

Christian Word and Work

Volume 5

NEW ORLEANS, MAY 21

Number 21

Stanford Chambers C.
1426 Eighth St.

A SPINNER.

The spinner twisted her slender thread
As she sat and spun.
"The earth and the heavens are mine,"
she said,
"And the moon and sun;
Into my web the sunlight goes,
And the breath of May,
And the crimson life of the new-blown
rose
That was born today."

The spinner sang in the hush of noon.
And her song was low;
"Ah, morning, you pass away too soon,
You are swift to go.
My heart o'erflows like a brimming cup
With its hopes and fears,
Love, come and drink the sweetness up,
Ere it turns to tears."

The spinner looked at the falling sun.
"Is it time to rest?
My hands are weary, my work is done,
I have wrought my best.
I have spun and woven with patient
eyes,
And with fingers fleet.
Lo! where the toil of lifetime lies
In a winding sheet!"
Mary Ainge De Vere.

IN HIS STEPS.

E. L. Jorgenson.

NEW TESTAMENT METHODS: SPURGEON.

The greatest results in Christian work are not always visible. Yet, when judging from visible results alone, one is not favorably impressed with modern church machinery. Of course, it goes without saying that we must not do evil, that good may come; that if societies, auxiliaries, organs, orchestras, and other so-called "aids" are unscriptural, whatever seeming good may come therefrom is of course undesirable. But it is my purpose to show in a short series of con-

secutive articles that much visible good has been done through simple New Testament agencies. I intend to omit remarks about what has been, and is being done by our own recognized brethren since these are matters with which all our readers are more or less conversant. Readers will also understand that reference to work thus done by men or sects about us is not intended to commend such men or sects in whatever points they are not square on the scriptures. I take up a few modern cases; first that of

JAMES HADDON SPURGEON.

In October 1887, this great London preacher withdrew from the Baptist Union. His work had from the beginning been independent of any sect, though he felt himself bound to the Baptists by a faith which was in most points common with theirs. Mr. Spurgeon was charged with aiming at founding a new sect because of the enormous work he directed, the many schools he founded over the land. In repudiating that motion he wrote:

"We love Christ better than a sect, and truth better than a party, and so far are not denominational. He who searches all hearts knows that our aim and object is not to gather a band around self, but to unite a company around the Savior. Let my name perish, but let Christ's name last forever."

When at last he was led to withdraw from open union with the Baptists he said: "To pursue union at the expense of the truth is treason to Jesus. To tamper with His doctrines is to become traitors to Him." In the light of the foregoing declarations it is not strange to hear that Mr. Spurgeon's great work was done in a simple New Testament way. He writes regarding funds for his work thus: "If we had depended upon annual subscribers we should have had to hunt them up and pay a heavy bondage, or perhaps fail to

keep up the roll; if we had advertised continually for funds our outlay might have brought in a scanty return; but dependence upon God has been attended with no such hazards. * * * There is no weakness in the plan of faith in God. Our experience compels us to declare that He is the living God; the God that heareth prayer. * * * Miracles have come to an end, but God goes on to work wonders." He declares that while he kept his needs and work before the public, his entire dependence was upon God. Thus he was used in accomplishing:

1. *A school for the training of Christian workers*, especially preachers and missionaries. Day and night classes were conducted. Full college courses were taught, with the Bible in the place of emphasis. Thousands of dollars poured in and hundreds of trained men went out into the field. To Turk's Island, St. Domingo, China, Spain, Canada, America, India, Prince Edward Island, Australia and elsewhere they went. Forty-five churches were founded in London alone by workers from the school. They partook in a large measure of Mr. Spurgeon's undenominational and unsectarian spirit. No doubt, they were in their days a step toward the New Testament church.

2. Mr. Spurgeon established the church meeting in the Metropolitan tabernacle which seats 5,500 and has standing room for 1000 more. There he preached to packed houses regularly. The Gospel was there used as the power to draw. I have it on good authority that *a musical instrument was never permitted in his services!* Connected with this church were nineteen houses for widows.

3. *Stockwell Orphanage*. The origin of this school for boys that has cared for hundreds was remarkable. \$100,000 was unexpectedly offered to Mr. Spurgeon to begin this work. He urged the donor, Mrs. Hillyard, to give

the money to the famous George Muller of Bristol, but she urged London as the place, and Spurgeon as the director.

4. *Girl's Orphanage.* Begun in 1880 and intended to shelter 250 girls. A few words more about Mr. Spurgeon's simple, scriptural methods will not be out of place. "We want none but cheerful helpers, who will count it a privilege to have a share in the good work. We shall employ no collector, and shall make no private appeals to individuals. There is the case: if it be a good one and you are able to help it, please do so; but if you have no wish in that direction, our Lord's work does not require us to go a-begging like a pauper, and we do not intend to do so."

It is not pertinent to make lengthy

mention of Mr. Spurgeon's enormous literary and other work. The foregoing is intended as testimony in favor of the position, held by the churches of Christ, that the methods of work and worship outlined in the Scriptures are sufficient for the circumstances and exigencies of the entire Christian dispensation even down to the present now. Great things have been done for God in all ages without recourse to any system not spoken of in the Bible.

Archibald Brown, A. J. Gordon, Mr. Stearns, and others will be discussed next week. In conclusion, let me suggest, that our Baptist friends who are so bold as to claim Spurgeon as theirs, should show more diligence in imitating his methods of work and worship.

that she can obtain eternal reward for herself and her husband by being burned alive with his dead body.

"To maintain that a religion which teaches such a revolting superstition should be classified with the religion of Divine Compassion is as unchristian as it is unchristian. It may take centuries for Christian education and Christian ideals to overthrow this ignorance; but in the end the one religion which began its history by the recognition of the struggle and the needs of the woman's soul must bring its promised light to them that sit in darkness and in the shadow of death."

"We ask the reading of the above by all, especially of those who think the results of all religions are the same or are equally elevating or moralizing in their tendency. If one thinks that any religion or no religion elevates and purifies humanity, or in any way mortalizes and purifies humanity, or elevates them morally, intellectually, or even physically, look over the earth and point to the fruits. The Christian religion animates, purifies, exalts, all who listen to its teachings. It lowers and depresses no true morality or virtue among men. A tree must be judged by its fruits. No one, from an examination of the results of other religions and of no religion, can feel justified in rejecting the word of God as the only hope of humanity or in turning from its strict and rigid teachings as the only true hope of humanity for the salvation of the world from sin and moral destruction and ruin."

OLD TIME RELIGION.

J. D. Tant.

If a man knows how to study the Bible and studies it, and learns what he must do to be saved and does it, and learns which church he should be added to, and lets the Lord add him, and then finds out what name to wear and wears it, will not that man have Old Time Religion? If not, why not?

LESSON 1.

How to Study The Bible.

If you are sick and the doctor tells

CONTRIBUTIONAL

TRUE RELIGION.

J. W. Atkisson.

"It is the fashion among certain people to speak as if one religion were as good as another. Buddhism, Moslemism, Shintoism, are analyzed by these "broad-minded" students, and their beauties pointed out. The inference is natural that the effort to convert India or Turkey or China to Christianity is not only arduous, but foolish. Let each nation develop its own method of approach to the supreme mysteries of life, death, and God, and a thousand years hence a world religion may emerge from the general mass, which may combine the excellencies of all previous systems. Such is the pleasant dream of the philosopher.

"Over against this easy theory the honest student of civilization must put the facts as to other religions. For example, the religion of India is often asserted to have an elevation even superior to that of Christianity. What are the facts? A single development

of its teaching and its practice suffices.

"For generations in India the Hindus practices suttee, the burning of the widow on the bier of her husband. In 1829 the practice was forbidden by English decree. For three-quarters of a century the fight against it has been going on. Yet it still takes place. Within the last three years several instances of it have occurred, and the English courts have sentenced one group of Hindus after another to long terms of imprisonment for taking part in the horrible ceremony. In every case, no doubt, the widow has been eager for her martyrdom; but in at least one terrible instance her courage failed at the last moment, and she tried to escape from the burning pile, only to be thrust back by her friends.

"The frightful ceremony is always witnessed by a great crowd of applauding Hindus, and except for the strong hand of the government the crime would be even more frequent than it is. In other words, the Hindu woman is taught, and she fervently believes,

you to take medicine and fails to tell you the kind to take to benefit your disease, he has done you little good. If you are in trouble and the lawyer tells you that you have violated the law and must suffer the penalty, yet if he will not tell you the law violated nor the penalty, you must suffer, he is not your friend. If the teacher tells you that you must study grammar or arithmetic and does not tell you how to learn the difference between addition and subtraction, or how to tell a noun from a verb, you would consider him a poor instructor, and so it is with the study of the Bible.

In medicine one kind will be good for small pox, another for fever, and so on throughout all diseases. If a doctor gives only one kind for every disease he will soon be a failure. Also in law, each crime has its own penalty and no one will consider that a person must suffer the same penalty for each and every crime. So when I come to the study of the Bible I must learn that it is a large book, and that it has been man's guide for 6,000 years, and the things God ordained one man or nation should do, are not necessarily applicable to you and me.

God ordained that Noah should build an ark; that Abraham should sacrifice his son Isaac; that Moses should make a brazen snake; that the Jews should burn animal sacrifice, but never did he ordain that you and I should do these things. Then the great question is: HOW MUST I STUDY THE BIBLE TO UNDERSTAND IT?

Taking the Bible as a whole there are 66 books combined in one. Thirty-nine are in the Old Bible and 27 in the New Testament. When Jesus was on earth we did not have the New Testament written, just the Old Testament. When Jesus referred to the Old Testament he divided it into three divisions, and said, "All things written in the Law of Moses, in the Prophets, and in the Psalms concerning me are true." (Luke 24:44.)

Then the Son of God subdivides the Old Testament into three divisions, and calls one part Law. I ask myself "What is law?" and find it is a rule

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of action given from one party to govern another. I then go to the Old Bible and commencing at Genesis, I read to Job, seventeen books in all, including the Law of Moses and of God's dealings with man during that age. I find that all of these books come under the head of Law. Yet not one of them tells you and me what we must do to be saved for they were given to different people for different purposes. A man can no more find the plan of salvation in these seventeen books than an American citizen can find out his duty by reading the law of Germany.

Again I take up the second department of the Old Bible, which Jesus calls Psalms, and find that in the sacred poetry of the Old Bible, or Psalms, there are at least five books, Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. I read through these five poetical books and find many lessons on moral deportment and how they worshipped God, but not one of them tells me what I must do to be saved. I can no more find the plan of salvation in these five books than I can find a remedy for snake bite in medicine that is given to cure small pox.

I then read again and find, in the third department, Prophets, seventeen books in all, commencing with Isaiah and closing with Malachi. Thus I close the Old Bible and no one can any more find the plan of salvation there, for you and me, than you can find out how to get the remedy for small pox out of a snake bite medicine.

This brings me then out of the Old Testament into the New Testament to find out the plan of salvation as taught by the Son of God. So I turn to the New Testament, and read the first four books, Matthew, Mark, Luke and John. In the 20th chapter and 30th verse of the book of John he tells us, "All of these things are written that we might believe Jesus Christ is the Son of God and have life through his name." So in these four books I learn that a man must believe to be saved.

I find that Acts comes next and this book tells me what people had to do in order to be saved. So I take this book and turn to Acts 15:7, and Peter says,

God made choice of him that the Gentiles should hear the gospel and believe. I then turn to Acts 16:31, and when the jailer wanted to know what he must do to be saved, Paul told him to believe on the Lord and he would be saved and all his house. Then I turn to Acts 17:30, and Paul teaches that God commands all men to repent, and then I turn to Acts 8:36, and find they had to confess Christ; then to Acts 2:38, and Peter told the people to repent and be baptized for the remission of sins. In Acts 22:16, Ananias told Paul to arise and be baptized and wash away his sins calling on the name of the Lord.

So far in Acts of the Apostles we have learned that in order to be saved a man had to:

1. Hear the gospel—Acts 15:6-9.
2. They had to believe the gospel—Acts 16:31.
3. They had to repent—Acts 17:30.
4. They had to confess Christ—Acts 8:36:38.
5. They had to be baptized for remission of sins—Acts 2:38.

These items made them Christians.

Then we turn over and commence with the letter to the church at Rome, and continue until we read twenty-one letters of instruction to Christians telling them how they should act, and how they should live and how they should worship and how they should work in order to reach heaven or their eternal home after death.

These twenty-one letters bring me down to Revelations, the last book in the New Testament. I can read it and learn many things of the beautiful home God has prepared for those who love him and find out all sickness, sorrow and death will pass away. In the last chapter and fourteenth verse, I learn, if said home is ever mine I must do his commandments. In the 19th and 20th verses I also learn that I must not add to, nor take from the Word of God.

So I find the New Testament a complete guide. Matthew, Mark, Luke, and John tell me what I must believe to be saved. Acts tells me what I must do to be saved, and the next

twenty-one letters to church members tell me how I must live after being saved. Revelations tells me of my Eternal Home after the Judgment.

WHEAT AND CHAFF.

Where Christians lose their charity,
The good Book says they're blind,
Are somewhat like the lightning bee,
Whose headlight's on behind.

* *

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

* *

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

* *

The Irishman said: "This thing of
estimating one man better than another
is wrong. We should regard one
man just as good as another, or a little
better! And in some cases a good
deal better.

* *

Is the pump dry? Probably, but the
well is not, it is full, and ready to give
you a supply. Pour into the pump a
quart of water and you may draw
forth a fountain.

* *

There is more hope of the heartbroken
sinner than there is in the lukewarm
professor. Why, some of these latter
have been members of the meeting
house forty years and you can't coax
them out to the worship.

* *

Nothing cuts more deeply into the
soul than the reflection of a gratuitous
wrong we did to a friend, who is dead!
This is a sin which may be forgiven
of God, yet it is one for which we can
hardly forgive ourselves. It is a
wound hard to heal. If we find today
that we have wronged a brother let us
go today and make amends.

* *

I am certainly pleased to see that
many congregations are sending out
evangelists and supporting them. And
their work should be principally in the
hedges and highways. Churches so

doing help to save the world, and the world, in being converted, helps to hold up the church. Now, let us drill and urge the members to come every first day to the worship.

* *

Yes, the world is in need of good men, and the surest material out of which to make them is good boys, and we may find some of these all along the road, provided we catch them young. And the hotbeds where nearly all these tender plants are started are the poor families back in the fields there, whose fathers are honest, industrious men, and whose mothers are pious women.

* *

Here is a very rich man, who is ready to move to another State, and among other things he has to transmit is a pot of gold, and this gives him more concern than all the rest of the household. Why? Not because of its weight, but because of its worth. He is afraid to risk it in the hands of hired servants, or even in the care of his sons. He is dubious of the express company, and he would not venture to carry it himself without a heavy bodyguard. Now, wouldn't he feel wonderfully relieved if some safe party would take it over for him? Well, that is what the Savior proposes to do for us. He says: "Lay up treasures for yourselves." See? Lay up for your children treasures in heaven? For your neighbors? For each other? No, but for yourselves. Wonderful, isn't it? And yet some fear to trust him.

* *

Jesus and a sinner stand on the river's bank. The sinner has never heard a word about the terms of forgiveness, but his heart is burning with guilt, and he turns to the Master and in deep contrition asks him what he must do to be forgiven, and Jesus says: Confess my name before this people and go down and be immersed, and you shall be forgiven. Now, could the man doubt the Savior's word? Would he set up a cavil and ask if some other way would not do as well? Would he tell the Savior that baptism was not essential? Would he say he could not

believe the Savior's word without the influence of the Holy Spirit shining directly into his heart? Would he have proposed to the Savior that he bow down and pray his guilt away? In any of the above excuses would he not have shown his unbelief in the Savior's word? Yes, but not more than the man who rejects the Savior's written law.

* *

You say that Christianity is a burden which you cannot carry? You have the wrong view, my friend. The true Christian life is just the opposite of what you think it is. See that man trudging along upon a hot day, carrying a heavy sachel. He is almost exhausted. A man in a covered carriage, having an empty seat overtakes him and invites him to ride. When seated he gives the traveler a glass of cold lemonade and a lunch, and drives him to his home. The weary traveler is the sinner, the carriage is the church and the driver is the Savior. Of course, it will not be shade and rest all the way in the church, but it is in here that we have protection and assurance. To him be glory in the church by Christ Jesus throughout all ages, world without end? Is not this enough? In him, his church, there is salvation, redemption and eternal life. Out of him is eternal loss, ruin.

* *

A man who has a house of but two rooms makes a feast and he permits all the guests to enter room No. 1, but none are permitted to return from room No. 2 back into room No. 1. At this many guests were surprised, until they were informed that room No. 1 was the dining room, and that room No. 2 was the guest chamber, and when they had eaten and drunken to satiety, they would be permitted to enter the room for recreation and rest. But before entering room No. 2 they must put off their common suit, and put on the royal robes suited to the occasion. Well, our Master has two apartments to his kingdom, and all are invited into the first room, where they may be filled with the riches of his grace, and they may also put on the royal robes

suitable to appear in the great feast. Now, the partition dividing these rooms is death, and when one is called he passes through the door so lightly that we can hardly realize that he is gone. And the door closes so quickly that none here get a glimpse of what is being done in the other room, cannot even hear the conversation of the guests. And is it not very strange, that though these rooms are so closely situated, and that those left are often so anxious about those who have departed, and for aught we know, may be in speaking distance, yet no intercourse is allowed? Another strange thing is, that while we who are left are so anxious about the departed, if given an opportunity to visit them we would decline the invitation. And might not the same state of mind rest with those on the other side as to their return to visit us? But in the sweet bye and bye many things which we see now through a glass darkly will be made plain.

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CHURCHES AT WORK

HYPOCRISY AND SINCERITY.

Augustus Shanks.

Lesson 8.

May 26.

Golden Text.—“Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in Heaven.” (Matt. 6:1.)

INTRODUCTION.

In Grey's Elegy are the lines:

“Full many a gem of brightest ray
serene,
The dark unfathomed coves of ocean
bear;
Full many a flower is born to blush
unseen,
And waste its fragrance in the desert
air.”

These words might very properly be applied to faithful and humble followers of Jesus. Their lives are of diamond worth; their characters of flower like beauty and sweetness. Their Exemplar is that quiet, unostentatious One of whom it was prophesied, “He will not cry, nor lift up his voice, nor cause it to be heard in the street.” (Isa. 42:2) The good they do is done so quietly, with so little show, that the world sees not and rewards not. But God both sees and will reward. We now call attention to a peculiar feature of Jesus' teaching. He taught generally, according to a particular need or occasion. In this lesson, the Pharisees and others. Yet this, like the rest of Jesus' teaching is universal in its application. It is also as applicable to the present age as when first given. It is adapted to all men, of all ages, because he deals with men's idiosyncrasies, but with human nature which is always the same.

EXPOSITION.

1. In this verse, Jesus lays down the general principle that good works must not be done ostentatiously. His teaching on alms-giving, prayer, fasting, are all examples of this principle. If we like to receive compliments when we teach, preach, or do any other good work, and feel disappointed when they are withheld, we are bordering on hypocrisy.

2-4. Some men have held and some still hold, that alms-giving atones for sins. The Roman Catholics, who claim the book of Sirach is canonical, quote from it as follows: “Alms will atone for sins.” (Ch. 3:30.) In avoiding that extreme let us not swing to the other of neglect. Jesus says, if we do alms in the right way the Father will recompense. It is a very important Christian duty, but, more of a privilege than a duty. (Jas. 1:27; Prov. 19:17; Phil. 4:18; II. Cor. 9:6; Matt. 10:42.)

5, 6. Many a prayer ascends no higher than the head because the one who prays thinks more the manner than the matter. How foolish some men are to forfeit the blessings of answered prayer for the sake of a mere man's praise!

It is only the seeking of public notice that Jesus condemns.

7. To use vain repetitions is to pray as though God were dull of hearing and of comprehension. A specimen of Gentile repetition is given below. It is from the Romans, “Pious Antoine, the Gods preserve thee. Gentle Antoine, the Gods preserve thee. Gentle Antoine, the Gods preserve thee.” An Old Testament example is found in I. Ki. 18:26. The prayer, “Oh, Baal, hear us; Oh Baal, hear us,” was made from morning until noon.

8. The conception we have of God has a decided effect on our prayers.

Once we conceive of God as a “Father,” who knows our need before we pray, the prayer will almost shape itself aright.

9-13. Here is an example of the right kind of prayer. We are not to use this form of words but to pray, “after this manner.” It is called the “Lord's Prayer.” This title is permissible if we mean the Lord is its author. Otherwise, it might be better to call it the “Disciple's Prayer.” When we pray this prayer it places us under great obligations. To pray “Our Father,” obligates us to recognize all of God's children as our brothers and sisters and to treat them accordingly. Such a prayer breaks down caste, race prejudice and all social distinctions. It puts us all on the same level. To pray, “Hallowed be thy name,” obligates us to reverence his name ourselves, and, to so let our light shine that others will revere him too. (Matt. 5:16.) To pray, “Thy Kingdom come, Thy will be done,” obligates us to do what we can to extend that kingdom among men and to induce them to do the will of God.

To pray, “Give us ———our daily bread,” obligates us to render thanks for the supply when obtained. To pray, “Forgive us our debts,” obligates us to forgive our debtors. To pray, “Bring us not into temptation” obligates us to avoid the sources of temptation, and to use the means of overcoming it. (Eph. 6:10-18; I. Cor. 10:13.)

16-18. In this lukewarm age of little zeal and persecution, but little fasting is done. When done on formal, stated, occasions, it has no value. But, when facing some crisis, or persecution, or when out of great concern for ourselves or others we fast that we might pray the better, then that is well-pleasing to God. Our Savior tells us how to fast but not when. Nowhere in the New Testament is there a command to fast. The example of the Savior and the Apostles, however, furnishes us with a safe precedent. Information on fasting may be obtained in the following passages: Matt 4:2; Acts 13:2, 3; 14:23; II. Cor. 6:5.

MISSIONS

Stanford Chambers

HELP NEW ORLEANS.

Since last reports we have received help for the church of Christ here as follows:

C. F. Bonner, Cal.	\$10.00
Marie Graham, Tex.	1.00
R. L. Dunagan, Ky.	1.00
Sallie J. Scott, Tenn.	5.00
A Sister, Nashville.	1.00
Church Enon, Ky.	4.75
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Larimore Book.	1.50

For these gifts and some more good promises to be fulfilled by July 1 we are sincerely grateful.

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BOOKS FOR SALE.

We have on hands over \$200.00 worth of the Larimore books which Brother Larimore contributed toward the New Orleans debt fund.

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You need these books. N. O. church needs the money.

We are receiving encouraging reports from all over the country. Bro. Geo. A. Klingman Pres., of Potter Bible College has sent out 100 letters to his friends. Bro. C. S. Austin has begun to hear from the twenty-five to whom he sent letters. Every few days we receive a check from him. He told those to whom he wrote that, "if he did not hear from them in ten days he would write again." We like his bull dog tenacity. Bro. Chas. Holder has exhausted his supply of letters and writes for more. He says, "I will fol-

low up the letters that I write and save you the expense and work. Do not send me stamps, save that amount and put it on the debt. I will do all I can, count on that. Continue to *work and write and talk and pray.*"

But Read What They Say:

Lift up thine eyes for the hosts of the Lord are encamped round about thee.

Tuscumbia, Ala.

May 13, 1912.

We certainly hope that the amount will be raised by July 1st. We hope to be able to help you some.

Mrs. Geo. D. Webb.

Highland Home, Ala.

May 13, 1912.

My wife is making an effort to raise a purse for you.

Jerre Watson.

Georgetown, Texas.

May, 11, 1912.

I am sending in this mail a plea for the New Orleans work to the Firm Foundation. You ought to be able to see it in a couple of weeks at least. I have said all I had words to say yet I have spoken only as I believe and know. Having been on the ground I can speak with confidence.

If the appeal will be of any service to you I shall be glad. You are welcome to use the clipping in any way you desire and can use my name as one who knows and can commend your splendid efforts in New Orleans: I should have done this before now.

I pray that your ideals may be reached before many months have passed away. To that end I shall be glad to do what I can.

Faithfull,

Foy E. Wallace.

PAGE SEVEN

Cleburn, Texts.

May 6, 1912.

I am complying with your request in sending a personal letter, as strong as I can put it to 25 brethren from whom, I hope some aid may be had. I am insisting that each send, \$10.00 as a minimum amount. I hope this may bring you \$250. I shall appeal to the brethren here to help. Humbly I shall do all I can to help plant the truth in New Orleans.

W. K. Rose.

Memphis, Tenn.

2170 Harbert Ave.

May 8, 1912.

With pleasure I will do my best to place 25 letters into the hands of good influential churches and brethren. We are praying that all may be well and that the money may be raised for the debt by July. I shall do my best for it.

W. S. Long, Jr.

THE WAY I SEE IT.

In my judgment the best way to build up the church in a new place is to first build a good, substantial meeting house. If it is in a town or a city, then we should select a prominent locality in an important part of the city in easy access to all. Much money and time have been injudiciously spent in holding tent meetings in which a few, and in some instances many, were brought into the kingdom, and left without a leader, shelter or home. We should learn some things by experience. When we try a plan a hundred years, and which, with few exceptions has proved a failure, why should we continue to adhere to it?

Where the Lord has not legislated in regard to a matter and we are therefore left free to use our best judgment in the matter, why select a way which is antiquated and unsuccessful in its results?

This is what I mean: The Lord says to his people: "Go ye into all the world, and preach the gospel to every creature."

Now this is a plain, positive command given by Him who has all pow-

Continued on page 12

Christian Word and Work

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

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HELP NEW ORLEANS.

D. L. Watson.

A DAY OF FASTING AND PRAYER.

Several of our friends have suggested that we appoint a day of fasting and prayer in connection with the church debt. This we have done, Sunday June 9th, 1912.

Fasting is nowhere commanded. It is not to be done as a religious ordinance. It does not remit sins. There are no set days for its observance. It has been observed in times of great distress with the people of God. As a means of supplication before God. When it had been proclaimed that all the Jews should be killed on a certain day Queen Esther proclaimed a three days fast throughout the realm. Ezra and Ne-

hemiah each with the Hebrew nation observed a three days fast. When the apostles failed to cast out a certain demon, Christ told them that such came out only by prayer and fasting. We therefore, conclude that it is correct, scriptural and proper for us to observe Sunday, June the 9th in this manner, that we may "afflict ourselves before our God."

MISSIONARY SERMON.

Many of our preachers are averse to preaching missionary sermons because it is indissolubly connected with the money question. Many feel that the congregation will think that they are pleading their own cause. They therefore, prefer not to preach on this subject. For this reason many preachers are poorly supported and they are unable to obtain help for others. This causes a stagnation in missionary work. It has been suggested by "he one who made the contribution that we request every preacher in the brotherhood to use this subject for a sermon and make us an offering on June the 9th. This is a good opening and an excellent opportunity to press a much neglected question among us. After we have once begun, it will be a very easy matter to continue this plan in the future for other deserving and needy fields. The readers of this paper will expect such a sermon on that date. What say you, Brother preacher or elder, will you disappoint them?"

WORDS OF ENCOURAGEMENT.

We have received a number of encouraging letters, entirely too many to publish in our limited space. We appreciate these words of commendation but will remind all our readers thus: When the British soldiers were besieged at Lady Smith, South Africa, the populace at home were building great bonfires and the statesmen were making great speeches on the fortitude and bravery of the soldiers at the front. Sir Bob White, who was in command sent them this message. "It is not bonfires nor encomiums, but relief that the

English soldiers need at Lady Smith."

One has complained that the time is "too little" and that our generous brother should give whether others give or not. For our part we are only doing what we can to meet the requirements. We had nothing to do with the stipulations. The time may be "too little," it could be too much. *Our duty is plain.* And we pray and believe that we will have good measure, shaken down and running over. Our only doubt is, "are we ready to receive this blessing from God—bounty from our brethren."

It is every ones duty to give as he has been prospered. The amount is left optional with the giver. Some in their abundance give sparingly, others in their penury give much. The widow had enough and to spare with only a little meal and a cruse of oil, but it "*wasted not.*" Another widow was approved before God for casting into the treasury only *two* mites.

"Our very generous brother" is *not* a rich man. It was not his duty to give to us, it was his privilege. But in giving, it was his duty and ours to so arrange the gift that it would not be lost and that we would be entirely relieved, so that we could devote our time to something else. Our critic might have declined to help without criticising, but his criticism of this man's duty does not relieve him of doing his duty. The command is very plain. *Go.* But, we never go or induce others to go if we live and act in opposition to what our brethren are doing.

EVERY ONES DUTY.

In passing a Fire Engine house at one o'clock a. m. the fire alarm struck. Immediately the three big horses sprang to their places, each fireman dropped from his bed in the second story to his post and in less than three minutes the big engine was going at break neck speed out the avenue.

In talking to the captain of a gun crew on one of our big battleships, I asked him if they did not experience a great deal of trouble in getting so many men, in different parts of the ship to work in unison? His reply was that, "every man knew his duty and performed it."

Admiral Lord Nelson encountered

the combined French and Spanish fleets in the intrance to the strait of Gibraltar, off cape Trafalgar. In beginning the engagement he displayed from the pennon of his flagship where it might be read by the whole fleet this motto: "England expects every man to do his duty." The battle that ensued ranks among the great naval battles of the world. *Each man did his duty.* Never was the conduct of the British sailors more honorable to themselves and their country than on this memorable day.

So it is with every business or enterprise. The work of the individual is what counts. Each one doing his duty makes success of any work.

RESULTS.

For a number of years we have been classed as Anti Missionary. This is due to the fact that we have not only opposed missionary societies; but more especially to the fact that we have not done mission work. The difficulty of obtaining co-operation among churches seems not to have been solved. This is due to the fact that men are prone to disobey God. In societies, there are opportunities for places of preferment with ambitious men. Centralization of power enables a few men to aggrandize themselves at the expense of the many. The church of Christ with its simple form of organization does not permit of any big men at its head and little men to do the work.

But we have not been as active as we should have been in doing mission work. Much of our work has been scattering—a meeting here and a meeting there and then left to its fate. This is bad. We have been snubbed as *Anti*. With many, this has been depressing. We now have an opportunity to concentrate our forces in one place and firmly establish a growing church in a great city. After this we can build a half dozen churches in as many cities each year.

With the many discouragements which present themselves, it is almost impossible to build churches in cities. With co-operation once established this work will become easy and it will not be long before we will have a thriving congregation in every town and city.

This is not only desirable for the salvation of those of our brethren who are living in the cities, and for the sake of your boys and girls who will eventually move to the city, but also, that all may come to a knowledge of the truth and be saved.

But, still the task is discouraging. Paul too, became discouraged while in the city of Corinth. No doubt on many occasions he felt inclined to give up for the Holy Spirit comforted him, by saying "fear not, for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city."

"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

BOOKS OF THE MONTH

—REVIEWED BY—

John Straiton.

Instrumental Music in the Worship or the Greek verb psallo philologically and historically examined, together with a full discussion of kindred matters relating to music in Christian worship. M. C. Kurfees, 288 pages. Published by the McQuiddy Printing Co., Nashville, Tenn.

No question is ever settled, until it is settled in harmony with the eternal principles of truth and righteousness. Our own experience with slavery teaches us this truth. England fought two wars with China to force opium upon them. But two victorious wars did not settle the question. It is now in process of settlement, and will be settled when the legalized traffic in opium is totally prohibited. And although all Christendom should adopt the instrument in worship, the question would not and could not be settled until the truth on this subject shall prevail.

Bro. Kurfee's book is an important contribution towards the only possible settlement of this question. He deals with this subject in a complete and exhaustive manner. His quotations from the Lexicons, Specialists, Encyclopedias, Histories, and Commentaries together with the extracts he gives from the best writers and preachers of the present restoration make this book a veritable quarry of information for those who have not the original authorities conveniently at hand.

His treatment of the Greek verb psallo is the most complete and satisfactory that I ever have had the pleasure of reading. In 1896 I exchanged in the pages of the Bible Advocate (England) a few letters on psallo with the late J. B. Rotherham, the able and scholarly translator of the *Emphasized Bible*. I am pleased to find that the conclusion which I reached then from limited information, is now borne out by Bro. Kurfee's extended researches.

Either instrumental music in the worship of God is commanded in the New Testament or it is not commanded. If it is not commanded all controversy should end. If it is commanded that command is found only in psallo. A study of that word is overwhelmingly important in relation to this subject.

Rotherham is the only translator known to me, who has had the temerity to translate psallo in Eph. V. 19, by any term which would include the

Encouragement Magazine.

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Don Carlos Janes, Editor, Sta. C. Louisville, Ky.

idea of instrumentation. His translation reads, "Speaking to yourselves with psalms and hymns, and spiritual songs; singing and striking the strings, with your heart unto the Lord." How unwarranted this translation is a study of Bro. Kurfees book will clearly show.

I may be permitted to quote from one of my letters "J. B. Rotherham comes before us with the startling and novel words 'who, then, can forbid our singing in the Christian assembly to a stringed instrument? It is commanded.' and for proof offers us psallo and psalmos. We look for evidence that *at the time Paul wrote*, these words conveyed any such meaning, and lo! our brother has skipped back two hundred years. Now we cannot, nor will not, have any such thing. Unless he can give us contemporary proof his whole plea for instruments vanishes like the baseless fabric of a dream.

He tells us that he makes a hard fight for primary meanings and only yields when he must. Why then does he not fight for the primary meaning of psallo? The one for which he pleads is neither its first nor last significance, but an intermediate one. Its primary meaning is to touch lightly or sharply, to pluck and is used for the twitching of a hair, the pulling and suddenly letting go of a carpenter's red string so as to leave a red line on a board. Action not sound is the primary meaning. From the *action* of plucking the strings of an instrument, the word came gradually to be applied to the sound made by that action as this sound was generally made by the cithere or harp-instruments largely in use for accompaniment to vocal music—psallo soon came to cover the singing to, as well as the playing of these instruments. In the next stage of its history, the instrumental accompaniment faded more and more away, until the word came to have its New Testament significance to sing, and that without any instrumental accompaniment. *

* * These changes in meaning * * could all be paralleled in English if necessary. I will only give one in-

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Send all orders for the above books to

S. H. HALL,

Atlanta Ga.

81 Ashby St

His first proof text is "and Miriam, the prophetess the sistes of Aaron took a timbrel and all the women went out after her with timbrels and with dances" (Ex. 15:20). If this is authority for an organ in the church it

is also authority for a step-dance or a chorus of ballet girls.

The rest of his arguments are as weak as the foregoing and not worth noticing.

THINGS CURRENT

So far a good May.

Bro. John T. Poe reports an encouraging meeting at West End, Montgomery, Ala.

Bro. A. Ellmore has returned to Covington, Ind., for the summer. He did an excellent work in Austin, Texas during the winter.

Bro. E. C. Holt is in a meeting at Tuscaloosa, Ala., this week. He reports the work doing well at Catoma Street., Montgomery, Ala.

Bro. S. H. Hall is conducting a tent meeting in Atlanta, Ga. Two were baptized last Lord's day. He says the meeting is simply fine.

San Angelo, Texas.
May 14, 1912

Fine services here last Lord's Day. Large audiences, and an excellent spirit. One confession and another at the water Monday afternoon.

Jesse P. Sewell.

Have you a good word for Word and Work. Say it to others.

June 9th, Fasting and Prayer in New Orleans and every preacher in the brotherhood to preach a strong missionary sermon. Over 2000 preachers besides numerous churches where there will be no preacher. But the elders can talk. We will do something after a while. Work for it.

Elder G. A. Dunn will begin a meeting at Tuscumbia, Ala., June the 9th. All are cordially invited to attend.

We had a splendid meeting at Haynesville: Closed with two baptized and money raised for a house of worship in Haynesville. I am under promise to hold a meeting at Homer, La., in August. Some one MUST go there, if anything forbids my doing so.

S. H. Hall.

Bro. J. F. Brill of Lynn Haven, Fla., is anxious for Bro. M. E. Pennell now of Pensacola to be supported as a missionary in that state. We believe Bro. Pennell to be a good man. There are several other good preachers in the state. There are a number of churches able to give a great deal to the support of these preachers. Let each church and individual contribute regularly every week, put the amount together and the work will be done. Let us know how much is needed and we will push it.

So many encouraging letters about "our good paper," Thank you.

Riverside, Cal. May 9, 1912.
Church of Christ, New Orleans:

Your kind and sympathetic letter enclosing \$16.00 from you to help us pay the heavy expenses of our recent trials was duly and very thankfully received. You have shared in enabling me to meet all my obligations promptly and I want you to know we appreciate your generous fellowships very much.

Our children are well again and Mrs. Klingman is slowly improving, but we know it would be folly for her to ever return to Japan, and I shall never go alone. Therefore we feel we

are not "foreign missionaries" and can not receive funds as such after June 1st. By that time Mrs. Klingman will be able to manage the house without my help and I shall try to earn my living just as any American preacher does.

We are very sorry to give up the work in Japan, but if we could only know that you and other brethren who have fellowshipped me will continue to send gifts to Bros. Vincent and McCaleb, and Bishop, so they can buy the sorely needed equipments, we would not feel so sad.

Yours in Him,
C. C. Klingman.



We do not send out duns. Only statements. *Don't anyone get mad.* If you are receiving two papers notify us.



Macon, Tenn.

Just closed a fine meeting at Hope, New Mexico. Had ten confessions and two reclaimed. I got a letter while there from the Baptist church, wanting me to meet Vermillion there in debate in September or October, provided I was able to follow him in Greek and Latin, but could not meet me if I was not a Greek and Latin scholar. The Baptist church at Hope thought the Bible was written in Latin and the Baptist doctrine in Greek, hence the necessity of having a man that was up on these languages. I assured them I was fully able to follow Vermillion in Greek and Latin, but advised them to let Vermillion hunt for the Baptist doctrine in Hebrew, Spanish, French, German and Choctaw. Rather think the debate will be conducted in Choctaw; if true, I would request A. W. Young, Joe Warlick, and C. R. Nichol to attend and learn wisdom from me.

J. D. Tant.

MISSIONS.

Continued from page 7

er in Heaven and on earth.

In what way should we go?

What method of travel should we adopt?

Will walking be all right? Yes.

Will riding a mule or horse or camel, be all right? Yes.

Will riding in a buggy, on a bicycle, motor-cycle or automobile be all right? Yes.

Would riding in a train, a boat, or a ship please the Lord? Yes.

Would going in a flying machine be wrong? No. Why can we travel in all these ways.

Ans: Because the Lord has not told us what method of travel we should adopt, but has left us free in this important matter. He has left us free to go or not go as we may think best, but we are free to select our method of travel.

Again: Certain ones should be baptized, but whether in a river, creek, pond, or baptistery built inside of a meeting house, there are no instructions given.

We are not left free to be baptized if it should happen to suit us, but we are free to select the place of baptism.

So in regard to a place of worship. We are not free to worship or not worship as may suit our convenience, but we are at liberty to select the place and time of worship.

To build up a New Testament church

"I appreciate the work you are doing and have watched with interest your progress from the start."

J. N. Armstrong.

"Don't give up. I am working and praying for you and so are many others. Will do my best for you."

C. W. Pullias.

"The Lord willing I shall duplicate my former offering during this month."

W. B. McQuiddy.

"Count on me to do as much as be-

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

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fore and I think I can do more."

J. F. Thomson.

Sellersburg, Ind.

"I am giving this day to the cause in New Orleans. I realize to some extent at least, the great importance of strengthening the work there. In recent statistics New Orleans is given 3rd place in importance among the export cities of our country. I believe on the opening of the Panama Canal New Orleans will become much greater commercially and the South will come into her own.

"I long in my heart to see the interest in the church and school grow there and will gladly do all I can to this end.

"In hope of greater things in God's service."

T. Q. Martin.

Bridgeport, Ala.

"I am with you with my whole heart in your effort to pay the church debt there. I will work, pray, write, talk, and will give \$25.00.

"Push this matter and trust and pray earnestly and humbly to "him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

"May the Lord bless that noble generous hearted "Tennessean" who promised the \$5,000. and may his liberality inspire many others to give to the cause of him who gave his own life for us all."

Chas. Holder.

Bloomington, Ind.

May 16, 1912

I am mailing letters to the twenty men named below. * * * I pray for large returns.

H. H. Adamson.

Atlanta, Ga. May 5, 1912.

I have mailed letters to the parties named on separate sheet enclosed. I will do all I can for that work on the 9th of June.

S. H. Hall.

Louisville, Ky. May 5, 1912

I have mailed letters to the following. * * * One has already mailed check herewith enclosed.

Now brethren: this is an interesting thing. The time is getting shorter each week. The debt is also getting shorter, But I don't want you to fail to devote two or three pages each week on the "New Orleans debt." Write it up, report it up, talk it up, pray it up, work it up. I. Cor. 15:58.

—Don Carlos Janes.

And this the best of all from our anonymous brother.

May 16, 1912.

Yours of 13th inst. to hand. I am glad to note the interest you have worked up for your church. Truly New Orleans is a great city and an important missionary point. I trust that this effort will convince the "Disciple Church" that the church of Christ is not *anti*. I want to add one suggestion. You have appointed Sunday June the 9th as a day of fasting and prayer. Can you not have every preacher in the brotherhood preach a strong "Missionary Sermon" and take up a collection for you?

Most fraternally,

MISSIONARY NOTES.

C. C. Klingman.

Our brother is now settled at Riverside, Cal., where Sister Klingman is slowly improving. He does not now think he will return to Japan, but he can be very useful in California among the Japanese and to the church in America in teaching it on missions.

South Africa.

Bro. John Sheriff and Sister Dobson have married. They want an American brother to come down there and help them. A man can begin the work at once.

E. S. Jelley. Jr.

He writes encouragingly of the work. Converts are more easily made than in some other parts of the world. Some natives are helping Bro. Jelley. He wishes the assistance of some brother from this country and could make good use of a competent man? Who

will go? Over there, the people are interested.

William J. Bishop.

Bro. Bishop has had much experience on the field and is devoted to the work. He is described as "nearly worked to death." An increase in his support might relieve him considerably. A new chapel is needed at his place, Koishikawa.

C. G. Vincent.

Bro. Vincent finds the language difficult, but he is making good progress. It was hard for them to give up the Klingman's (relatives in the flesh as well as in Christ). You can assist Bro. Vincent by sending him something to help pay for the typewriter he

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SEND ALL ORDERS TO

G. DALLAS SMITH

Fayetteville, Tenn.

bought of Bro. Klingman some time ago. He can use money for other purposes, too.

J. M. McCaleb.

After having been back in Japan about a month, Bro. McCaleb writes that he is busy from five thirty in the morning till nine at night, but he neither rushes nor worries. He has opened a correspondence department in his work to assist the English teachers in the middle schools.

Other Workers.

Bros. Paul, Kh. B. Yokannan, Alex. Yohannan and Jacob Metlob are on the field. A man is needed to co-operate with the Yohannan's and Bro. Metlob. Bro. Klingman's return from Japan makes the greater need for another man there. There are many needy fields also at home. Teaching, much teaching, on missions is needed. Wake up.

Don Carlos Janes.

HOMES IN ARKANSAS FOR SALE.

Owing to the great expense of treating our child we are forced to sell our home and land in Arkansas and ask you to tell the Word and Work readers of the matter. We have a home in the famous health resort Ravenden Springs where we have a congregation and a nice concrete meeting house near in completion. There is a good school in Ravenden Springs. The property consists of a six room house, barn, garden in front, truck patches, and 40 acres of uncleared land. Our farm near Maynard consists of 295 acres of creek and upland about 1-3 in cultivation. All kinds of fruits, best of water very good house and barn. Near splendid church and school telephone system, splendid opportunities. We contracted for this property when land was cheap and can give the right man a bargain in part or all of this property. Those who really want a home and who will write to me at Sabinal Texas, inclosing stamps for reply will receive prompt attention. We

need to sell. We need the progress of God's children everywhere.

J. Will. Henley.
Sabinal, Texas.

FLORIDA MISSIONS.

Pensacola, Fla.
May 9, 1912.

Closed a short meeting near Robertdale, Ala., last Friday with three additions. Came to Atmore Saturday and remained with the little band there over Lord's Day. Tuesday I moved my family to this place.

In Baldwin Ca., Ala., I find the field ripe for the harvest and the enemies of New Testament Christianity are getting into the work "with both feet." Brethren are we to turn this great field over to Satan? Are we "anti-Missionary" after all? The sects and Digressives are supporting men in these fields while the church seems to be doing nothing: From time to time, earnest appeals have appeared in the different papers, from brethren in Fla. and Ala. but they seem to have met with utter indifference. Since coming south, I have gone where others "could not afford" to go. Some places paid my own expenses and in some places I would receive about enough to carry me to the next point, consequently it was more than five months before I could get my family to me. Many perhaps, would have returned home to their family instead of asking them to

suffer want and privation in a new field.

During the month of April I received \$10.00 and out of that I paid R. R. fare and it seems that I may do no better this month. I must pay rent and buy food and my wife needs medical attention. Must I leave the field in the midst of the harvest? Is there no way to arouse the brethren to the importance of converting the Alien at our very door? "Charity begins at home" Once more we will ask who will assist in this work now in the hour of need? Who will contribute 1 1-2 doz. "Redemption's Way in Song," for use in the work? Are we a missionary people or are we not?

M. E. Pennell.
1909 W. Jackson St. Pensacola, Fla.

Which does Jesus emphacise most; that I *do* good, or *be* good?

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THE FAMILY FORUM

TIME TO BE HAPPY.

In this day of interior decoration, when everyone is on the alert for "effects," and "color schemes" and aesthetic suggestions, one aspect of beauty, the highest aspect, is often overlooked. Old King Solomon "in all his glory," in his "house of the forest of Lebanon," with its foundations of costly "hewed stones," and yast porch, its pillars of brass and cedar wood, its carvings, its inlaid work, its priceless woven and embroidered hangings, ate and drank from vessels of pure gold. Never has luxury reached a greater height. "All the vessels of the house of Lebanon," we read, "were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon." What viands were served in those golden dishes, borne by troops of slaves, prepared by "the King's confectionaries, bakers and cooks," we are not told, but one think we discover that is not specified in the description of all this splendor. One element of beauty was lacking. Surrounded by singers and dancers, by wives and concubines, the fairest, the proudest, the most illustrious of the daughters of men, he turned wearily away and said: "Better a crust, and contentment therewith, than a stalled ox and strife."

It was once proposed, in a certain family, that for every cross word spoken at table a fine of one penny should be paid. This seems to us an admirable scheme for the promotion of happiness. And if, for every "scolding" tone, a fine of five cents should be added, that would be better yet. In our modern, busy, work-a-day world, meal time is the family rendezvous, when, if ever, the members should be happy together. But how discontented the voices sound in half the homes of our land! The growl, the snarl, the shriek that one hears at these times are typical of anything rather than of domes-

tic happiness. What if the food is plain? Plain food is often the most wholesome. What if cares oppress? We shall be better able to meet them for an hour's forgetfulness. What if the children are restless and their little hands are unskilled in the management of their utensils? They will soon be large and strong and managing other things far away.

You may munch with Horace Fletcher, or dine on brown bread with Sylvester Graham, or imbibe meat juices with Liebig, but whatever you do, take time to be happy, while happiness may be yours.

CHARACTER.

W. J. Johnson.

The building of character is the grandest work intrusted to the hands of man by the Creator of all things, because he has within his own grasp the power to mold that which he is to take with him into another world. If he exercises the proper care and precaution in doing this noble work, he will enjoy the richest blessings there that man can receive—a crown of life; but if he is careless and negligent in cultivating the talent God has given him, he will say at the end "all is vanity and vexation of spirit."

Character cannot be purchased with money. It cannot be obtained by fraud or forgery. It lies not within the grasp of liars and thieves. It is to him only, who seeks the things that are pure, just and right.

The proper time to begin this noble work is in the days of youth when the mind is plastic and can be easily molded according to the desires, when it has not been poisoned by impure thoughts and the character is not fixed. How applicable are the words of Solomon, the son of David, "Train up a child in the way that he should go and when

he is old he will not depart from it."

Reputation is often mistaken for character. The former is only what man is in the minds of the people, and the latter is what he is regardless of what people think of him. He may have a fine reputation and be deprived of many of the noblest traits of character.

The environments of children may rob them of their most valuable prize, blight their hopes and aspirations and cause them to perish in shame and disgrace. Perceiving that environment has so much to do in determining the character, parents should be careful where they send their children to school lest they should place them where they will not be taught the true principals of Christianity; but on the other hand that the Bible is only a myth and Christ is an impostor. Such bainful teachings! Behold, how the propagators of these, pride themselves in these twentieth century ideas! What is it that has done so much to break the shackles of heathenism and to translate people from darkness into light? The answer inevitably comes from every source, "The Bible's influence." As its influence is so great in beautifying the human life, let all teach it, study it in school and out of school, and imbibe its teaching that a noble character may be found.—Amite, La.

Ketch yer grip an' hang on. Don't you stop to grumble.

Be a man an' hold yer head right up in the air.

You ain't never down, you know, until you take a tumble,

Even then there's no excuse for you're lyin' there.

Bounce right on your feet again with determination.

Never be disheartened if you take some little falls;

'Tisn't time just yet, you know, fer your extermination—

Don't be a dead one till the undertaken calls.

If you must play a policy, try honesty.

Bargain! Bargain!

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