

Christian Word and Work

Volume 5

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A CHILD'S NOONDAY GRACE

Lord, bless this meat that we shall eat,
This bread that we shall break;
Make all our actions kind and sweet,
We ask, for Jesus' sake.

Our Purpose and Policy

E. L. Jorgenson.

This issue of Word and Work happens to go out on the last day of 1912. Fifty-two numbers have left New Orleans, thousands of homes have been entered and many, we have reason to believe, have been blessed through the coming of the little Southern paper, now entering its sixth volume.

Word and Work endeavors, first of all, to turn men's eyes into the Bible. Then, to gather from the Bible its great truths and apply them, so that in its columns, the scripture teaching, if not the scripture text, may be found, and thus some who will not read the word may "without the word be gained" (I. Peter 3: 1.). You may be sure, what men read they think, and as they think, they are. The Roman's thought on the war-god, Jove and became a nation of warriors; the Greeks thought on Bacchus, the god of wine, and became a nation of wine-bibbers; the Scandinavians thought on the strong plunder-god, Thor, and became a band of powerful plunders. What men worship, admire, read of, think,—that they become. Outlaws and bandits grow from reading the Jessie James series; detectives from the Sherlock Homes series; infidels from infidel literature; doubters from skeptical works, and so, Christians from Christian literature. These considerations force upon us the appalling conclusion that to a fearful extent men are made or marred by what they read, their destinies hanging on the teaching

thrown across their way. And this conclusion leads me to repeat, Word and Work endeavors to turn men's eyes into *God's* book. This has been, is, and shall be its policy. Realizing that the difference between following God's book and some other is the difference between heaven and hell, the very extremes of human destiny.

"THE WAY"—OUR LORD'S RICH SYMBOL

"I am the Way," said Jesus, in one of His richest symbols. Nineteen centuries ago, Cæsar connected the Roman world by roads of stone each sixty feet wide and all leading to the imperial city. There sages met, there friendly sheik struck bonds; there children romped; there sweethearts roamed; there old men held converse; there went the funeral procession bearing one who never returned. Jesus lays hold on that symbol of peace and tranquility. As the Appian way led to Rome, so our Lord is the Way to God's imperial city, built on the bed-rock of the eternities. The Way for all moving on with fettered feet; the philosopher, fettered with his wisdom and the peasant fettered with his ignorance. If, confused by the churches you have rejected the church; if distracted by churchianity you have repudiated Christianity; if you are puzzled by the many voices crying Lo here; and Lo there!—then lay hold on Christ Himself who in the midst of this chaos cries "I am the Way;" "Come unto me all ye that labor and are heavy laden and I will give you rest." Join Jesus. Tie to Christ. Seek the Savior. Learn and love the Lord. Meet the Master, for He is the Way of life. Throw tracts to the winds for a season, leave alone the literature of the propagandist and sect-maker for a while. Be afraid of every pamphlet and preacher with a proposition to prove.

Trust only those who point to Jesus as the Way and who depend upon the Bible to set Him forth adequately. So

shall you find Him your soul hungers after and finding, be at rest.

Does No One Care?

Stanford Chambers.

Thousands are traveling the broad way which leads to destruction. Those who go down to spiritual death every day, no man can number. But does that mean no one cares

Many on the downward road think no one cares but they are mistaken.

The Lord's people offer up prayers continually on behalf of poor perishing souls. Many are giving of their time and means and strength and some their very lives to save lost men and women.

If sinners only cared as much for themselves none would remain unsaved. Oh, that sinners could realize that this life determines the future,—that "what soever a man sows that shall he also reap."

True, many church members are indifferent as to the welfare of others here or hereafter, but God has many true ones who believe that he who converts a sinner from the error of his way saves a soul from death. Believe it, sinner friend, who may chance to read this, you will find many who care for you and will lend a helping hand when you are ready to accept it.

There is *One* who cares more than all others and He is able to save to the uttermost.

The sincerity of His interest is unquestionable. He came to save sinners. He gave His life as a ransom for all. He tasted death for every man. Who can doubt His love?

He is the sinner's best friend. Who-soever believeth on Him shall not perish but have everlasting life. He champions the cause of every lost soul and wages war on every corrupting influence and agency. Will Jesus receive you? Yes. "Whosoever will, let him come." "Come unto me all ye that are weary and heavy laden." "But

ye will not come to me that ye might have life." "As I live, saith the Lord, I have no pleasure in the death of the wicked but that the wicked turn from his way and live."

"Let the wicked forsake his way and the unrighteous man his thought and let him turn to the Lord who will have mercy upon him and to our God who will abundantly pardon."

"Come, let us reason together saith the Lord; though your sins be as scarlet they shall be as white as snow." Oh, dear sinner, that you might believe on Him and be saved before you take another step in sin! Turn! Come to Jesus! Why will you choose death for life? Why, oh, why will you die!

HOW TO BE SAVED.

"Believe on the Lord Jesus Christ" Acts 16: 31. Let that *faith* have full sway over you by turning you from sin to obedience. Turning from sin is *repentance*. God can not save us in our sins. He commands *repentance*. Acts 17: 30; Luke 13: 3; Acts 2: 38.

All, who truly *believe*, turn from sin to the Savior. A convicted sinner once said, "I will arise and go to my Father." "And he arose and went." His change of mind was *repentance*. His carrying out the resolution was the obedience of faith. *Being baptized* is the obedience-of-faith step in coming to Christ and none should stop short of it. See Acts 2: 38, *Faith* that leads to a heart-felt *repentance* and a humble obedience is "*saving faith*". See Romans 6: 17-18. See also verses 3 and 4 for "that form of doctrine" mentioned in verse 17.

"Wherefore if any man is in Christ he is a new creature, old things have passed away, all things have become new." "Being therefore justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5: 1. See Acts 8: 39 and 16: 34.

NOT OF WORKS

"By grace are ye saved, through faith, that not of yourselves, it is the gift of God. Not of works lest any man should boast." Ephesians 2: 8-9.

"Not by works of righteousness which we have done." Titus 3:5.

No one can earn, purchase or merit salvation by any manner of means. The wealth of the earth could not redeem one soul and no man can do enough good deeds to atone for a single sin. Salvation does not come that way. We must be saved in God's way, the very first principle of which is that the sinner has absolutely no merit.

"But," says one, "are not *repentance* and *baptism* works which we do ourselves?" No, friend, these are what *faith* does, not what we do of ourselves. By *faith* we *repent*, otherwise *repentance* is not toward God. And it is by *faith* that we are *baptized*, otherwise the *baptism* is not into Christ nor does it put on Christ. See Galatians 3: 26-27. When the blind man went to Siloam and washed as Jesus told him and came forth seeing, he did not boast

that his salvation from blindness was by works which he did. No, indeed, but he recognized the mercy of Christ and glorified Him for the free gift of sight.

"Not by works of righteousness which we have done but according to His own mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." Titus 3: 5. See Acts 2: 38; Matt. 28: 19; Mark 16: 16; Heb. 10: 22. Dear sinner friend, hear the conclusion of the matter. You are lost you need a Savior, you must *believe* on Him, you must *yield* to His will. "Not every one that saith Lord, Lord shall enter the kingdom of Heaven." We can not be saved in our way. We must be saved in God's way.

Oh, may the love of Christ stir your soul and win you to Him as you read. Amen.

CONTRIBUTIONAL

WOMAN'S WORK IN THE CHURCH.

THE WIDOW INDEED.

J. T. J. Watson.

"I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." (I. Tim. 2: 12 Let the women keep silence in the churches: for it is not permitted unto them to speak: but let them be in subjection as also saith the law. (I. Cor. 14: 34)

From these Scriptures it is generally understood that women should not make a public speech in the assembly, nor rule authoritatively over man. This commonly accepted idea, I believe and endorse, and trust that nothing that I may say will be understood to teach otherwise.

"That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands,

to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 3-5)

From this Scripture we see that Titus was told to instruct the aged women to be "teachers of that which is good," to "train the young women." etc. From this we see that "aged women" have teaching and training to do, and they ought to be encouraged to do this important work.

This teaching and training in a private unassuming way need not be confined wholly to the women, for we read in Acts 18: 26 that when the man Apollus, who was eloquent and mighty in the Scriptures, went to Ephesus and spake and taught diligently the things of the Lord knowing only the baptism of John; Priscilla and Aquilla took him, and "taught him the way of God more perfectly." Notice too; that in the narrative, Priscilla is mentioned before her husband, as if she was more prominent in the work than he.

On Rom. 16: 1, Paul says "I commend unto you Phoebe our sister, who is a servant of the church in Cenchreae" We are told that the word in the original that is here rendered "servant," is the same word that is rendered deacon when applied to men; hence it could appropriately have been rendered deaconess in this instance, and would have helped many people to better understand the woman question.

In this connection I wish to call attention to I. Tim. 3: 11. The point in this, to which I wish to call attention, is the fact, that after giving the qualifications of bishops, the author proceeds with the qualifications of deacons, and after naming certain qualifications for deacons, he says "women in like-manner must be grave" etc., and after enumerating certain qualities, that women must have, goes on to give certain other qualifications that deacons must have, that could not be applied to women.

Now I submit this question to the candid reader; does it not seem that this instruction concerning women is to apply to women who are to be appointed to the work of deacons? In this I am following the revised version; and am aware that the common version puts it; "Even so must their wives be grave." etc. But, I will call attention to the fact that the pronoun "their" before wives is *italicized*, showing that there is no word in the Greek for it, and that it is supplied by the translators to make it fully express the thought as understood by the translators. Furthermore; we are told that the word which is translated "wives" may be as correctly translated "women," as it is in the revised version; that the translators had to determine from the context whether it should be rendered "wives" or "women." And to render it wives, makes it necessary to supply the word "their" to complete the sense. But, to render it women, it does not need a word supplied. This removes the difficulty in the common version, and makes it clear, to my mind, that this is instruction for the guidance of Titus in appointing women to do the work of deacons or servants, as in Rom. 16: 1 and that should be

Honor widows that are widows indeed. But if any widow hath children or grandchildren let them learn to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. (I. Tim. 5: 3-4)

The term "honor" in this quotation has reference to material help, as is evidenced by the disjunctive sentence that follows, "But, if any widow hath children or grandchildren let them first learn to show piety towards their own parents," thus implying that if the children or grandchildren would requite their parents it would not be necessary for the church to "honor her."

Of course all understand the meaning of the word "widow," but when one speaks of the widow *indeed* we must necessarily look for a deeper signification than when simply the term widow is used. On examination we find that the original meaning of "widow" is deprived or bereft of—when a woman loses her husband she is bereaved, she is a widow; but if besides the loss of a husband, she has lost all her near relatives to whom she can look for solace and support she is still more bereaved and is a widow indeed. As evidence that this is the Bible idea, (see verse 16) "If any man or woman that believeth have widows let them relieve them and let not the church be burdened that it may relieve them that are widows indeed." (A.V.) Thus indicating that if a widow has relatives that will relieve her, she is not a "widow indeed."

"Now she that is a widow indeed and desolate, (without means of support) hath her hope set on God, and continueth in supplications and prayers night and day. But she that giveth herself to pleasure (lust) is dead (spiritually) while she liveth," (physically) x x x "But if any provide not for his own, and specially for those (dependent widows) of his own household, he hath denied the faith, and is worse than an unbeliever."

"Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works etc.; * * * But younger widows refuse, for these they have

waxed wanton against Christ, they desire to marry; having damnation because they have rejected their first pledge. And withal they learn also to be idle going about from house to house; and not only idle, but tattlers also and busy bodies, speaking things which they ought not." (I. Tim. 5: 5-13.)

From what is said about the younger widows, we may be helped to better understand what is said about those who may be enrolled; the younger widows are likely to desire to marry; and if enrolled as a widow and they should afterward desire to marry, they are likely to reject their first "pledge." From this I understand that at the time of her enrollment she took a "pledge." The natural thing to understand from this is that at her enrollment as a widow, the church assumes the obligation to supply for her whatsoever she needs, on the strength of which obligation, she pledges herself to be a servant of the church (see Rom. 16: 1) and from Tit. 2: 3-5 we see that she is to be a teacher of that which is good, especially among the younger women. Her qualifications should be much the same as that of elderly men, with this notable difference, the woman to be enrolled, to be cared for by the church, and to be a servant of the church, must be a widow sixty years of age or more, (past the age where she is likely to desire to marry) while, for a man to be given the oversight of a church, he must have a wife; for a man at any age, without a wife, is liable to seek one: and the most indiscreet people to be found, as a class, are old widowers trying to get married. They will not do to trust with the care of a church, and the

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Lord knows it. He must be the husband of one wife!

Another point in reference to young widows; if they should be enrolled as a widow to be supported by the church and to serve the church, she, among other things will, when she gets to wanting to marry, become idle, going about from house to house; and not only idle but tattlers also, and busy bodies." The work she would have to do would necessitate her going from house to house, but the trouble is, that, while doing this going, she is idle with regard to the work she is to do, and spends the time tattling etc. As she is anxious to marry her mind is not on the work she is supposed to do, but her work opens the way for her to gossip and play the busybody in other peoples' affairs.—Lapine Ala.

NEW ORLEANS NOTES.

Claude Neal.

I spent part of vacation with the brethren near Amite La. Enjoyed the hospitality of the homes of Bros. White and Hayden, Bros Joe and O. B. Cutrer. Rain prevented services except Lord's Day worship.

Christmas day I had occasion to spend some time in a Louisiana lumber camp. Around the train were gathered many specimens of humanity; the drunkard, the blasphemer, the religious man, the non-professor and the "No Hell" preacher. But citizens of cities and towns with fine dwellings and lofty churches, this little camp has a Sunday school attendance of eighty-eight!

The Tangipahoa River is like many who profess christianity in the world today. It is crooked, shallow, full of dangerous places, gets out of its channel, blocks progress, cuts off communication, disappoints, is slow to get back in the right place.

Even the straight slender trunks of the pine trees teach us uprightness. One must look up to behold their beauty. Ever green and ever fragrant they suggest to us eternal glory. Viewed against a moonlit sky they reveal to us a majesty which none but a Divine Artist could design:

Let us cast one backward look upon the past year, bid farewell to its sorrows and failures, impress its joys and

admonitions upon our hearts, then turn our faces hopefully toward the future.—3302 Chestnut Street.

The Roman Catholic Church

"GLORIES OF MARY" AGAIN

Stanford Chambers.

Since it has been charged that my former article was a forgery or taken from a book that is a forgery I think I may come again.

It is a hopeful sign when Catholics deny their own doctrine for the extracts are taken from an approved Catholic publication by a most prominent Catholic authority, St. Alphonsus Liguori, Founder of the "Congregation of the Holy Redeemer."

The book lies on the table before me from which I copy the following preface:

"The edition of the 'Glories of Mary' now presented to the Catholic public of America is the first complete translation of the work ever made into the English language. We trust that it will be found to retain the spirit of the learned and saintly author, and that it will be welcomed by the faithful in this country with the same delight which it has universally called forth in Catholic Europe."

On the preceding page:

"This new and improved translation of 'The Glories of Mary' having been duly examined, is hereby approved of.

John

Archbishop of New York
New York, Jan. 21st. 1852."

The book was copy-righted 1888 by P. J. Kenedy, and is published by P. J. Kenedy and Sons. 3 and 5 Barclay St. New York.

The extracts published in my former piece are not exceptional statements, the book is full of such declarations. I shall give a few others:

"The Eternal Father gave the office of Judge and Avenger to the Son and that of showing mercy and relieving necessities to the Mother." p. 14

"Let us fly to thy feet, and always fly to the feet of this most sweet Queen

—if we would be certain of salvation." p. 10.

"God has placed the whole price of redemption in the hands of Mary that she may dispense it at will." p. 85.

"But now if God is angry with a sinner and Mary takes him under her protection, she withholds the avenging arm of her Son and saves him." p. 98.

"In vain shall we seek Jesus unless we endeavor to find Him with Mary." p. 138.

"Our salvation is in the hands of Mary." p. 144.

"There is none, O most holy Mary, who can know God but through thee." p. 145.

"It is impossible for any sinner to be saved without the help and favor of the most blessed Virgin." p. 197.

How many of the above assertions can you find in God's word?

Read Matt. 12: 46-50; Luke 11: 27-28; Matt 13: 55; Phil. 2: 9; Acts 4: 12; Col. 2: 18-23.

"CONFESSION AND FORGIVENESS OF SINS."

A. K. Ramsey.

In dealing with this question we are considering one of the most vital of the doctrinal points of Catholicism. It is through the instrumentality of the confessional that many Catholics are kept in line. The belief that the Priest can forgive them of their sins causes men, women and children to seek comfort and solace from the confessional. There on bended knees they pour into the ears of the priest their sins, big and little, mortal sins and venial sins; are duly forgiven and sent on their way rejoicing. If this one doctrinal point, alone, could be cleared of the mystery that shrouds it and the truth clearly

presented to the minds of the adherents of Catholicism, it would have a revolutionizing effect upon them.

In discussing this subject, Mr. Sutton, a Catholic priest, said: "Can Man Forgive Sins, yes if he is a *Roman Catholic Priest*. Jesus Christ came into the world forgiving sins, healing the sick and ministering to the suffering. Christ was sent of God to perform certain works among men, he in turn sent His Apostles of which Peter was the head, to carry on the work which he had begun. And if we turn to Matt. 16: 19, we find these words 'And I will give unto you the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.' Here we find that Christ invested Peter with the power to forgive sins and he in turn handed it down to his successors in office."

After making this statement Mr. Sutton talked at length on the subject of forgiveness, claiming that the scripture quoted was his authority to forgive sins, that is remit the punishment that God has in store for the sinner. But, this could be done only after he was satisfied that God was pleased with the confession made.

Mr. Sutton then took up the subject in detail, from the time the sin was committed until confessed and forgiven, showing the effort required to get one's self in the proper attitude to make the confession and the disagreeable part the Priest performs in hearing the confessions. He then turns around and takes the back track and states that he cannot forgive or remit the punishment due after death but that he could remit the temporal punishment due the sinner for acts of transgression. At first he stated that the temporal punishment could not be remitted but the punishment after death could be remitted and before concluding his argument states the very opposite.

Man can forgive sins, but not the way The Catholic Priesthood forgives them. We are told how to forgive them, and we know *who* can forgive them. Matt. 6: 14-15 reads: "For if

you forgive men their trespasses, your heavenly Father will also forgive you: But if you forgive not men their trespasses, neither will your Father forgive you. trespasses." *All* have the power to forgive sins and unless we exercise that power *our own* sins will not be forgiven; but we can only forgive sins committed against us. It is not necessary that we confess to A. the sins we committed against B. but rather confess to him against whom we have sinned. Read Matt. 6: 23-24; 6: 9-13.

Mr. Sutton was asked to read a passage of scripture showing where Christ had received a confession of sins. He replied that there was no such passage. That there was no record of His hearing confessions.

THE MOSAIC LAW.

Mr. Sutton was asked: "Is the Mosaic law still in force?"

A. "A portion of it is, not all the ceremonial law."

Q. What did Paul mean when he said: Christ had taken away the old law nailing it to His cross?

A. He never said it. He said the handwriting was taken away. Christ said he took away the sin and nailed it to His cross.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." (Col. 2: 14.)

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Eph. 2: 15)

The following from Word of Truth is very appropriate:

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5: 17)

"His difficulty (due to erroneous teaching) is in regard to the passing away of the law. He thinks "the law" must be binding "till heaven and earth pass away," and that this is what Jes-

us meant. But Jesus came to end the law, and one cannot believe on Him without accepting Him as the law's end: "For Christ is the end of the law unto righteousness to every one that believeth." (Rom. 10: 4.) Christ "fulfilled" the law and became "the end" of it; hence, he is said to have "nailed it to the cross" (Col. 2: 14), after He "blotted it out" and "took it out of the way"—"fulfilled" it.

To "fulfil" means "to complete by performance." Jesus thus completed the law but did not "destroy" it. If He had destroyed the law He could not have fulfilled it—could not have completed it by performance.

You make a contract with a man. It is one thing to FULFILL that contract and quite a different thing to DESTROY it. If the contract is destroyed, it cannot be fulfilled; yet, when fulfilled it is "taken out of the way," precisely as Jesus took the law out of the way after fulfilling it. It would be absurd for the law to be binding after being "fulfilled," just as it would be absurd to talk of a fulfilled contract being binding. Therefore, to fulfill means to fill to the full all the requirements of a given contract or law. This Jesus did. Part of it He fulfilled in His personal work on earth; the rest He fulfils in the administration of His spiritual kingdom—the church. Thus He became the Person to end the law, by assuming full responsibility for the complete fulfilment of every "jot" and "tittle" of the law. All who accept Him, therefore, become "dead to the law through the body of Christ" (Rom. 7: 4): wherefore, "Now we have been discharged from the law, having died to that wherein we were held; so that we serve in the newness of the spirit, and not in oldness of the letter." (Verse 6.) And why? Because Christ "abolished in His flesh (on the cross) the enmity, even the law of commandments contained in ordinances; that he might create in Himself of the two (Jew and Gentile) one new man (the church), so making peace (uniting Jew and Gentile in one holy brotherhood and fellowship)." (See Eph. 2: 14-19.) Thus, because of the resplendent privileges and hope of the New Covenant,

we ought to thank God who made Christ "the end" of the law "which was against us, which was contrary to

us," and which He "hath taken out of the way, nailing it to the cross." (Col. 2: 14.)

are doing. Address me on this matter care of Word and Work.

CHURCHES AT WORK

CATECHISM ON INDIA.

Stanford Chambers.

Question: Have we any missionaries in India?

Answer: Yes, Bros. Jelly, Karlsson, and Hopkins with their wives and a few native workers.

Question: What success do they have?

Answer: Bro. Jelly (for three months assisted by Bro. Karlsson.) has converted two and three per week for the past six months. Bro. Hopkins and wife have only recently gone there.

Question: How are they supported?

Answer: They look to no society, organization or agents other than churches of Christ and loyal disciples.

Question: Have they lacked anything?

Answer: Just now on account (surely) of the fact that the churches of Christ in America have not known of the recent addition to the forces these in the person of Bro. Karlsson and wife, he and Bro. Jelly, who has been sharing with him, have really been brought to want. I learn that they are actually destitute of fuel and winter clothing! This fact they have not desired published but Bro. Jelly does appeal to the brethren and churches for sufficient means to hold Bro. Karlsson in that needy field.

Question: Where are Bro. Karlsson and wife from?

Answer: From Australia, but have labored for some time as self-supporting missionaries in Bombay. They leaving for Australia when Bro. Jelly found them and having learned (from others) of their character, ability, loyalty and fitness, and feeling the great need of efficient and faithful co-workers, he persuaded them to abide with him until he could get word to the

brethren in America who he felt certain would send sufficient means to hold this additional force in that ripe field. This accounts for Bro. Jelly's present condition.

Question: What fitting qualifications do Bro. Karlsson and wife possess?

Answer: Each has a college education, a thorough knowledge of the Bible, a knowledge of that field and an interest in souls. Mrs. Karlsson is a trained nurse. They oppose all innovations, being satisfied with what is written.

Question: What is required to support them?

Answer: Bro. Jelly is asking for the sum of \$36. per month! Now while this may be sufficient to hold these valuable workers in the India fields, I am sure we all appreciate the fact that a more comfortable support would enable them to do more and better work and thus bring more fruit to our account—more souls to the Savior.

Question: Can we not start a fund?

Answer: Lets try. Here goes \$1.00. Who's next? If you like you may send to me and I will forward same to Bro. Jelly, receipt you, and report the amounts. Come let's gladden the hearts of these missionary heroes and cause the heathen to rejoice and praise God for a knowledge of Jesus.

Question: How soon should we send?

Answer: Let's say by Jan. 15 at latest. come now and let us show our faith by our works and our love by our liberality.

Put a dollar in an envelope, give name and address and send at my risk—or send by P. O. order or draft direct to E. S. Jelly, Haldwani, Dist. Naini Tal. U. P. Br. India. but in that case send me your name and amount that we may keep "tab" on what we

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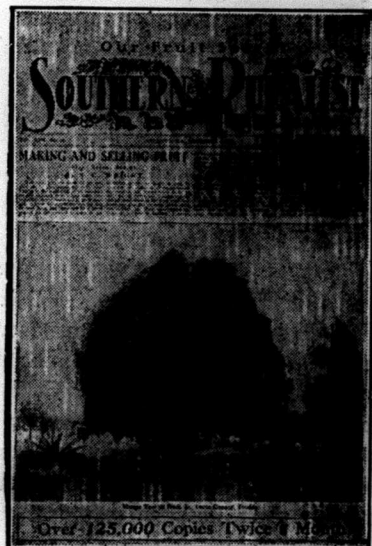
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In what condition was the earth when first created?
 What did God do on the first day?
 The second? The third? The fourth?
 The fifth? The sixth?
 How is God's power here shown?
 Read proverbs 8: 22-31.
 What is man that God is mindful of him?

What a terrible thing is a great fire! The fire-bell with terrible strokes, tells us that some one is being made homeless. Men everywhere, and the women and children, all partake of the excitement and rush to the fire—some to aid in saving what they can for a neighbor, others out of curiosity, to see, and know about the fire. In a few brief moments the fire may rob us of home, and furniture, and a thousand things we love, and of souvenirs long cherished in the family—Things no amount of money could buy. Pictures of loved ones long since departed. Good books we may have gathered together through years of self denial, and which we have learned to love and cherish almost as our own children. All! lost in the fire, and life must be begun again. It is indeed sad for any family to lose their home even when insured to the last limit, on account of the many things lost as above, which can never be replaced. What a terrible thing must it be then, when the elect shall go forth against the wicked—"These shall go away into everlasting fire, prepared for the devil and his angels." It will be

LESSON 2. JAN. 12, 1913

Subject: The Creation of Man.
 Gen. 1: 26 to 2: 25.

Golden Text: God created man in His own image, in the image of God created He him." Gen. 1: 27.

QUESTIONS

How was man created? By whom? When? Where? Why? What does "Adam" mean? Did God intend for man to work? What was his food? Is it wrong for us to eat blood?
 How was woman created?
 Did God intend for man to have more than one wife?
 Describe the garden of Eden.

Continued on page 13

LESSON 1 JAN. 5 1913

Subjects The Creation.

Gen. 1: 1-25. Read John 1: 1-5
 Golden Text: "In the beginning God created the heavens and the earth."

We give below some thoughts from Harvey W. Everest in his "Evidences of Christianity."

He says the account of creation as given by Moses is superhuman, for no man could at that time have known the earlier condition of the earth nor the exact order of creation. He would not have put the creation of light on the earth before the appearance of the sun, nor would he have allied birds in their origin with fishes and reptiles. He could not have so well understood all nature. The Bible and science agree that the material universe is not eternal, but was created. They agree concerning the great stages of creation and their order and concerning the antiquity of the earth. The Bible and science agree in regard to the creation of man—his material and spiritual constitution, the unity of the human race, the place of man's origin, the antiquity of man and his immortality.

We as Christians must accept the Bible in its every statement.

QUESTIONS.

What is meant by "in the beginning?"
 Who were present when the world was created?

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THE SCHOOL WE NEED

D. L. Watson.

We wrote an editorial some time ago on the above subject. Bro. Dunn wrote one along the same lines in the same issue. Bro. Tackett, President of Sabinal College, Sabinal, Texas wrote a letter endorsing the idea. Brother J. Straiton writes that the brethren in Fort Worth are planning such a school. Several others wrote endorsing such a school. It is well that the matter should be thoroughly discussed from every point of view. The good brotherhood will be expected to pay for and support the school; the brethren then have a voice in the matter. As a religious body of people we need men and women thoroughly prepared to do church work. As I am not accustomed to traveling in beaten paths, the pro-

babilities are that what we say will meet with strong opposition. But, as this is a public question we invite all to "speak out in meetin."

"The education we can use does us good. The rest hangs like dust on the balances."

If we understand the several brethren who have written on the subject the school is to be built on a broad basis. Besides the regular collegiate courses, they contemplate having technical, mechanical, engineering and agricultural courses taught from a practical and scientific standpoint. They expect to own a large tract of land which will enable young men not only to work their way through school but to obtain a practical education in some trade or profession. Of course the Bible will be taught to every one. Such is a brief out-line of the school.

We do not know of a school that has a broader foundation and if properly managed, one which will be productive of more good.

Advantages:

It will be a Bible School in every sense of the word. It will have connected with it great preachers and great teachers and, of course, a great congregation which will as thoroughly demonstrate the method of doing church work as the farm teaches how to farm. This should be an essential feature of the School. Evangelists, especially should be as thoroughly prepared for their work, as the farmer, the civil, mechanical, or electrical engineer. This point can not be too strongly waded. The times seem ripe for the preaching of the pure gospel. As a people we must bestir ourselves. We need more, and better prepared men to preach the gospel, and unless our schools can offer our young men the advantages which will insure them a successful career we may expect them to enter other trades and professions.

Each boy or girl, who enters the schools will have an opportunity to thoroughly fit himself or herself for some honorable trade or calling, that is, they will not be forced to leave school for lack of means, for there is to be lucrative work for all to earn their way through school. This will give

the poor boy an equal opportunity with the rich. These pupils returning to their homes will have wholesome, refining, christianizing influence on their respective communities.

This school should be so arranged that those who are engaged in preaching the gospel may meet each year for study—a form of post-graduate work which will enable them to more successfully preach the gospel and build churches. One's success in preaching the gospel and building churches depends upon his knowledge of the word and his ability to present it in an intelligent and instructive manner to the world.

Not only will the opportunity for young men who contemplate preaching the gospel be better, but those who are educated in the school and trained for some useful trade or profession be thoroughly qualified for all forms of church work. This knowledge, in turn, will strengthen the workers in the home churches and enable them to do more and better work.

The Difficulties:

It is well to look ahead and count the cost.

1 The public schools are well equipped and have good teachers. The tuition is free. Pupils generally board with some relative or friend near these schools which enable the parents to educate their children at a nominal cost. If we expect to compete with these schools, we must meet these conditions. This will be overcome, in a manner, with the industrial faculties which will enable a pupil to learn a trade and work his way through school.

To equip such a school will cost money. If we are to have a thoroughly equipped school it will require much money. This will not come with a single effort nor in one year. *The point is to keep out of debt.* Commence on a small scale and grow—but grow unincumbered. It is much better to have ten pupils, thoroughly taught without any debt and any great sacrifice on the part of the teachers than to have a large school which consumes all its energies and surplus in paying interest. A gradual but steady growth is a surer road to success.

It will be difficult to find competent teachers who will have the firmness to stand by the work until it is an assured success. A constant change of teachers will be very injurious to the work.

We shall be pleased to give our influence to the higher education of our boys and girls.

ACROSS THE SEAS.

John Straiton.

Sad news comes to us from Japan. Our esteemed associate editor and long time foreign missionary, Bro. Wm. J. Bishop has tuberculosis. The sooner, he gets away from Japan the better opportunity there will be to save a valuable life. Let us send donations to him at once. In this case the old Latin proverb is true. *Bis dat qui cito dat.* He who gives promptly gives twice as much. Send money order, or check direct to him at Tokio, Japan.

A letter received a little while ago shows his usual cheerfulness and does not reveal the sad fact of his serious condition which was learned later. He writes as follows:

"I am not feeling at all like making any complaint, rather you have the complaint to make against me and to feel that I have slighted you, but you don't know all the circumstances and I shall have to be a little specific in explaining. On arriving in Japan, for some four months we were left almost altogether without support. Besides that I found a debt of more than a hundred dollars against the work here for the two years during my absence in America, which I was under obligation to pay. I had each month to support not only my own family of five, but also Brother Hiratsuka's family of five, and a Bible woman, to pay rent, taxes and other running expenses. I paid out more than a hundred dollars which I owed on the publication of the Commentary on Acts—myself falling into debt at the rate of about \$100 per month and thus was compelled to accept a position in a large printing office where I could earn a decent salary and support my family properly, meet my ob-

ligations and pay my debts. All this I have done in the last 18 months. While this is a great satisfaction, it has had this result, my health is almost gone. I have just resigned and hope in a few days to be released, then I shall try to start up again and regain health and strength and be able to devote myself wholly to the work in Koishikawa. During all these months my strength has been insufficient to enable me to do a day's work in the office, and then attend properly to the large correspondence with the American brethren. This will explain why I have not been able to meet your request of writing more frequently to the churches in Fort Worth and especially of writing individual letters to the churches which you kindly intimated might be fruitful. I simply had not the strength to undertake it. I am now trying to catch up in my correspondence by employing a stenographer. Now, while I don't personally deserve that you should continue your efforts in behalf of the work under my care, and especially in view of the neglect that seems apparent to you, I have given your letters careful consideration, and still I think that the work itself and Brother Ishiguro and the successes of his efforts are all deserving of your hearty support. When I leave the printing office in a few days, my salary will cease and I will have no income on the field, and will be entirely dependent for my personal support upon gifts from *other friends for the support of my co-workers* who are bringing forth fruit to your account. May I not urge earnestly that you seek to arouse the churches to renewed interest for this winter and try to get them to stand by me in this very serious crisis in my own life and in the work I am doing?

Yours for the Christ

Wm. J. Bishop

Bro. and sister Armstrong-Hopkins are creating, amongst the British brethren, a good interest in their missionary work in India. From reports received we give the following:

"We had a very interesting time on Lord's Day, December 1st. morning,

afternoon, and evening. Bro. and Sister Armstrong-Hopkins paid a visit to Crafton Street Leicester, on their journey from America to India, making a call on several of the British Churches. Sister Armstrong-Hopkins is a qualified medical doctor, and has spent several years in India. Bro. Armstrong-Hopkins addressed the church in the morning chiefly on his missionary work. In the afternoon, and again in the evening, Sister Armstrong-Hopkins spoke of the deplorable and wretched condition of the people in some parts of India, and of the great need for taking to them the elevating and purifying power of the Gospel. We wish them God-speed in their work of faith and their labour of love.—J. L."

"On Monday Bro. and Sister Armstrong-Hopkins, who are visiting this country in return from their home in America to the Indian mission field, addressed meetings in the Moseley Road Chapel, Birmingham. Tea was served in the afternoon, after which Dr. Hopkins addressed a conference of sisters on Zenana work in India. In the evening there was a public missionary meeting, at which both Bro. and Sister Armstrong-Hopkins delivered addresses. Bro. Scott Forrester presided over a good attendance, and on behalf of the Birmingham Churches welcomed the visitors as brethren, and gave them a word of cheer on their way back to their work. Bro. Forrester said that we in Britain stood solidly by those last words of the Master, 'Go into all the world and preach the gospel.' Dr. Armstrong-Hopkins commenced a most engrossing address by explaining the very rigid regulations which circumscribe the lives of the middle and high caste women in India. Three-quarters of these women, she explained, could never hear the Gospel, never be baptized, never partake of the Lord's supper, except from the hands of a medical woman, because the secularism in which they are kept is impenetrable, not only to them, but to the ordinary woman missionary. Mrs. Hopkins proceeded most interestingly to detail circumstances of Indian life, and of her beneficent work amongst these high caste ladies. She also de-

scribed her duties as medical superintendent of British Government Hospitals, and the part they are playing in

middle caste life in India. Bro. Armstrong-Hopkins also added a few words.

THINGS CURRENT

Bro. John E. Dunn is in Nashville, Tenn. this week.

Bro. J. D. Tant is now located on his farm at Alamogordo, New Mexico.

Sister Wiley visited relatives in St. Louis during the holidays.

Sister DeGrey has been in Terre Haute, Ind. for several weeks with her daughter who is quite ill.

New year resolutions are the order of the day—if you make one be sure to keep it—broken promises are very bad bed-fellows.

Bro. and Sister A. K. Ramsey spent last week visiting in the country around Abbeville and Gueydan. The disciples are very scarce in that section of Louisiana. We need a French missionary in that field.

Dr. Watson visited his old home at Canoe, Alabama last week. He returned to the city Monday morning but owing to the serious illness of his father he stayed with us only a few hours returning to Alabama Monday night.

I visited the church at Spring Valley Ala., on last fourth Lord's Day where I have been preaching for about six months each fourth Lord's Day. The work is much better and brethren are arranging to do more in 1913, than in the past. They want me to continue to preach for them each fourth Lord's Day which I have planned to do. We have some good, strong members at that place.—*J. Hannon. Corinth, Miss.*

I recently closed a fourteen days meeting at Awins, Ala., Pine Apple, R. 1, with very good interest and two bap-

tized. The interest was not what it would have been had the meeting been held in the summer time. When the people South learn to have meetings in the winter as well as in the summer and the people North learn to have meetings in the summer as well as in the winter there will be more accomplished for Christ.

Awin is the home of Brother A. B. Blazer who teaches the public school there and preaches for the congregation. He is doing all he can for the good of the community. He is a man of very strong talent as a preacher, teacher, and singer.—*Flavil Hall, Holland Ga.*

THE WORK AT JACKSONVILLE FLORIDA, YET CALLING FOR PRAYERS.

R. E. Wright.

Dear reader, have you prayed for the Jacksonville meeting? Will you continue to pray for this meeting, for the sake of Jesus? We want the prayers of God's people every where. In Jesus name, don't forget to pray. God has said, "The effectual fervent prayer of a righteous man availeth much," and we believe it, and for this reason only we are asking an interest in your prayers. We do not pray enough. I, for one, fall at the feet of my Savior and from the very bottom of my heart cry, guilty! guilty!! The prayers of godly souls offered in childlike faith will make the Devil in hell quake and tremble with fear; having been driven from the battle fields of earth. Prayer is that blessed messenger between Heaven and Earth, which carries our cries for mercy, far beyond the "Milky Way," beyond Jupiter, beyond Saturn, to the home of God, and lays our petitions at Jesus feet; and delays not, but brings

Page Ten

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down a new blessing to earth again. Lord, give us all a more prayerful spirit.

Every mail is bringing us the assurance of more prayers in behalf of this meeting. Remember that we want the prayers of God's people, the world wide. Don't forget to pray for Bro. Kurfees and remember the date, January 8th, 1913. Have you sent your card giving us the assurance that you will continue to pray for this meeting? Remember, only a card and that right now while you think of it, and simply say, that "I will pray for the Jacksonville meeting." Offer a prayer if you can't send a card,
Address: R. E. Wright, 638 Park St. Jacksonville, Fla.

The woman question is agitating the mind of Dr. J. T. J. Watson. His position is not orthodox so far as the church of Christ—*our church*—is concerned, but he has proved his position and I am not well enough versed in the Scriptures to know whether there is any thing "agoin" him or not. But this I do know, that churches which have no women working in them are like homes without mothers. Their position is about the same in each.

We are sorry to note the serious illness of Bro. Bishop and the unhappy termination of his labors in Japan.

He is to return to Southern California where we hope that the dry climate and healthy surroundings will restore him to health and his accustomed usefulness. We are also sorry to note, that he had been forced to give up his missionary labors that he might earn a support for himself, family and co-laborer. The churches in Nashville—the Jerusalem of the churches of Christ in America agreed to support Brother Bishop. There are over thirty of these churches. Bro. Bishop and the public was led to believe that these churches would support him. We will leave it to any to any ordinary "printer's devil" to say that they have violated their solemn obligation. In this they have injured our foreign missionary work and brought reproach upon the church in America. That servant that know-

eth his Master's will and does it not shall be beaten with many stripes." We voice the sentiment of our readers when

we say *send him a check at once.*

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THE MESSENGER
H. H. Gambill.

(The following little poem was not sent for publication, but it shows such a rare degree of gratitude to God for the gift of children that I feel that the Home Department needs the benefit of it. How could welcome children turn out bad in the end! Again how could unwelcome children turn out otherwise!!)

Brother Gambill's sweet christian wife gave birth to twins Nov. 26, 1912. —Stanford Chambers.)

A messenger came the other night,
And though invisible to our sight,
We felt the presence of his light,
Bringing gladness with fear.

He came as he had come before,
Noiselessly, cautiously, thro' the door
With the secret treasure which he bore,
To fill our hearts with cheer.

And truly, to our glad surprise,
He placed, before our wistful eyes,
Two little babes, both of a size,
Hungry, naked and poor.

One was a girl with eyes of blue,
The other a boy with blue eyes too;
Just alike the same as two,
Little wee doves, I'm sure.

We took and clothed them, made them warm,
And nestled them in their mother's arm,
To be nourished and sheltered free from harm,
By a mother's care,

Thanks be to Thee, God of Heaven and earth,
That thou hast chose to gladden our hearth,
With these rare jewels of priceless worth,
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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 right-
eously, and sin not; for some
have no knowledge of God; I
speak this to move you to
shame.

SMALL VISIONS DANGEROUS

C. G. Vincent

After Peter mentions the Christian graces, he says, "For he that lacketh these things in blind, seeing only what is near." I feel quite safe in saying that every believer that has supplied, in the proper degree, in his faith virtue; and in his virtue knowledge; and in his knowledge self-control; and in his self-control patience; and in his patience godliness; and in his godliness brotherly kindness; and in his brotherly kindness LOVE—stands firmly and as immovable as a rock for world-wide gospel preaching! If it is true that every believer that has grown normally in these wonderful graces is missionary in faith and PRACTICE, then it follows that a large majority have not grown properly in these graces seeing that there is no missionary spirit in them. So then many of us are "lacking" in these things and are falling by the way side. Many of us—preachers not excepted—near sighted seeing only that which is NEAR. The Christian who possesses in the proper measure the "graces" is neither self-centered nor America-centered!

The man who is physically near-sighted always walks in danger and has a limited and imperfect vision of the things around about him. Every near-sighted, self-centered Christian walks in danger and can see, understand and enjoy a few of the "spiritual blessings in heavenly places in Christ." No Christian can ever know the joy of soul saving until he has saved a soul by his own life and efforts. The further the sinner is from God the more

intense is the joy of the soul-saver! The greatest joy that comes into the missionary's life is experienced in leading people who are far away from God to Him, the loving and merciful Father; and they who make it possible for the missionary to do such a glorious work share alike with him this "unspeakable joy!"

PHOTOGRAPHIC VIEW OF LIFE AND DUTY

Before I came to Japan I had a photographic idea of Japan and her people. Yes, certainly, I knew all about Japan, her life and the customs of her people. Why not? Had I not read books, seen post cards and stereopticon views, and heard Mr. Robertson's lecture on Japan and had even seen his motion pictures! Now I realize how exceedingly limited and narrow and imperfect were my ideas of Japan and her people. There were many people who have photographic ideas concerning the teachings of the Bible and their duty to God and to all the world.

They see only a few Biblical truths, commandments and privileges; they teach, live and enjoy, consequently, only a few of the truths, commands and privileges found in God's great Book. The preacher who sees only faith and baptism in Mark 16: 15-16 belongs to the photographic class I have in mind; but the teacher who sees the "GO YE INTO ALL THE WORLD" as well as the other commands and promises, namely, faith, baptism and salvation, is the preacher who sees things as they ARE. What would you think of an astronomer who would pick out only a few stars and never look at other

stars and heavenly bodies equally as important, beautiful and resplendent? Let us emphasize that which the Bible emphasizes and place stress where it belongs!! Surely the "GO" of the great commission should hold as prominent a place in the teaching and practice of the church today as it held in the apostolic church! Oh, Lord give a truer vision and a broader conception of life and duty to those of Thy children of whom it is written, "How beautiful are the feet of them that bring glad tidings of good things!"

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FIRE!

Continued from page 7

awful—Soul, body and Spirit, consigned to eternal burning.

The soul that had no insurance in heaven's scheme of salvation. The soul that made no provisions against the day of eternal burning. I know Russell has tried to persuade men that there is no hell, and no eternal burning, but it is in the Bible, and logic or reasoning of men can never get it out. Men who read the Bible know it is there. And they know that this world even, is to be burned up, and the elements melt with fervent heat. They know this for it is in the Bible, and the Bible is inspired of God, and is His word. It must therefore stand out as true, if it makes every man on earth a lair. Jesus endorsed it, while here. The apostles endorsed it, all good men, and the best scholars the world has ever produced endorse it. And every one who has carefully examined it, and who has felt its power, and realized that peace which comes to poor dying sinners through belief of the word, and obedience to its commands, have testified for six thousand years to fact that God *has* spoken to man, and that the Bible contains the words He spoke, and that it is good for us to hear, and obey. Many men refuse to hear and obey, but the Bible is true nevertheless. And God *will* destroy the wicked. See II. Thess. 1: 7-9. Oh then, what a terrible thing, to see the world on fire, and no escape from its burning. What will the sinner do in that day—now so near at hand? In Him (Jesus) we have redemption through His blood the forgiveness of sins." Eph. 1: 7; Col. 1: 14. But if a man *will* not. He shall eternally perish.—*Longview Tea.*

WHO ARE THE SON OF GOD

J. W. Atkisson.

...writing on this subject recently... the Spirit of God... of God... 2, For the law of the... in

Christ Jesus hath made me free from the law of sin and death.'

"In this subject I expect to cross the views of some but, nevertheless, I must present it in its fullness, as far as lieth in my knowledge. In John 14: 15, and 16th chapters, we find that when the Spirit came, it was to be a teacher and a witness, and also a speaking Spirit. John 14 :16-17 and 26, also John 15: 16 and 13. We will not make the quotation but ask you to read for yourselves.

Then if it is to be a speaking Spirit, we must go the where it began to speak. We learn from Rom. 8: 2, that the Spirit had a law. If we will lay aside prejudice and go to second chapter of Acts of the apostles, we will find that the Spirit began to speak through the apostles; then it must be a fact that the Spirit made a law. Surely all will agree to that fact. If it did make a law and by that law Paul was made free from sin surely we can be made free by the same law. Keep in mind that it did not say that it would make more than one law. Read Acts 2nd. chapter.

"The denominations have laws of entrance each differing from the other, all claiming to depend on the law that made Paul free from sin. It is evident that there is something wrong. We must be led by the Spirit to become the children of God. How does the Spirit lead one to become a child of

God? It must be either by persuasion or force. If by force we can do nothing but wait for God to force us, and if He never forces us to be His children we are lost and not to blame for it. God persuades men. Paul said: "Knowing the terror of God will persuade men." So we see God use motive power. So, if we are led, the Spirit leads us. He does it by offering inducements. As the Spirit is a speaking Spirit, it speaks to us in words and not in some mysterious manner, beyond our comprehension. So, we must appeal to the words of the Spirit to learn the law that the Spirit has made to free us from sin."

Paul says that Christ "became the author of eternal salvation unto all them that obey Him." He frees us from sin when we obey Him and not before. (Read Heb. 5: 9; Rom. 6: 17-18) "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ." Then "there is neither Jew nor Greek (Gentile), there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus and if ye be Christ's, then are ye Abraham's seed and heirs (sons of God) according to the promises." That is the way the Spirit led the people to become sons of God in Paul's day. Is not that plain? *St. Louis Mo.*

THE FAMILY FORUM

OUR LIFE SAVING TRIUMPH IN PANAMA

"Our cities spend six and a half times as much to prevent fire-waste as they do to prevent life-waste, although the money loss from life-waste is six times greater.

"These are the conditions we are asking our people to correct. Is there any thing unreasonable in this request?"

"Col. William C. Gorgas and his

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sanitary corps were charged with an extraordinary task. They undertook to drive from the pest-ridden seaports jungles and marshes of the Canal Zone the deadly fevers and other diseases which have scouraged the Isthmus for 400 years. Their success has challenged the admiration of the world.

"They have transformed the world's greatest plague-spot into a zone of salubrity and health. They have given civilization most convincing proof that

sanitarians can conserve human life even under the most appalling difficulties, when they are given money and the authority to do it.

"Every American should know the story of what has been done. From the statements and reports of Colonel Gorgas we learn the following:

"Yellow fever has been banished—no case has occurred for six years.

"The annual deaths per ten thousand employees from principal diseases has been reduced under American control (since 1904) as follows: From dysentery 25.8 to 2.6 From tuberculosis 15.3 to 4.7. From malarial fevers 87.9 to 9.6. The annual malarial sick-list has been reduced from 821 to 187 per thousand employees.

"During the first nine years of French control the general death-rate was 241 per thousand employees annually. (That mosquitoes spread fevers was not then known.)

"Under American control it has come down from 41.7 in 1906 to 11.0 in 1911.

"The average number of employees under French control was 10,200, and the deaths were 22,189. During nearly the same length of time under American control, the average employed was

33,000 and the deaths were less than 5,000

"The general death-rate in Panama, Colon and the Canal Zone has been reduced from 48.3 per thousand population in 1906 to 21.4 in 1911.

"Could the American people ask any more convincing evidence that public health is purchasable?

"It is simply a matter of dollars and authority. The cost of accomplishing these wonderful results on the Isthmus has been about \$2.43 per person annually in the zone affected. This is less than Key West spends annually for its fire department, where the death rate (22.5) is higher than it is in Panama.

"Are the lives of the white and black people of the Isthmus of any more value than the lives of the white and black people of the states?

"If Colonel Gorgas, under the most extraordinary difficulties, can conquer the diseases due chiefly to the mosquito and fly pest, why can it not be done in American cities where the obstacles to overcome are relatively trifling and the cost much less?

"If we know how to change the deadly swamps and jungles of Panama into healthful abodes for man, what ex-

cuse have we for not applying the same knowledge to its full extent to American communities?

"It is difficult to realize that Panama, the former pest-hole of the tropics, is now more healthful than a number of American seaports and river cities.

"Compare the Panama death-rate of 21.4 with that of Charleston, S. C. (19-10 census) 29.7, Savannah 26.9, Mobile, 23.0 Richmond 22.6 Key West 22.5 Memphis 21.4, New Orleans 21.3 Washington, D. C., 19.6, and with the many other wealthy and prosperous American cities where the death-rate is from 15 to 20. And there are scores of towns and cities in the United States with virtually no public health service.

"Colonel Gorgas has emphasized the fact and placed it squarely before the American people, that the excessive death-rate from preventable disease in our communities is nothing short of a communal crime."

One could hardly ask for a better demonstration of the fact, now being recognized, that good health is a purchasable commodity, and that sickness can be insured against and prevented if the public is willing to pay enough for safeguards.—*Journal A. M. A.*

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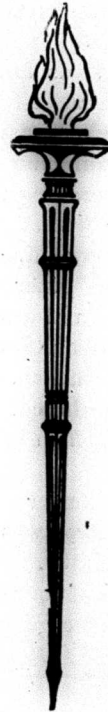
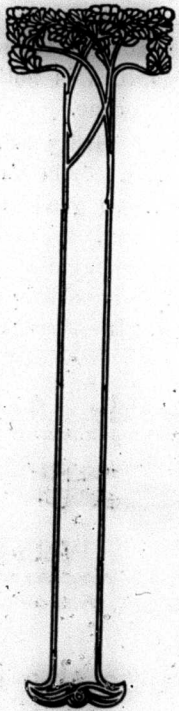
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