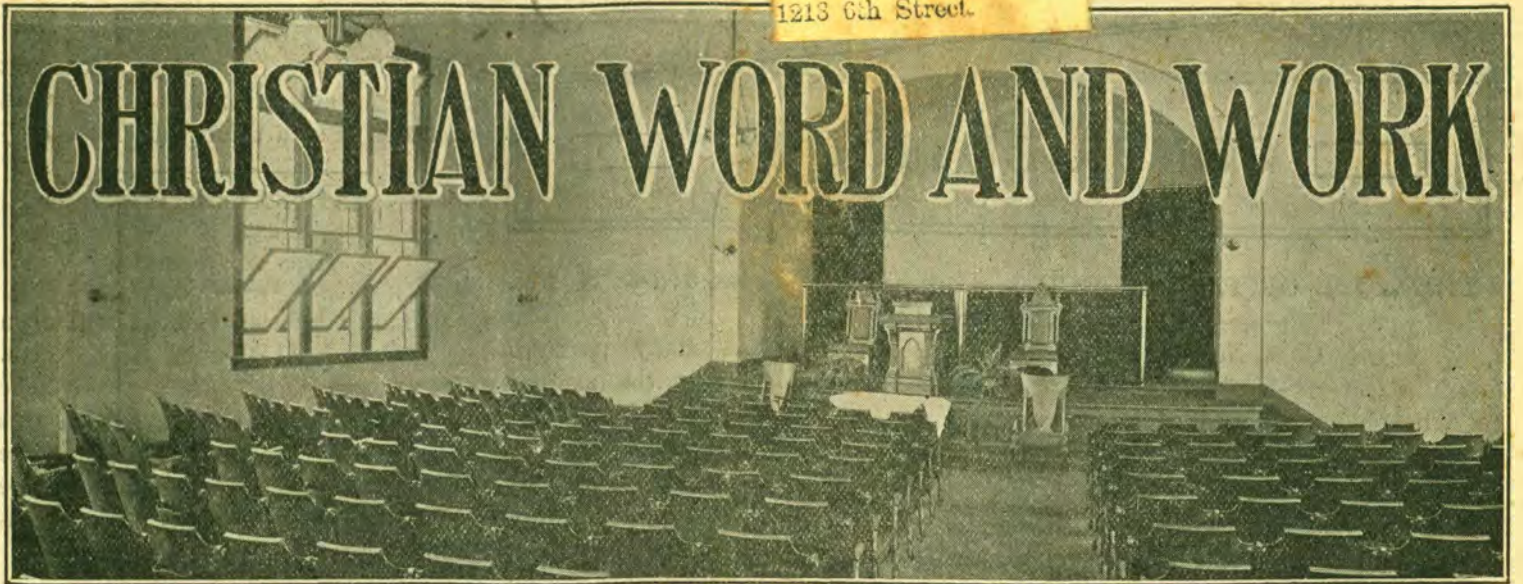


Stanford Chambers C.  
1213 6th Street.

# CHRISTIAN WORD AND WORK



Volume 5

NEW ORLEANS, SEPTEMBER 17, 1912.

Number 38

## THE LITTLE LAD.

With fishes small and barley cake,  
A lad went forth one day;  
And on a mountain by a lake,  
Christ met him on his way.

Christ and a hungry multitude,  
To which he could give bread,  
When his disciples had no food,  
One of their number said:

"Master, behold this little lad,  
Who hath a scanty store."  
"Bring it to me," the Savior bade.  
Oh, wonder! more and more.

Increased the meat, the more he gave,  
Till all that throng was fed.  
Ah! what we give to Christ, we save  
And honey-sweet is bread

Which, blessed by him, with his we  
share.

Lord Jesus, at thy feet  
We lay our little with our prayer,  
For thy use make it meet!

Alice Ranlett.

## "HIM DID GOD EXALT."

E. L. Jorgenson.

Peter, speaking before the council in Jerusalem, spoke the sentence that heads this article. Read the sentence with emphasis on "God." It was the

hand of *God*, not the scheming of self, that exalted our Lord, set him down in his Father's throne, gave him the name that is above every name and delivered into his hands all authority in heaven and upon earth. No, it was not the exploitation of self that exalted Jesus. He came to the throne by way of the cross. Swinging loose from his equality with God he went down, deep down in self-humiliation.

In Phil. 2:9 the Holy Spirit tells us that this self-humiliation was the ground upon which God exalted Christ. In the same chapter (Phil 2: 6-8) is the record of how Christ went down to lay conquering hold on the lost. There are seven steps:

1. He did not count equality with God a thing to be grasped.
2. He emptied himself.
3. He took the form of a servant.
4. He was made in the likeness of men.
5. He humbled himself.
6. He became obedient unto death.
7. He died on the cross. Christ was

equal with God but instead of grasping and holding on to that equality, He emptied himself thereof, taking the form of a servant. An angel's form might have sufficed for that, for they are all "ministering spirits." (Heb. 1: 14), yet the Lord chose the likeness of men for his earthly tabernacle. Then he continued in his downward journey. Humbling himself even as a man (for

example, he washed his disciples' feet). he became obedient unto death; yea he hung on, the nails and endured the scandal of the cross. O, the stretch of it. From the form and place of God to a sinner's death! From the glory he had with the Father before the world was to the Arimathean tomb! Yet, this was the road by which he ascended to the office of High-priest and king. "Wherefore also God highly exalted him." Stripping himself of his splendor, he thus laid everlasting hold upon it, gained eternal title to it.

Humiliation was Jesus' road to exaltation and I tell you it is every man's road. The way up is down (Jas. 4: 10). Physical growth is from the cradle up to the adult; spiritual growth is from the adult back to the child. Back, not to childishness, but to childlikeness. The way, not only into the kingdom, but to a place of greatness in the kingdom is for one to "humble himself as this little child" (Mt. 18:4). The Christian should desire God to make a child of him not as the poem says, "just for to-night," but in trust, simplicity, and humility, a child forever.

This humility, this surrender of self, this mind which was in Christ is the mind which was in Christ is the ground upon which the apostle hopes that unity shall come and abide with us (Phil. 2:1-5). And this mind of Christ comes to us when Christ comes to live in us (Gal. 1:20).



CONTRIBUTIONAL

THE HOPE OF THE CHURCH.

Chas. Neal.

"That blessed hope" of which we wrote in a former article which was the glorious change of the body at Christ's second coming seems to have been the hope of the early church.

Christ told his early disciples that it was expedient that he go away from them and sorrow filled their hearts. To those sorrowing hearts there was a bright ray of hope, He had said unto them "I will come again, and receive you unto myself that where I am ye may be also" (Jno. 14: 3; 16: 6). In speaking of his second coming He said "Watch therefore; for ye know not what hour your Lord doth come." (Matt. 24: 42; 25: 13)

The spirit guided apostles taught the Lord's followers to look and long for and hasten the coming of Jesus which meant the speedy consumation of the great blessings promised in his word. Thus Paul in addressing Titus spake of the life of selfdenial and godly living "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 13). Of the Thessalonians he said they "turned to God from idols to serve the true and living God; and to wait for his son from Heaven" (I Thess. 1: 10). He also charged Timothy that he kept certain commandments unrebutable "until the appearing of our Lord Jesus Christ." (I. Tim. 6: 14). To the Philippians the great apostle again opens his heart to the theme so dear when he made mention of his Lord's coming and the glorious change of his body (Phil. 3: 21). In his letters to the churches at Corinth and Thessalonica he gives a detailed account concerning the event and the order of it. (I. Cor. 15: 51-57; I. Thess. 4: 13-18; 5: 1-10) John the beloved of Christ, and the impetuous Peter both look forward with longing hearts and advise

concerning it (I. John 3: 1-3; II. Pet. 3: 1-17).

To transcribe the many passages which are furnished us by the inspired penmen concerning the coming of the Lord, which point to the fact that the early church was alive with the hope of the Lord's speedy return would unduly lengthen this examination. The church of today has lost her bearing. She no longer makes the Lord's return the great object of hope. The Devil has sent many present day christians away with a false hope—that of a converted world ere the Lord's return. Whatever may be in store for the world after Jesus has taken His Bride unto Himself, I am sure of one thing—the scripture does not teach a converted world during the church age—a partially converted church in an unconverted world is the picture of Inspiration—What then means the great commission commanding the apostles to preach the gospel all over the world and designating that it should be the power of God unto salvation unto the end of the age? The purpose is well set forth by James when he said that God visited the Gentiles "to take out of them a people for His name" (Acts 15: 14). By the very cup of the Devil Christendom has been and is intoxicated with the hope of a converted world within a very short time. Let us beware, lest while pursuing a phantom; that great day of the Lord come upon us as a thief in the night. I have noticed from recent writers that they put the coming of the Lord at a far distant date—let us remember that when He shall appear there will be certain ones saying peace and safety and to them will be sudden destruction (I. Thess. 5: 3). From a close study of the word of God I am constrained to think the coming of the Lord to make up his precious jewels is not far distant. At least it is and always will be wise to heed the Lord's counsel "Watch therefore; for ye know not what hour your

Lord doth come." Brethren, let us not be in darkness that that day should overtake us as a thief. (I. Thess. 5:4)

SABINAL NOTES.

Isaac E. Tackett.

Sabinal Christian College will open its sixth annual session Sept. 17th. Our prospects are flattering. We have made good crops in this section this year. Many of our old students write of their intention of returning, and we will have a large number of new students present.

Bro. A. E. Wood has been engaged in evangelistic work since early in the summer. He has held meetings at Barksdale, Vance and Con Can in this section, and has given a good part of his summer's work to meetings in Northeast Texas.

Bro. J. Will Henley is holding meetings in Texas, Oklahoma and Arkansas this summer. His son, Raymond, a small boy twelve years of age, is growing to be a wonderful boy. He is traveling with his father this summer and is doing some fine preaching. He is a modest kind of boy and is going to make a useful man.

Bro. J. E. Malphurs has been busily engaged in preaching the Word during the summer. He has held several meetings in Louisiana, and has recently closed a good meeting at Utopia near Sabinal.

Since coming to Sabinal over three years ago to take charge of the College work here I have been so constantly engaged in my duties to this work I have not had time to hold any meetings during the three previous summers. This summer, however, I arranged my school work so as to permit my being away most of the time. I have done a good deal of traveling and have held three good meetings.

My first meeting was at McDade in Bastrop County. Here I found the Church not in good condition. At one time McDade had one of the largest and best churches in Texas. It is one of the oldest churches in the State. Nearly all of our old time preachers have held meetings there in years gone



by. Many members have moved away from this place and have established churches elsewhere.

The attendance was good from the first. The meeting closed with the largest crowds in the history of the church. There were eight additions during the meeting. My brother, E. M. Tackett, was with me at this time. He did the greater part of the preaching.

From McDade I went to Blanco. Here the brethren had made ample preparations for the meeting. So far as material arrangements were concerned. They had erected a large arbor on the banks of the Blanco River near a beautiful spring. Plenty of seats, lights and books were provided. But here, as at McDade, the Church was not in a good condition. Much good was accomplished. We had large audiences. Eight persons were baptized. Bro. Ira Massey led the singing for the meeting.

My next meeting was at Rogers in Bell County. Here we have had no congregation of primitive Christians for a number of years. Some ten years ago the church at this place adopted the innovations and since that time no especial effort has been made to build up another church. Through the influence of good Bro. Jno. E. Robbins and his faithful wife, who moved to Rogers not long ago, I agreed to be there Aug. 10th to begin the siege. The meeting was held in the opera house. As the meeting was hastily arranged for, it was not well advertised. But we had fine audiences throughout the engagement, which lasted for only eight days. As a result of the effort a congregation of about thirty faithful members were banded together. We were all happy over the results of the meeting. Our religious opponents were of course, anything else but happy. As is always the case when a church departs from the primitive order, the Christian Church at Rogers has been going further and further into innovations. Evangelist Bowen had lately held a meeting there. He is one of the rankest of the innovationists. His policy is to preach nothing that will be offensive to anyone, except those

of us who oppose his way: to have all the denominational preachers unite with him in his meetings. He has caught the modern evangelistic spirit and tactics. He has little regard for Gospel teaching. He tells the converts to join the church of their choice. During his meeting there were about eighty converts, less than twenty of whom became members of the Christian Church. His methods have so far departed from New Testament teaching that his meeting was a great help to my effort there. The people could so easily see the difference. A number of the members of that Church took their stand with us. I left the new congregation full of zeal and determination to press on. It now has some good leaders and I am sure will succeed. They are going to build a new meeting house soon. Since returning home I have received a letter from Bro. Robbins, in which he says, "We are all delighted with our new work. We had twenty-six present last Sunday., To God be all the praise.

SCRAPS.

Unless Christians live above the world's fads and follies, it is entirely useless for them to preach a higher life. A man can not well lift another

to a plane, below which he stands himself.

It has been said that the man who tells for truth one-half of what he hears is a fool; while the man who withholds confidence from a brother, especially one to whom he owes confidence, is a knave.

But worse than either fool or knave is the being blessed with human shape who will deliberately plan to make a brother's conscience and sense of right a stepping stone to the grasping of a few dirty dollars he has neither the skill nor energy to gain by honest means.

Wisdom would say:

"The paltry prize is hardly worth the cost."

The cost is greater than stupidity can see.

Bro. Ledlow said:

"Man is created in the image of God. He has power to think, reason and will. Man possesses these faculties in a limited sense, but God has them in the absolute. Man is the only responsible being in the world, and is the only one created in God's likeness.

Since man has intellect, he has power to reason and ability to choose the right and reject the wrong. Herein

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lies his responsibility. But man must have a pilot to guide him to the right and warn him against the wrong. It is not in man to direct his steps; he must learn from the Infinite One—the One who knows.

To supply this need God has spoken to man and told him how to do. It is God's business to speak; it is man's duty to obey. God has spoken in all ages, and has clearly indicated what man should do.

God did not, at first, furnish man with a complete revelation, but gave his will to him as he was able to receive it. Revelation was progressive. In the fulness of time Jesus came. He came to close revelation and perfect God's will. With Christ and his apostles revelation closed. We have reached the end. God's law is perfect.

Should God see that man needs more improved and more advanced methods, he would again speak to him and tell him what they are. So long as God is silent, we know that he considers his will sufficient. If God is satisfied with the Bible, man ought to be. As the shadow follows the substance, so man should follow God.

Salvation is said to be by faith, because it is predicted upon faith and it is faith that leads a man to obey God. Every act performed in the service of God is simply the expression of faith. It is a narrow conception, indeed, that sees baptism excluded from faith. The apostle James says: "What doth it profit, my brethren, if a man say he hath faith, but have not works, can that faith save him?" But "the faith alone" or the "faith without works" advocate will tell us that James is alluding to a Christian man and not to the alien sinner. Well; but we ask: Is the "faith alone" of the sinner more effective for salvation than the "faith alone" of the child of God? James says the "faith alone" of the latter will not save him. How then can the "faith alone" of the alien sinner save him, even if the salvation of the latter is the forgiveness of the sins, while that of the former is admittance into the everlasting kingdom of our Lord?

If faith alone can not save the one, it is not likely to save the other.

Friendly sinner, let me exhort you to be saved today, you are living out of Christ, away from God and salvation, away from heaven and eternal life, in the service of Satan—under his domain—receiving the wages of unrighteousness; you are in rebellion against the God who made you, who loved you and gave his only Son to bleed, suffer and die on the cruel cross for you. Why, Oh, why, will you resolve to die? God loves you, Christ died for you, the Holy Spirit invites

you, the church is waiting to receive you and the door of mercy stands ajar. The Savior is calling you to repentance through his word. He has said through his word spoken by the apostle Peter, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost."

"It is so sweet to trust in Jesus,  
Just to take him at his word;  
Just to rest upon his promise;  
Just to know, thus saith the Lord."

J. W. Atkisson.

## FOREIGN MISSION FIELD

The field is the World; and the Good Seed,  
these are the Sons of the Kingdom.  
Each Christian has his acre

WM. J. BISHOP, Editor

To the faithful Churches of Christ:

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

To the unfaithful Churches of Christ

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

### NOTES FROM JAPAN.

C. G. Vincent.

Bro. Murashima was baptized by Bro. C. C. Klingman about two and a half years ago. About two months ago I baptized Brother Saito a friend and class-mate of Bro. Murashima. Bro. Hori and I went about four miles to call on Bro. Saito to see how he was getting along in his new life. Much to our regret, Bro. Saito was absent from his home. We left some good Christian literature for him to read. We are sure he will read it and will be strengthened by it. I left Bro. Hori at Voyogi near his home and I came on to Mejiro where I happened to meet Bro. Murashima and we walked home together (he lives near our home). We talked about his school life first. He explained that he is taking a commercial course and that he would graduate next year. His native place is Nara in northern Japan. His father owns a factory and is connected with a bank. He has a good trad-

ing business with China. Bro. Murashima told me that he was very anxious to visit America and take a special course in some good commercial school but his mother was opposed to his going. I told him that such an experience would be helpful to him in many ways; but that the course, he was getting in Tokyo would likely qualify him to take up his father's business. In course of our conversation I asked him how he was getting along in his religious life. Then he told that he was happy and joyful because of his faith and trust in the true God. He went on to say that he arises each morning at 6 o'clock and reads a portion of the Bible and prays to God and each evening before retiring for the night he again reads his Bible and prays. I told him that I was very much pleased to know of his faithful life. Bro. Murashima attends our Sunday morning service. He leads our song service very acceptably. He is always on time and at his post of duty.

We feel sure that our faithful bro-



ther will prove to be always a bright light in Nara, his native home, and that, his influence will always be cast on the side of truth and holiness. Our missionaries have baptized many who are just as loyal, faithful and holy as the best in our American churches. Some who have been baptized, of course, have turned back into the old life of sin; but our churches at home suffer the same loss. The parable of the sower describes four classes of hearers. We see these classes in America and Japan, and in every field for that matter, where the "seed of the kingdom" is being sown. The seed is always good—the word of God—but the soil is sometimes bad.

**BRO. TIMOTHY'S WORK AT AHMEDNAGAR, INDIA.**

Dear Bro. and Sister Jelley:

I received your letter and am made more courageous and more of a man of prayer by it. In the last letter you told me to write to our brethren concerning the boarding school proposition and in regard to new workers if wanted: it is good to let our brethren know about this thing. After Dajiba's arrival here we both and Rembhaji were present at the wedding of Mr. James the Brother in law of Mr. Modak. After finishing the ceremony Mr. Fairbank spoke with Dajiba (a deacon in A. M. Mis. E. S. J.) about Rambhaji (Dajiba's own brother E. S. J.); he asked why Rambhaji left the A. M. and joined Mr. Jelley only for money, and **INQUIRED VERY DEEPLY ABOUT OUR SCHOOL PLACE AND THE QUARTERS WHERE I LIVE. WHETHER THEY BELONG TO US OR ARE RENTED. IN REPLY DAJIBA TOLD HIM THAT WE HAVE OUR OWN LAND IN NAGAR AND ARE PROGRESSING RAPIDLY IN CHRIST'S WORK AT WHICH HE WAS MUCH ASTONISHED.** He wished to see me, but I was not there after the ceremony. **I HOPE THE TIME IS COMING THAT BY THE GRACE OF GOD WE WILL HAVE OUR OWN LAND IN NAGAR.** (Experience shows that Mr. F. was anxious to learn of whom we rent in

order to try to get us put out; his own deacon tried to help us out by falsely stating that we own our own land. D. S. J.) As regards the boarding school. Anyhow it is an expensive thing, and I found out after my inquiries to the boarding master of th S. A. where there are 50 boys in that school. The expense of the 50 boys is \$33.66 2-3 per month.

I am praying over this thing very earnestly and believe my God will help for this thing wonderfully as he helped John Muller who had no fund or board as other missions have. I hope he will answer my prayer according to my faith in Him.

**DEAR BROTHER. THERE IS A DISTURBANCE AROUSED IN THE WHOLE OF MISSIONDOM. AND NO DOUBT THE MISSIONARIES WILL TRY TO DESTROY OUR WORK THOUGH WE ACT ACCORDING TO THE BIBLE. BUE NEVER MIND WE WILL WAIT FOR GOD'S ANSWER AND FOR HIS HELP.** But one thing I want to let you know is that we must have our own land as the S. A. has in order to impress the people before establishing the boarding school. If we have our own land no one will disturb us. I have heard that Mr. Hume tried to drive away the Salvation Army when they did not have their own place and boarding school, but now no one says anything to the Army. I sought and searched for land and inquired for its price. You may please consider about this very thing. You will say that I am right in this thought. I do not like to be troubled by these Missionaries. Both our Kolhar and Nagar schools are doing very well—there are more than 30 boys in Ahmernagar school and more than 45 in Kolhar. I am also glad to let you know that I am progressing well in my spiritual work. Four or five are ready for baptism into Christ. I have **EIGHT OUTPOSTS TO PREACH IN. NOW YOU HAVE ASKED FOR THE CYCLE WHAT SHALL I DO. THEY ARE ALL MORE THAN 10 MILES FROM NAGAR THE SAME AS JEUR.**

The people of two villages called Ranoba to inquire about our church and

no doubt I will leave to go there. The people of these villages are very good. They have no mission. They invited me to go to them to preach and not to do as Mr. Umap with them, which means he was there some 15 years ago and did not look at them for 15 years; so if such people send messengers to me as in the time past I must go to them; but they are a long distance on Sirur road; however if you are in need of the cycle I shall send it to you, and please buy an old one for me and I shall be much obliged to you.

By your letter from Wambori Station I have employed Bajirao and he is working with me.

I am going out on Monday morning. I will send all receipts to you. Give our greeting to Bai, Godhaji, Sajan and to their wives. Excuse me for my mistakes.

Yours most ebedient in Christ,  
Timothy K. Waghmare,  
Disciple of Christ.

**GOSPEL FISHING.**

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# CHURCHES AT WORK

## BIBLE SCHOOL.

Augustus Shanks.

The Feeding of the Five Thousand.  
Lesson for Sept. 22.  
Mark 6:30-44. G. T. John 6:35.

### A BUSY SCENE

Inspired by the example of the strenuous Jesus and following his directions, the apostles had engaged in a house to house campaign, preaching the gospel of the kingdom. Our lesson begins with their return to Jesus when "they told him all things whatsoever they had done and—taught." So faithfully had they labored that Jesus is pleased with their report and invites them to come "apart into a desert place and rest awhile." This invitation was made necessary because so many were coming and going that "they had no leisure so much as to eat." How things have changed! We disciples of to-day must needs eat, sleep and even play and then, if we have any fragments of time left, we give them to the Lord. Let us in this as well as in other things, raise the slogan, "Back to the apostles!"

### THE SEARCH FOR REST.

Jesus' invitation was at once accepted and, "they went away in the boat to a desert place apart." But the people eagerly followed after them and seeing them put out in the boat, they ran about the headland on foot and outwent them. By the time the quiet place of rest was reached, and Jesus came forth from the boat, the "desert place" was densely peopled. "A great multitude," as sheep without a shepherd, draws out the never failing compassion of the Shepherd of men.

### REST POSTPONED.

Notwithstanding his weariness, "he welcomed them and began to teach them many things." As the day wore away, the apostles, who could not for-

get bodily needs as readily or as long as did Jesus, came to him with the suggestion, "Send them away, that they may—buy themselves somewhat to eat." Jesus offers the counter suggestion, "Give ye them to eat." The apostles had not yet learned that the power to do went always with his word. They ask if they should buy two hundred shillings worth of bread knowing that it would not be sufficient. Jesus asks, "How many loaves have ye?" The master teacher is now about to teach his disciples along with the others. They learn that only five loaves and two fishes are at hand. Jesus then proceeds to demonstrate that even that scanty supply is sufficient for all the five thousand when passed through his hands.

### THE MULTITUDE FED.

After commanding that the people be seated in an orderly manner, Jesus takes the bread and fishes, looks up to heaven, blesses and breaks the loaves, and gives back into the disciple's hands. Then, as the disciples distribute the food to the people. Lo, the supply is not diminished but increased! "They all ate and were filled." Wonderful as this miracle was, it appeared even more so when it was discovered that there were left twelve basketsfuls of broken pieces of bread, besides some of the fish. Thus, under the blessing of Jesus, that which was hardly sufficient for two became an abundant supply for a multitude.

### SPIRITUAL LESSON.

If the apostles had worked and taught as we do to-day, would Jesus have been pleased with their report? Would he have said, "Rest awhile"?

Have we ever been so busy in our work for Christ as to have no time to eat? Jesus' multiplying of the loaves and fishes should encourage every disciple to give his talent or means into Christ's hands for his blessing, that others might be blessed through the

increase. He cannot lose anything but rather gains by so doing.

"Is thy burden hard and heavy?  
Do thy steps drag wearily?  
Help to bear thy brother's burden;  
God will bear both it and thee.  
Is thy cruse of comfort wasting?  
Rise and share it with another;  
And through all the years of famine,  
It shall serve thee and thy brother."

The following is the rating of the candidates. In renewing your subscription please vote for the candidate of your choice.

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Miss Bertha Jones, Hollins	1500 points
Annie Ruth Butts, Greenville,	2000 "
Benjamin Clark, Bridgeport,	1500 "
Miss Pearl Outlaw, Asabel,	2500 "

### ARKANSAS.

Clark Dunn, Rector,	1500 "
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### INDIANA.

Paul A. Brown, Roachdale. R. 3,	7000 "
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### MISSISSIPPI.

Bell Moreland, Hazeldell,	1000 "
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### TEXAS.

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Miss Jessie Andrews, 908 Montgomery St., Sherman,	1500 "

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### FISHING FOR MEN.

### LESSON TWO.

### SOME CONDITIONS OF SUCCESS.

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The man who would do effective personal work must, first of all, be a Christian, himself. He must know Christ as an all-sufficient Savior. (I. Tim. 1:15; II. Tim. 1:12; Heb. 7:25).

He must have a "burden for souls," i. e., an earnest desire for their salvation. He must realize that every soul out of Christ is lost, and in danger of eternal damnation, and that Jesus Christ is their one, and only, hope. (Acts 20:31; Luke 19:10; II. Thess. 1:7-9; John 14:6.)

He must believe the Bible to be the word of God, the seed of the Kingdom, the power of God unto salvation. And he must study the Bible, daily, to properly equip himself for both life and service. (I. Thess. 1:13; Luke 8:11; Rom. 1:16; 10:17; II. Tim. 2:15; Acts 20:32.)

He must be a man of prayer. Neglect at this point is fatal to effective work for the Kingdom of God. There is no substitute for prayer. (I. Thess. 5:17; I. Tim. 2:8; Luke 18:1; 22:40; Jas. 1:5; Isa. 40:31; Ps. 55:17.)

METHODS OF APPROACH.

The great difficulty with many, especially inexperienced workers, in doing personal work is how to begin. Much will depend on *how* you approach the one with whom you wish to deal. It also makes a difference *where* you are doing personal work.

As a general thing it is unwise to try to open a conversation by an abrupt question like, "Are you a Christian?" It is better to begin with a subject of common interest, and gradually lead up to the matter that you wish to present. Should you wish to do personal work at the close of a regular church service, some such question as, "How did you enjoy the service?" or "How

did you like the sermon?" Will help to introduce your subject. If you are working in a series of meetings where personal work is being done during, or after, the invitation, it is well to talk to the point and ask such questions as, "Are you saved?" "Are you a Christian?" etc. And now you should be prepared to give a Scriptural answer to the question, "What must I do to be saved?" (Acts 16:30), and point the inquirer to the Lamb of God, which taketh away the sin of the world. (John 1:29.)

FIVE STEPS INTO THE CHRISTIAN LIFE.

Every personal worker should be familiar with the following passages of Scripture, and be able to turn to them at once. It is a good plan to mark them in your Bible. Study them carefully, and do not consider that you have mastered this lesson until they are memorized.

1. *Head the Gospel.*

Mark 16:15. Why? See Rom. 1:16; 10:17; Acts 4:4.

2. *Believe on Jesus Christ.*

Acts 10:43; 16:31. NOTE—Faith in Christ is essential to salvation (see Mark 16:16—last portion, and Heb. 11:6), but faith alone is not sufficient. See also Jas. 2:14-26; Heb. 5:9.

3. *Repent of your Sins.*

Luke 24:46, 47; Acts 17:30; 3:19; Luke 13:3.

4. *Confess Christ before men.*

Rom. 10:9, 10; Matt. 10:32.

5. *Be baptized.*

Mark 16:16 (Acts 18:8); Acts 2:38; Gal. 3:26, 27; Col. 1:14; II. Tim. 2:10; John 3:5; Acts 22:16.

The student will understand that it will not be necessary to use all of these passages of Scripture, in every case with whom he deals. But he should have them at command, that he may turn to them at once, and use as many as may be needed to give proper, and thorough, instruction to the case in hand.

TEST QUESTIONS.

(In answering these Test Questions, give Scripture references whenever possible. Answers to these Questions should not be sent to Mr. Ladd. They are a self-examination to test your progress in the work.)

What are some of the Conditions of Success?

Why are these Conditions essential?

What is often the great difficulty in doing personal work?

How may one approach those with whom he wishes to deal?

What are the Five Steps into the Christian Life?

Give Scripture references for each, repeating them from memory.

NOTE—Special Test Questions for Review will be furnished students of record, only, following Lessons 3 and 6. The Final Examination will follow Lesson 10.

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

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 906 JULIA STREET NEW ORLEANS, LA  
 ATLANTA OFFICE  
 81 Ashby Street, Atlanta, Ga.  
 RECTOR OFFICE  
 Rector, Ark.

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**SUBSCRIPTIONS:**

All subscriptions payable in advance. When subscriptions expire the paper will be discontinued unless a renewal is received previous to the publication of the next issue. Avoid delays by renewing promptly.

**RATES:**

In the United States and all countries with-in the postal union, per year .....\$1.00  
 In Canada and all countries not in the postal union, per year .....\$1.50

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Entered as 2nd class matter at New Orleans Post Office.

**THE WORK OF THE EVANGELIST.**

D. L. Watson.

There is a difference between the work of an evangelist, the work of an elder and the work of a "modern pastor." The two former are scriptural; we therefore indorse them; the latter is unscriptural and is to be discouraged.

The work of the evangelist is peculiarly adapted to the establishment or setting in order new congregations. Setting in order new congregations implies that an evangelist should remain in a place until he has thoroughly taught and drilled the membership of the congregation until they are fully capable of directing the teaching and taking the oversight of the church.

The length of time an evangelist may remain with a congregation depends upon the ability of the evangelist and the aptitude of the members. The first duty of the evangelist, aside from preaching the gospel and converting sinners, is to begin at once to train men for the eldership. This should be done by teaching the entire congregation, not only in the church building on Sundays, but daily from house to house. It is bad practice for a preacher to hold a few days meeting and then proceed, as is often done, to set apart elders on such a short acquaintance, it is impossible for a preacher to judge of the qualifications of any one. The mere appointment or naming of a man an elder does not necessarily make him an elder in the sight of God. But he must possess the qualifications.

An evangelist should always strive to make a congregation independent of his services, not dependent upon him. His aim should be to develop the talent of every member of the church to such an extent, that each member of the church can take some active part in all the meetings of the church and that each one will do some house to house work continually.

It is not permissible for any one to say that I can not do any teaching, for any person who can read understandingly can with a liberal amount of energy become an acceptable teacher of the Word. A fellow laborer will frequently make a better teacher for his companion than the preacher. A Bible studying and teaching laborer is frequently of more value to a congregation than an eloquent preacher in the saving of the souls of his companions in labor. It becomes the duty of the evangelist to so train and instruct the flock that each one will become a valuable recruit.

God's plan, for which there is clear scriptural example and precedent is for every member of the body of Christ to become an active teacher and worker in the church. When an evangelist does all the teaching, all the singing and all the praying he is leading the members to become helpless and indifferent until sooner or later

they will die, spiritually. A church that depends entirely on the preacher for its teaching and preaching will surely die. While, on the other hand, when every member of a church is an active participant, to the extent of his ability, in teaching the Word that church will surely grow.

Paul's instruction to Titus was to set in order things that were wanting and ordain elders. Things that were lacking were to be supplied first and then the elders ordained.

If an evangelist has done his work well with one congregation he is ready to go into another field, sustained by this congregation, and begin another congregation. As a rule the nearer an evangelist stays to a congregation which he has established the more successful will be his work. He can receive influence, assistance and counsel from the church, when, if he should go far away he would lose all this.

An evangelist then should not only be a successful proclaimer of the Word, but he should have the ability to train the members to be successful teachers of the Word and workers in the church.

**TURNING SUFFERINGS INTO BLESSINGS.**

John E. Dunn.

The writer remembers once to have visited a sister who lived in a little town in South Alabama. She had been sick for quite a while. She was very despondent over her condition. In her heart-broken condition she had given up to die. Her husband was greatly distressed. She was a young woman with a large family of small children. The husband felt that he could not give up his wife. In a conversation with me, he told me, the family physician said his wife would get well if they could make her believe she could get well and get her to take the treatment. But if they could not change her mind and induce her to take the treatment faithfully she would die. At the request of the brother I visited his wife for the purpose of encouraging her.



When I visited her I found her in her room with windows and doors closed; and heavily covered in her bed on a hot Summer day. She began talking to me by telling me of her condition, bemoaning her fate and saying, the doctor and her husband had tried to make her believe she would get well, but she knew they did not believe it. The doctor wanted her to take absolute rest, live both day and night in the open air and take plenty of nourishment. She would not believe anything her husband or doctor said about her case. We laid our plans to make her believe she could get well and to induce her to take the treatment. We succeeded. This good woman is now well cheerful and happy and performing her mission as a wife and mother and also as a Christian in the church and in the community.

This woman would have died soon had we not succeeded in getting her to believe she would get well. Her faith moved her to use the means and she obtained the blessings. The same principle is true in the economy of grace. We fail to get the richest of God's blessings because of our lack of faith. Every experience in life has for us a rich blessing. The bitterer the experience the sweeter the blessing. The reason we do not always get the blessing is that we have not learned the "secret;" we have not found "The peace of God which passeth all understanding." (Phil 4:7, 12.)

"We know that to them that love God all things work together for good \* \* \* He that spared not his own son; but delivered him up for us all, how shall he not also with him freely give us all things? \* \* \* Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? \* \* \* For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:28-39.) If we see to it that we love God, He will without doubt make all things work for our

good. To love God is to want his will to be done in all things; love the things God loves and in all things carry out the purpose and plan of God. Christ loved God with all of His soul, heart, mind and strength. He said, "not my will but thy will O God, be done." Christ endured the cross before He wore the crown. He was made "perfect through sufferings." (Heb. 2: 10.)

The Christian should turn every thing into a blessing. There is a blessing in every experience of life and instead of bemoaning our fate we should hunt for the blessing and in patience wait for it. A careful study of the life of the apostle Paul will reveal the truth that he was able to turn every one of his bitter experiences into blessings. Beaten publicly and uncondemned then thrust into prison in Philippi, he and Silas were praying and singing praises unto God; in a moment they are permitted to preach the unsearchable riches of Christ to the jailor and his house. They witness the jailor's obedience to the gospel with all his house. Then they enjoy the hospitality of the jailor's home and there was a season of rejoicing.

In the midst of our sorrows when the heart is overwhelmed with grief we may not be able to see the hand of God; but as surely as God is and Christ reigns His hand will lead us on and on unto joys unspeakable. To our bereaved sisters Chestnutt and Mc. Kay, of Montgomery, Alabama, who may chance to read these lines; "all chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." (Heb. 12: 11.) Some sweet day, after a while you will see and know it was all for the best. When president McKinley was dying from the assassin's bullet, he peacefully said, "It is His will, it is His way."

"I am old, but have been young; Yet I have not seen the righteous forsaken, nor his seed begging bread." This poor man cried, and Jehovah heard him.

And saved him out of all his troubles.

The angel of Jehovah encampeth round about them that fear him and delivereth them.

"Oh taste and see that Jehovah is good: Blessed is the man that taketh refuge in him."

"No good thing will he withhold from them that walk uprightly.

O Jehovah of hosts.

Blessed is the man that trusteth in thee"

"Are not the angels all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation." (Heb. 1:14) "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." (I. Tim. 4:8.)

"Look away from the cross to the glittering crown, From your cares, weary one, look away; There's a home for the soul where no sorrow can come,

And where pleasures will never decay.

Tho' the burdens of life may be heavy to bear,

And your crosses and trials severe; There's a beautiful land that is becoming come,

And no heartaches and sighings are there.

'Mid the conflicts, the battles the struggles and strife,

Bravely onward your journey pursue; Look away from the cross to the glittering crown,

That's awaiting in heaven for you."

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THERE STILL REMAINS collectable pledges of \$6500.00 provided the balance of \$1500.00 can be provided for. The readers of this paper can do this and do it in one Sunday if only the effort is made.

THERE IS NO MORE important matter before the brotherhood than this. This fact has been attested to by every member of the Church of Christ who has visited this city.

WE ARE ASKING YOU as a special favor to bring this matter before your congregation one of the two intervening Sundays between now and October the first, and whether the amount be large or small, send it to Stanford Chambers 1218 Sixth Street.

IF YOU HAVE FOUND US faithful and judge us worthy then help us now and WORD AND WORK will return the favor, to the Church of Christ in America four fold.

PRAY THAT GOD will hold us faithful in the discharge of every duty and obligation which we owe to Him and our brethren in the Lord.

Gratefully and fraternally,

D. L. Watson.



THINGS CURRENT

Detroit, Mich., Sept. 8.

Work at Plum St. church is doing nicely. Additions every Lord's day. Yesterday there was one. Every second Sunday we conduct services at the prison where we address about 500 prisoners.

Claud F. Witty.

"The School of the Heart," Thorp Springs, Tex. opened with 105 enrolled in the college and high school departments. The opening exercises were very encouraging. We have twice as many girls at the Home as we had last opening.

R. C. Bell.

THE SITUATION AT HOLLAND, GA.

I have just arrived here from Ala. to assume the presidency of Emmersoon Bible School and Orphan's Home. The work, which is greatly needing doing, is being retarded considerably on account of a lack of funds. The brethren here have made sacrifice after sacrifice to keep the work in progress. Their zeal and determination is certainly commendable. They have almost exhausted their means. The time has arrived when we must make an appeal to the brotherhood for aid. When completed, this will be the only Orphan's home in the state of Georgia conducted by Christians. The door of opportunity to do great good stands wide open at Holland. We are constructing a handsome building which stands two and one half stories high, and measures 40 x 60 feet. It will cost \$4500.00 to complete and furnish. The building is commodious but not luxurious, just the one we need for the accommodation of the school and home.

The effort was conceived and born among almost insurmountable difficulties, yet the propagaters of the scheme laid firm hold and have brought the

work along thus far. The success so far has been scarcely less than miraculous. One of the brethren here told me the day I arrived that he aims to mortgage his home to help carry the work to completion. This exhibits the faithful self-sacrificing spirit of the ones who are patiently bearing the heavy burden of the undertaking here. No one has asked me to make this appeal. I am making it solely because I have viewed the situation and am aware of the great need here. Two thousand dollars are badly needed at once. If the brethren will respond liberally and promptly the work will soon be done and we will have an institution here that will be a distinct credit to the brotherhood. Will you not send us aid at once? We need money most of all but also need supplies, such as groceries, bed-clothing, furniture, good books, etc. If you have anything of the above you can send us, send it along. It is badly needed and will be highly appreciated. Send contributions to W. E. Meers, Treasurer, Holland, Ga. All contributions will be reported from time to time in each of the papers. The brethren here have been timid about making appeals for the work on account of the work at New Orleans but we must have aid at this time. The brotherhood is able to carry the work to completion speedily at both places if they will but do it. The building has been weather boarded and covered and we will soon be ready to lay the flooring. We were anxious to have the house ready for occupancy by the time for school to open (September 9.) but we cannot hope to do that now. Cold weather is coming on and we do not want the little ones left in our care to suffer so we make this appeal for aid. Don't pass this by unnoticed. We

should have a liberal and early response. Will you not do this?

Yours in Christ,

G. T. Kay, President.

A SUCCESS IN LOUISIANA.

Last Lord's Day evening marked the closing of our two weeks' meeting, which was conducted in the Court House here by Evangelist S. H. Hall of Atlanta, Ga., assisted by Prof. Hugh A. Price of Henderson (Tenn.) College, resulting in four additions: three by primary obedience and one by statement, all adults.

This being our first evangelistic effort in the town of Homer, we feel we should indeed be thankful for the results obtained. Brother Hall's presentation of the whole gospel, in his characteristic style of simplicity and kindness, proving all things by the Book, attracted large and appreciative audiences from the beginning, which were increased in numbers and enthusiasm as the lessons progressed, reaffirming that the Old Jerusalem gospel is sufficient, and when properly presented, needs no crutch or other invention of man to help it along.

The weather was extremely hot and we encounter some other difficulties common to a new field, but we feel that our meeting was a great success and our efforts have been wonderfully blessed. While visible results are all that should have been expected, under the conditions here, it is manifest that an uplifting spiritual influence has been spread abroad in this section, which we trust will bear fruit in days to come.

Brother Hall's strong presentation of the truth has won friends for the cause and corrected many false ideas as to what we teach. He leaves this community in the spirit of brotherly love and we long for the time when he will come again to labor in our midst.

The work of Brother Price is deserving of our special commendation, and we trust to have him with us again. His work bespeaks for him a life of consecrated effort in the Master's cause.

Brother Hall and party went to



Haynesville Monday, where he preached Monday night in the Methodist church to an overflowing crowd.

It is gratifying to note that the Haynesville brethren are making splendid progress with the erection of their building, which should be completed before the winter season begins.

G. A. Campbell.

Homer, La. Sept. 3.

AN ORPHANS' HOME.

Dear Brother:

We are trying to establish an Orphans' Home and a Practical Training School, here, in which the word of God will be taught and shall be glad to interest you in this noble work of caring for these helpless ones and of training the youths of our country for the various fields of usefulness to which they will be called.

The tendency of most of the Universities, the colleges and the public schools, is to supplant the Bible teachings with infidelity. It is sad to see the minds of the youths, on which the future prosperity of our country depends, blighted with such baneful teachings as those, which flow from the impure fountains of knowledge—the higher critics of the word of God. When a nation is deprived of the refining influence of the Bible, ignorance, and superstition reigns supreme. Let us strive to elevate man rather than class him with the brute.

Carmichael is about forty miles south of Meridian, Miss., near the Mobile and Ohio R. R. It is in a productive portion of the state and can be made a profitable truck growing center. The country is sparsely populated and affords many beautiful locations for brethren who desire to settle here. Land can be purchased at a reasonable price —\$7 to \$12 per acre.

There cannot be found a more congenial climate than this. The winters are so mild that snow and ice are not frequent visitors. The summers are pleasant.

Eighty acres of land have been donated to the school and Orphans' Home and as much other land as we need can be leased without cost, to help bear

our expenses and to improve the school grounds.

Boys and girls who have not the means to pay their way through school, will be granted the privilege of working to pay their way.

Because of having to do some building, we cannot begin regular school work until next year; but we shall conduct a ten weeks' course in the Bible, vocal music and language which will begin Dec. 2, 1912 and will close Feb.—1913.

Board will cost \$——and tuition \$2.50 a month.

Prospectors and students can reach Carmichael by way of Meridian, Miss. or Mobile, Ala., to Quitman, Miss. on the M. & O. R. R. and then change cars for Brewer, where they will be met by some of the brethren.

Bro. J. F. Thompson will teach the true science of vocal music, which is easily grasped by the mind of the average student. All who know him need not to be told of his ability as a teacher of Bible and vocal music.

Brother W. J. Johnson is a graduate of Potter Bible Bible College, Bowling Green, Ky., and taught in Abilene Christian College, Abilene, Texas 1910 and 1911. He spent the past year

evangelizing in Louisiana. He will teach the Bible and language.

For further information write W. J. Johnson or J. F. Thompson at Carmichael, Miss.

OBITUARY.

On the night of August the sixth the death angel visited the home of Brother and Sister Golson and took from earth to heaven their dear little boy Edwin.

Edwin was born December the 11th. 1910 so had he lived till December the 11 he would have been two years old. All that medical science could do was done to keep him with us but to no avail He gave up his little life and passed away sweetly into the arms of Jesus. His parents find consolation from the words of Jesus "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven" knowing when he has gone they will have to live faithful to the Master's command and meet him where there will be no parting.

D. W. Harrison.

Calhoun, Ala., Sept 8.

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NEW ORLEANS.

Riverside, Tenn., Sept. 7.

Dear Brother Chambers:

It seems from what I can see in W. and W. that we who have assisted you will have to stand by you for the balance to save the gift from the Brother You can count on me for another \$5.00 by October 1st. This makes the third time I have responded to you, I pray God to put it into the hearts of his people to help at once and not lose the other promised help and also stop the interest. So you brethren can press on in the work with this burden off.

Your Brother in the Lord,  
H. N. Mann.

How true, "Man proposes but God disposes." I have written you that today we would send you a contribution. This morning we laid to rest the body of Bro. Foreman. We came from the cemetery to the church for worship. To-day's contribution was given to the sister of the deceased brother to help defray expenses and hire her cotton picked—This is an immediate necessity.

So we hope to send you next Lord's day's contribution. Yours in Him.

Mrs. Mollie Cannon.

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(Continued.)

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- Mrs. J. H. McCrocklin, Tex. .. 3.00

We are thankful indeed for these and all donations received. May the Lord repay every one who has given from a pure motive.

Stanford Chambers.

THE FAMILY FORUM

The Optimist is a monthly paper published in the interest of the Abilene Christian College. It is all its name implies in the interest of the church, school and Christian education. The price is 50 cents a year.

*Earnst Moritz Arndt*: German poet and professor of history in Bonn:

"Whosoever knows and feels what it means to read frequently in the Bible; that every Christian who can read finds in this 'book of all books' so to say, his Savior and the twelve apostles as his teachers and daily companions; whoever is at home in villages and cottages, and is familiar with the life of the peasants and the laborers—he knows, too, that there are yet many true Christians who, with the Bible as their guide amidst the confusion of the times, always knew in whose light they should walk and who never lost their faith in this light."

*Duke of Wellington*: England's great hero. In a speech:

"I am not a schoolmaster and am no judge on educational subjects. But I

wish to express my opinion on one subject—and I want to express it with great emphasis—that, if religion is not made the foundation of the education in our schools, it will be your fault if in the future, there will be so many more educated devils in the world."

*Professor A. Johnston*, Princeton University:

"Even among the warmest friends of the public school system there is an increasing number who are disposed to think that the American common school system is mischievously one-sided in its neglect of the religious element in man's nature, and that a purely secularized education is really worse than no education at all."

A VIEW OF ALCOHOL.

By Sir. Wilfred T. Grenfell, M. D.

(The Famous Coast of Labrador Missionary.

Why don't I want to see liquor used at sea? Because when I go down for a watch below, I want to feel that the



man at the wheel sees only one light when there is only one light to see; that when the safety of the ship and all it carries depends on the cool head, the instant resolve and the steady hand of the helmsman, there is not standing there in place of the man, the poor, debased creature that all the world has seen alcohol create—even out of such gifted men as Burns and Coleridge and hosts of others.

I have seen ships lost through collision because the captain had been taking a "little alcohol." I have had to tell a woman that she was a widow and that her children were fatherless because her husband, gentle and loving and clean-living, had been tempted to take "a drop of alcohol" at sea, and had fallen over the side, drunk, and gone out into a drunkard's eternity. I have had to clothe children and feed them when reduced to starvation, because alcohol had robbed them of a natural protector and all the necessities of life. I have had to visit in prisons the victims of crime, caused as directly in honest men by alcohol as a burn is caused by falling into the fire.

Why do I not want alcohol as a beverage in a country where cold is extreme, exposure is constant, and physical conditions are full of hardship? Simply because I have seen men go down in the struggle for want of that natural strength which alcohol alone had robbed them of. The fishermen that I live among are my friends, and I love them as my brothers, and I do not think I am unnecessarily prejudiced or bigoted when I say that alcohol is inadvisable, after one has seen it robbing his best friends of strength, honor, reason, kindness, love; money; and even life.

During twenty years' experience on the sea and on the snow in winter—an experience coming after an upbringing in soft places—I have found that alcohol has been entirely unnecessary.

I have been doctoring sick men and women of every kind and I have found that I can use other drugs of which we know the exact action and which we can control absolutely with greater accuracy in cases of necessity for stimulating the heart. I contend we can get

just as good results without it, and I always fear its power to create a desire for itself. It is not necessary for happiness, for I have known no set of men happier and enjoying their lives more than the crews of my own vessel, and the many, many fishermen who, like ourselves, neither touch, taste nor handle it.

I would be willing to allow that the manufacture of it gives employment, that the sale of it is remunerative, that a desire for it can be easily created. But the desire for it has to be "cultivated," and once cultivated the "market" is certain to open up—for the desire becomes an insatiable, uncontrollable lust in many. I have no controversy with anything that gives employment and circulates money, and should possibly be satisfied if after all the good grain and good foodstuffs had been fermented and converted into this particular kind of poison, instead of being poured down men's throats, it were poured into the ocean—where at least it would do no harm.

I have seen men robbed in many ways, but they have been able, by the help of God, to wipe out any lasting results of such transient losses. But the robberies of alcohol are irremediable. I buried in a lonely grave on a projecting promontory, far down the coast of Labrador, a young girl of eighteen. She was some one's daughter and some one's sister. I had taken her aboard our little hospital ship for the last week of her life. She should have been alive to-day, but she had no desire to live. All that could possibly make life worth living for her had

been robbed from her through the means of alcohol, and she could not face the home-going again.

If I ever have the opportunity given me to say a word at any time or in any place which could help to inhibit the use of alcohol as a beverage, so long as I can stand upon my feet I shall be proud to get up and speak it.

BLESSED ARE THEY THAT MOURN.

Dr. J. H. Jowett.

"Blessed are they that mourn." But this does not include every kind of mourning. There is a sorrow which is "unto death." It is destructive and deadly. It is selfish, prayerless, un-aspiring. It has regard neither to man nor to God. Not of these can it be said, "Blessed are they that mourn." This beatitude is spoken to the Lord's immediate disciples, to those who, however imperfectly, are following Him in the way of life. It was spoken to His disciples: "His disciples came unto Him, and He taught them." And, further, the beatitude does not mean that the comfort that is given to a sorrowing Christian takes all the grief away. The life of the apostles, and especially the life of St. Paul, bear witness that men can have the sacred comfort of the Lord and yet share the travail that makes the kingdom come.

How shall they be comforted? To what kind of sorrow will the Comforter bring the strengthening balm? In the New Testament we find two great primary forms of sorrow. There is

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sorrow which is created by sin, and sorrow which is created by death. It is not that these two include every form of grief, but the Heavenly Minister who can deal with these outstanding needs will be able to help in every kind of trouble. If He can ease the galling weight of these loads he can make every burden light.

"Blessed are they that mourn" for personal sin, who wish that the rebellion had never happened, who are oppressed in the remembrance of it, and who are humbly and heartily sorry, and who confess their sincere regret unto the Lord, "for they shall be comforted." And what shall they receive in the way of comfort? First of all, they shall receive the peace and forgiveness. Now, there are two words in the New Testament which are translated by the common English word "forgive." They are both very picturesque and suggestive words. If we look a little afield at their wider applications, we shall find a very tender light upon the meaning of forgiveness. One of the words is used with the significance of divorce, "Whosoever shall put away his wife." And in the ministry of forgiveness grace interposes between the soul and its guilt and divorces them. They have become wedded together in most unholy and imprisoning wedlock, and forgiveness sets the prisoner free. The other word has a somewhat similar significance, and is used in the sense of leaving a thing behind. "They immediately left the ship." And just as the disciples left that boat on the beach, so, by the ministry of forgiveness, we can leave our sin on the beach, never to return to it, and can go out into a new life in a new and untrodden world. This is the comfort of the Holy Ghost.

And with the peace of forgiveness there is also given the joy of communion. When the "perilous stuff that weighs upon the heart" is removed, we are introduced into a unembarrassed fellowship with our Father in heaven. We taste the sweets of a restored relation. We are at home again with the Lord, and we enjoy the glorious liberty of the children of God. And with this peace and joy we pass into the

buoyant strength of recovered health. The spiritual substance which we had washed in sinful living is little by little given back to us. Withered powers of soul become alive again. Dulled perceptions are quickened. Our sympathies with God and man are refined and enriched. In all these ways does the Paraclete bring comfort to those who mourn for their sins.

And the second form of sorrow mentioned by the New Testament is the sorrow occasioned by bereavement. Sin creates the one, the death is the cause of the other. The Lord annihilates the gulf that was created by guilt what can he do with the awful vacancy created by death? His comfort is peculiarly immediate and strong and sweet. And how does He comfort us? First of all, I think He comforts us in the dark sorrow of bereavement by helping us to look out of the window of love. Now, the window of love looks out upon the past, upon the days we lived together with the loved one before bereavement came. And the gracious ministry of the window of love is this—that it only reveals to us the lovely. All that was beautiful in the loved one shines out in the night. All the frailties and infirmities are seen in new views. Some beauties we have never noticed appear in this comforting retrospect. Every mourner in Christ Jesus knows the love-window and the gracious things that are unveiled for the comfort of the soul.

And there is a second window to which the Holy Spirit leads us in our grief. This is the window of faith, and it looks out upon the present. We gaze through this window upon our broken, desolate, lonely life, and we see foot-prints on the road—nay, we see the Lord Himself. There is given to us an intimate sense of Providential nearness and guidance. We are endowed with the assurance that God is awake and tenderly at work. When we look through the faith-window, life is seen not as chaos but as order, and its happenings are not the blind issues of chance, but the outcome of the graciously tender plan of our Father in heaven.

And there is a third window to which

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the Comforter takes the soul, unveiling to Him prospects that bring exquisite comfort. This is the window of hope, and it looks out upon the morrow, and through that window we see our Father's house with the many mansions. We see the intimacy of its fellowship: "Where I am there ye shall be also." We see the gathering together of the scattered family to be "forever with the Lord." Through this window of hope we gaze "O'er moor and fen and crag and torrent," and beyond all these we see the fair dawning in which the angels faces smile "which we have loved long since and lost a while."

The comfort which I have mentioned is very real, and every sorrowing soul can obtain it in the treasury of grace. It is offered without money and without price. There is no other comfort for sorrows such as these. The one who sorrows for sin may see an opiate in the pleasure of the world, but he will awake again to the strained reality, and his grief will be more poignant than ever. And the one who sorrows in bereavement will exist in an ever-darkening prison unless there comes the comforter of the Light of life. Our Lord Jesus came "to comfort all that mourn." "Earth has no sorrow that heaven cannot heal."—The Christian World.



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