being drained and settled by small farms. Many of your boys and girls will make this city and surrounding country their home. For these reasons the work in New Orleans should be pushed.

Word and Work is the natural exponent not only of the work, but of the great mission fields around us. Being in a mission field we know the needs of the missionary and what it takes to enable him to make a success of his work. From our first issue until now, we have cried aloud and spared not those who are stingy with their means and who do not give liberally for the support of the gospel. While there are many other important subjects which are continually discussed yet there are none equal the great commission, "Go!" "*How can they preach except they be sent!*" MORE AND STILL MORE INTO THE MISSION FIELD.

The question is, will each reader of this article do something and *do it now!*

We have made the price of Word and Work exceedingly low—only 50 cents for the balance of this year. You should hail this opportunity to do yourself and your neighbors good at a very nominal sum. If you will only try you can use Word and Work as a means to take the gospel to every one in your town or community. One brother may only give you fifty cents for a single subscription, another may give a dollar to send it to two of his relatives or friends, another may give five and send it to ten, and still another may give ten dollars and send it to twenty of his neighbors.

PAGE NINE

At any rate, an effort on your part will undoubtedly result in one or more subscriptions and the combined effort on the part of all will easily add 10,000 new names to our present list. You should act at once. Do not delay.

Fraternally and gratefully,
D. L. Watson.

A record breaking campaign for thirty days. Will you send some subscriptions and write to a few personal friends and relatives to subscribe for Word and Work?

Write name and address plainly. Be certain to give street or rural route number.

The hardest work any man ever tried to do is to find an easy job.

An honest desire to serve God readily finds opportunity to do good.

Many a man has made a host of friends and a good reputation by dying.

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.

VOLUME, 1, 2, 3, "Letters and sermons of T. B. Larimore" \$1.50 each; postage prepaid.

"Larimore and His Boys" \$1.00; postage prepaid.

"Seventy years in Dixie" \$1.50; postage prepaid.

CHRISTIAN WORD & WORK

906 Julia St., New Orleans, La.

THINGS CURRENT

From now until Jan. 1, 1913. 50 cents.

Send us news items. Make them short.

Bro. John E. Dunn reports that his wife's health is much better.

Hollins, Ala.—Word and Work is the best Christian paper published.—C. C. Robert.

Memphis, Tenn.—I am donating this subscription and know that Word and Work will do great work in that family.—Lulu Riggins.

I love Word and Work. It is clean, instructive and free from wrangling. May God be with you in your work.—Mrs. Mary Ellen Woodson.

The Boaz-Penick Debate began at Viola, Ky., February 27th and lasted four days. Bro. Boaz gained a great victory for the truth.—T. B. Thompson.

Plain Dealing, La., 3-11-12—Just closed a fine meeting here. Will start for Texas to be gone several weeks. Hope you are doing well there. Rejoicing and hopeful in his service.—Ben West.

Ten subscriptions from each preacher to whom this paper is sent will add 25,000 new subscribers to our list. NOW EASY.

Preached second Lord's day in March at Tatum. This is a new congregation. I attended the last day of the debate at Defeated Creek, between W. T. Beasley (Christian) and H. O. Dougherty, (Baptist) and found the brethren well pleased with Beasley's defense of the truth.—E. S. B. Waldron.

There is no use to mention our back page add, you will see it first.

I will agree to raise \$25.00 for the New Orleans debt.—W. S. Long.

Montgomery, Ala 3-11-12.—Yesterday was a fine day for Catoma Street church of Christ. The weather was fine, the crowd large and attentive. We have new faces every Lord's day. Things are moving nicely without the least friction. May it ever be so, not only for us here, but for the loyal disciples everywhere.—C. E. Holt.

10,000 new subscriptions in thirty days. But we can get them if every one will help.

Sabinal, Texas. 3-11-1912.—On Dec. 31st Bro. R. L. Whiteside, of Abilene, began a meeting at Sabinal. The meeting continued until Feb. 25th, and as a result of his untiring labor thirty-six souls were added and reclaimed to God's kingdom. Bro. Tackett is doing a splendid work here, and those who know him best can appreciate his untiring labor and unceasing devotion to the church and the school.—Mattie Bronts Hickman.

Montgomery, Ala., 3-11,-12.—Bro. N. A. Jones of Ozark, Ala., preached Sunday March 10th at the church of Christ, corner of Forest and Highland avenues. His subject being, Paul's charge to Timothy, "Preach the word." Bro. Chas. L. Tally was also present and preached Sunday night, his subject being: Why I know that I am a Christian. These were both excellent discourses.

This congregation is doing well, one addition March 3rd. Bible school is well attended. We hope to increase

our number 100 per cent in 90 days.—E. S. Parrish.

May the Lord bless you in your good work.—Francis Turner.

The non-active members in every congregation are those who do not read the papers. Preachers should notice this.

THE NEW ORLEANS DEBT.

There ought to be no debt there. We ought to wipe it out and do it right away. The brethren down there have worked the organ and societies out and have given liberally of money and labor themselves. They are carrying on a day school where their own children can be educated under good influences. It is also attended by children of sectarians—even Catholics. From this city Word and Work is weekly carrying out its message for the good of the Lord's work.

This debt is an expensive thing to carry. The interest is accumulating every hour of the day and night. It would be better for this interest to be stopped and the money used in preaching the gospel. And we can stop it mighty quickly. Let's do it!

I don't care what legitimate plan is used so the debt is removed. One large amount of interest and a good slice of the principle have been paid. I am willing to duplicate my gift promptly to help cut off another chunk of it. If we are pretty vigorous in carving it, it will not last long. What about it, brethren? How long shall we be in attending to this thing? Come along with your cash.—Don Carlos Janes., Louisville, Ky.

The campaign is on. 10,000 new subscriptions in thirty days.

Sister W. O. DeWees writes that the church in Weatherford, Texas has secured Bro. A. O. Colly to labor with them. They are well pleased with him and are expecting to do much work for the Lord.

Prof. A. D. Gardner of Monea College, Rector, Ark., has promised to write some for Word and Work during the summer.

Vinings, Ga.—I am sending fifty cents (M. O.) for a nine months subscription for Word and Work to be sent to my sister. I enjoy my paper so much and think no home complete without it. —Mrs. John Tatum.

Austin, Texas.—We are delighted to hear of the great success of the cause in New Orleans. It is surely remarkably in a big wicked city. But this shows what truth, backed by men of ability and energy can do. We are digging away in Austin, trying to carry a church and two missions, and can see a steady gain.—E. Ellmore.

Cordell, Okla. 3-11-12.—I think I could not order a better paper than you give us. I like especially the occasional items of historical nature; also, some of those "startling facts" that move people. I am benefitted and also pass the "shock" along so as to arouse the sleepers. I hope to do more for the paper than I have been doing. We appreciate Bro. Tant's letter on the Henderson school—you know we feel ourselves complimented for we know our work to be similarly deserving. We have about one hundred and fifty pupils in regular attendance. These are divided, for Bible study, into ten classes.—Six from the primary to the collegiate work and four in the higher courses. Nine of these recite at the first period after the thirty-minute chapel exercise.

One student made the confession at the church last night. Bro. S. A. Bell had preached. We look for several others to obey the Lord before the school closes. Such a close study of the testimony is made that honest hearts must yield.

We have had a series of lectures on Hygiene and kindred subject matter. A few are to be given to men and boys only. Dr. W. H. Freeman, an experi-

enced Christian physician, is delivering the lectures. We expect him again next year.

Bro. R. A. Zafn preached at E. C. Reno over Sunday's appointments. Other students were in the field elsewhere.—W. W. Freeman.

AS PER REQUEST.

Continued from page 7

Seriously now. I am expecting *large returns* from this appeal. I realize that words fall far short of showing either the needs or the possibilities of this field. If you could visit us as Bros. Dunn, McCaleb, Janes, Poe, et. al. have done and observe the heroic and untiring efforts of this burdened little band in its battle against sin, digression, sectarianism and Catholicism you would be stirred as these brethren to lend a helping hand and to enlist others to help. No one has visited us yet, long enough to learn the conditions, who has not become greatly interested and enthusiastic over this work.

Now, having considered the above, can you not do something for the New

Orleans cause as per the following blank?

_____ 1912.
Mr. Stanford Chambers,
1426-8th St. New Orleans, La.

Dear Brother,
You may count on me to raise \$_____ during the year 1912 to help remove the debt on the church building in New Orleans.

Signed _____.

When we receive this favorable response we will praise the Lord and pray for you. I know of no way we can repay you but the Lord can.

GOSPEL FISHING

A Home Study Course for Christians who desire to become effective Soul Winners. A splendid Course for young people. Inexpensive. Certificate for students completing course.

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	Regular Price.	Special Holiday Price.
Strong cloth (Black) Red Edges	\$4.75	\$3.00 Prepaid.
Buckram, Library Style (Brown)	5.50	3.50
Half Morocco, Gilt Edges	6.75	4.00
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Let us Have your order by first mail.		

ADDRESS

The Topical Bible Publishing Company

LINCOLN, NEBRASKA

WHEAT AND CHAFF.

A. Ellmore

Continued from page 2

and easy task to live the Christian life.

It is too bad. There, see the thorns on that rose bush. Yes, but there is a more pleasant view. See the roses on the thorn bush.

When a vessel is full it will hold no more. Hence keep the minds of your children full of good thoughts.

I am delighted to read in Bro. Don Carlos Jane's magazine, of the wonderful work that has been done by the church in New Orleans. They have a day school in which the Bible is being taught. 11 Catholic and 27 Protestant children attend! They have established more congregations in the last five years than all the digressive churches in the Louisiana State Missionary Society. Now here is the way to convince the Digressives that the Lord's plan will work. Let all the churches trying to be faithful go to work and do likewise.

The bees in a certain hive were preparing to swarm. They had chosen their course of flight. They had donned their traveling suits, and were just ready to take their departure, when a wise old bee said: Now my dear children: You are going out into the wide world to do for yourselves. There will be many hinderances you must meet, and there are three things I wish you all to observe, never allow yourselves to be drawn aside from them. 1. Take the sweet from every flower you find. 2. Take no bitter from any flower or weed. 3. Be always busy.

Some religious people are satisfied with their faith because they are as near right as others are. But how do they know they are so near right as others? Have they impartially investigated their own doctrines, and the doctrines of others? Until they do this there is no way to draw a conclu-

ATTENTION, BRETHREN!

**Our Song Books
Teach The
Gospel As Fully In
Song as our Preachers
Do in Sermon**



THE GOSPEL MESSAGE IN SONG.

Revised and Enlarged by Flavil Hall and S. H. Hall.

This book has 205 hymns. The thought of a reformation in song book making prompted its compilation. In it the Gospel is taught as fully in song as loyal disciples endeavor to teach in sermon. No other such book before it had been published; nor has any other such yet been published, except our new 1911 book mentioned below. The words and music are high class, and as sweet and soul-stirring as any published.

M. H. Northcross says: "This Gospel Message in Song excels all." M. C. Kurfees, Ira C. Moore, Jesse P. Sewell, J. M. McCaleb, and many others have also been quoted in attestation of all that we claim for the book. Published in both notation.

Your orders will be appreciated at the following reasonable prices:— 30 cents per copy, prepaid; \$3.00 per Doz., not prepaid; \$3.50 per Doz., prepaid; \$20.00 per hundred, not prepaid; 50 at hundred rate.

REDEMPTION'S WAY IN SONG,

By S. H. Hall, Flavil Hall, and F. L. Rowe.

This book contains 110 pages (115 songs) of as sweet uplifting, and soul-stirring music as ever filled the hearts of the devotees of our "Risen Lord." True to its title—*Redemption's Way*, in its fullness, fearlessly and specifically presented. Convenient in size for Evangelist in Gospel tent work.

C. E. Holt says: "It is Scriptural in sentiment—more so than any book of its size known to me.—Some books sell at 50 cents, and contain only a few songs of any merit. Why buy so much chaff to get a little wheat? Buy 'Redemption's Way in Song' and get all wheat and no chaff."

J. W. Dunn says: "It is the best book for any and all purposes with which I am acquainted."

J. A. Warlick says: "I pronounce it the best I have seen yet." Published in both notations. Prices in reach of all: 15 cents per copy, prepaid; \$1.40 per doz., not prepaid; 1.60 per doz., prepaid; \$10.00 per hundred, not prepaid; 50 at the hundred rate.

VOCAL MUSIC LESSONS,

By Flavil Hall.

This book has 26 pages of plain practical rudiments, and 28 pages of soul-stirring music. These songs are selected with a view to having practice material. Teachers of Vocal Music should, by all means, have this book for their classes. Besides theory, it contains some very important lessons for the church regarding Vocal Music. Prices: 10 cents per copy; \$1.00 per dozen.

Send all orders for the above books to

S. H. HALL,
Atlanta, Ga

81 Ashby St

sion. But after all this searching of creeds, there is another thing they must do before deciding how near they are to right. viz. They must find what is precisely right and then they will be prepared to make the comparison. But having found what is precisely right, why not accept that and settle the matter. It would seem almost silly, after having found the right to stop short of it, and then propose to compare creeds and continue which was the nearest the truth.

Here are a dozen men who are guessing at the length of a stick, and no two of them agree. And has each one the right to his opinion in the matter? Yes, in the absence of any correct measurement he has. But is there any way to settle their differences? Yes, and but one way, which is to apply the rule to the stick. They might guess for a week, and be no nearer a unit than at first. Before the measurement all have the right to their opinion, after applying the rule, no man has any right to his opinion. There is one standard of right for us all, the Bible.—Austin, Texas.

THE BIBLE.

The first book printed from movable metal types was the Latin Bible in the year 1455.

The King James, or Authorized version of the Bible, was first printed in 1611 by Robert Barker.

The first Bible printed in this country was in the Indian language in 1663 by John Eliot.

The first Bible printed in New York City was in 1792. George Washington owned a copy.

The first Pocket Reference Bible was printed by Bagster in 1812.

The first Bible in flexible binding was bound by Bagster in 1816.

The first Bible printed in India paper was published by Bagster in 1828.

In 1865 Bagster bound the first Bible with "yapp" or divinity circuit edges.

The Cambridge University Press—the earliest of existing presses to pro-

duce a Bible—issued the King James or Authorized Version first in 1629.—Ex.



Hope is the anchor of the soul. Even at the end of life, she quietly enters the grave, and with a smile bids us to wrap the drapery of death around us and lie down to sleep, expecting better things in the life to come!

There is always a place in the world for the man who can do a few things well. To be able to turn one's hand to something out of the ordinary is no mean attainment. Franklin, the great statesman and philosopher used to knit stockings as a useful diversion with which to while away the tediousness of the four-day stage coach journey between Philadelphia and New York, and he was none the less celebrated as a wise man for engaging in that homely occupation.

Whence came this wireless telegraphy? This irrepressible something which can operate as well without a medium as with one? This incomprehensible power, whose circumference is everywhere, and whose center is nowhere. This power which can work as well in the dark as in the light; which can not be barred by the tallest mountain height, nor by the space or the depth of the ocean; which remembers the past and penetrates into the future? Why, it walks right into the affairs of others; it comes unsolicited, and we have not the power to thrust it out! It argues cases in the courts and judges as to the justice of the decision. It may enter into family difficulties and decide as to where the right is, and the parents have no power to prohibit or restrain. It is without length or breadth, depth or height, so far as space in this mundane sphere is concerned. But while it operates upon the possessions of others without permit or restraint, there is one prohibitory clause it is bound to respect, namely: the law of God. It may gaze over into the promises of the Lord and

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

906 Julia St.

New Orleans, La.

TESTAMENTS.

Red Letter.

No. 472 Containing all our Lord said in red — Price \$1.00 Prepaid.

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No. 30 French Morocco Price .40 Prepaid.

No. 31 French Morocco Price .45 Prepaid.

No 300 French Morocco Price .65 Prepaid.

No. 353 Egyptian Seal, American Standard Price 60 Prepaid.

Small Testaments 15 cents each prepaid. In lots 12 cents, by express not prepaid.

In ordering be careful to order by number.

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

Christian Word and Work,
906 Julia St.
New Orleans, La.

It is a common sin for man to blame God for his own faults and failures.

exercise full freedom of will, but it is compelled to regard divine law. So far, but no farther shalt thou go. By this time the reader may be anxious to know who or what this remarkable creature is. Well, it is the mind of man. The law of God comes in with a mandatory force over the universe, requiring absolute submission to the divine will. We have the right to pass a private decision upon our brothers' parental government, but we dare not go into the private court and enforce our decision. And what statesman or king, though he have the right to decant privately upon certain laws of another government, would claim the right to enforce his decision upon their empire? But man, possessed of his invincible force, and granted inalienable rights between himself and his brother, must bow to the behest of heaven. There is one greater and wiser and better than man. Let us rejoice that there is one so great and so good who is able and willing to save.—Austin, Texas.

PROGRAM FOR A JOYFUL LIFE.

- I will try to do God's will every day.
- I will try to see the good in the world and in my neighbor.
- I will not worry over matters I can not help, and over those I can help I do not need to worry.
- I will learn to enjoy the free gifts of God to men, like nature and the facts of physical powers.
- *—
- Dream about the things you'll do,
But strive to make your dreams come true.
- *—
- Mean kids make mean men. Beating won't cure it so well as example.
- *—
- Sandpaper your voice. An order or request given in a snarl stirs up rebellion and civil war.
- *—

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

Excellent Tracts

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MOORE-AUSTIN DEBATE.

Continued from page 5

ner's heart in regeneration. How do you like that, Moore? Does God come in personal contact with a sinner when he believes? Answer yes, or no. You made a nice little dodge here before, but come up to the question now and try your hand on it.

He quotes I. Peter 1:22, "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." You can see that his theory gets no comfort from this passage. Moore, it said the wrong thing for you sure. "YE HAVE PURIFIED YOUR SOULS BY OBEYING THE TRUTH." If you had written the Bible, this would not have been in it, because you never could reconcile it with your theory of the soul being purified BY AN ACTUAL PERSONAL CONTACT of the Holy Spirit. "Through the Spirit," of course is in the passage. They were instructed and guided by the words of the Spirit to obey the truth by which their souls were purified.

Next, he talks of the Spirit as a Comforter to the disciples, quoting John 14:16, 17. Yes, the Holy Spirit comforts us now. How does it comfort you, Editor Moore? Do you get any comfort out of such expressions as "Be thou faithful unto death and I will give you a crown of life." "I will never leave thee nor forsake thee." "Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city?" If these do not comfort you, you are a peculiar man. These are the comforting words of the Spirit. One little expression in your quotation ruins your theory again, "whom the world cannot receive." Moore says the Spirit must come in actual personal contact with the sinner's heart. John says the sinner cannot receive the Spirit. Moore comes again and says: "Yes, he must come in per-

sonal contact with the sinner's heart, for he convicts the world of sin, and so on. John still says "whom the world cannot receive." Moore, I believe you had better give up and come out with John.

Can you conceive of a man's being convicted by any other means than facts and testimony? If Editor Moore wanted to convict a man of a great crime he had committed, I suppose he would not need proofs, words and arguments, but just get in personal contact—just get hold of him. He then asks the question, "* * * who will be bold enough to say that sinners can be made alive without the Holy Spirit?" No one, I guess. I hope in your next article you will be BOLD ENOUGH to come up to your proposition and quit making statements and asking questions that have nothing to do with the subject.

He talks of the commission, and virtually admitted that Christ was not with the apostles after his ascension, PERSONALLY, but by the Spirit. I believe he is learning a little. He sees how a few things can be done when the Deity is not PERSONALLY present. Then "the vine and the branches," Christ is here talking to his DISCIPLES, and it has no bearing whatever on the subject. Our proposition is about SINNERS. You can see that most of Editor Moore's article has no connection with the signed proposition. He talks about the Spirit's relation to SAINTS, PREACHERS, THE CREATION OF MAN, etc., but very little has he said about what he does for the sinner. We shall at least look for him to get into closer quarters with his subject next week.

"Our best friends are those who tell us of our faults"—so runs the ancient proverb; but it is noticeable that they do not remain our friends very long after they have told us.

"My son, be wise, and make my heart glad, that I may answer him that reproacheth me."

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