

Christian Word and Work

Volume 5

NEW ORLEANS, MAY 28, 1912.

Number 22

CONSCIENCE.

I dreamed that I sat with Conscience,
In a place where time had ceased
And we talked of my former living
In the land where the years increased;
And I felt I should have to answer
The questions put to me,
And to face the answers and questions
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I dreamed were dead
things
Were alive with a terrible might.
And I know of the future judgment
How dreadful soe'er it be,
That to sit alone with Conscience
Will be judgment enough for me.

—Selected.

IN HIS STEPS.

E. L. Jorgenson.

PRIMITIVE METHODS STILL SUCCESSFUL.

I am prepared to say a few things more about Spurgeon this week in continuation of last week's article. My authority for saying that he used no instrument of music in the worship is Professor Girardeau's "Instrumental Music in the Church," p. 176.

I showed last week Spurgeon's New Testament methods of raising money. It is also stated that at the Metropolitan Tabernacle, communion was held every Lord's day and that immersion was required of every penitent alien. He who was the greatest preacher of modern times then, judging by results, accomplished his work without sacrificing the primitive order of work and worship.

* * *

ARCHIBALD BROWN.

Mr. Brown was (and so far as I know is yet) the minister of a great church in East London. He is said to

be the most successful of all of Spurgeon's students. It is stated that he preaches regularly to an audience of three thousand. Four thousand have been received into the membership of the church he serves. This godly man permits no instruments as an "aid" to their singing. A consecrated man stands by the side of Mr. Brown and acts as precentor, leading the congregation in song. Thus is added another great man to the list of those who stand opposed to the down grade tending to secularize the church and destroy its native simplicity.

* * *

I take up next the remarkable case of

A. J. GORDON.

A little book, to be had at most bookstores for 25 cents called "How Christ Came to Church," sets forth in detail the work of this great preacher and writer. He was ministering to a large and somewhat fashionable Baptist church in Boston. From organ to organization, this church was replete with all the modern "aids." I am now about to record a wonderful change in its life. Mr. Gordon tells how that one Saturday night after preparing his Sunday sermons he had a very strange dream. He seemed to be standing in his pulpit delivering the very sermon he had in reality just prepared, when a gentle but intelligent looking stranger came in, walked up the aisle and hesitated until a kind-hearted member of the church offered him his seat. All through the service the stranger held the speaker's attention rather than the speaker holding the stranger's. After the benediction, Mr. Gordon rushed down the aisle but the stranger had passed out. "Who was the man to whom you offered your seat today?" said Mr. Gordon to the kind-hearted man. "Why don't you know? That was the Lord Jesus Christ." Just as a river turns back upon itself when it comes upon some

obstruction, so Mr. Gordon's thoughts and emotions rushed backward as he lived the service over again. Whereas before he had often wondered if the people were pleased he now thought, "Oh, I wonder if that stranger was pleased! What did I preach about? Thank the Lord, it was about Christ Himself. Yes, about Christ crucified. But did I preach Christ crucified in a *crucified style*, or did I put myself forward as of any importance?" Then he remembered the singing had been good, yet he wondered what Jesus thought of it. For were not the singers hired? Were not most of them dancing, card-playing worldlings, those who had sung so well that day?

Mr. Gordon awoke a changed man. He saw the hollow worship his church rendered, the emptiness of it all. He began at once what he terms "cleansing the temple." The hired singers were dismissed. The church was stripped of her worldly attire. So much Gordon tells us. I have heard the "cleansing" went even so far as to oust the organ and orchestra. Mr. Gordon declares that when these worldly things went, Christ came and the magnificent work of that church began.

1. A training school for Christian workers was instituted. Result, hundreds trained. Twenty went to the foreign field. Many to destitute fields at home. Many took to our-door preaching. For over five years companies went weekly to the wharves to preach. One Jew was raised up as missionary to his own people. Likewise, a Chinese missionary returned to his people.

2. A Christian school of two hundred Chinese was sustained.

3. Extensive rescue work was carried on.

4. An industrial home for intemperates, reaching thousands, was supported.

8. In one year alone, the church

raised \$20,000 for foreign missions by the free-will method. O, it is a great day for a people when Christ comes to church. In Mr. Gordon's case the beginning was a dream; the cleansing was not! My brethren let us see to it that we cleanse the church claiming to be patterned after the New Testament model; not only of untaught "aids" but of "evil men" as well. (Rev. 2:2) Lack of space forbids my speaking of Mr. Stearns, Geo. Muller and other be-

lievers in New Testament simplicity, outside of our own recognized brotherhood.

I hope these cases may furnish the readers with some encouragement. Let us not forget that the meek and humble spirit of Christianity is the weightiest argument against innovations. When men draw close to God, they discard them. Let the Old Testament days of animal sacrifice suffice in the matter of worshipping God by "aids" such as images, instruments of music,

and the like. Those who thus discard innovations are called "Back-numbers," "Old Fogies" and the like. The fact is however they alone are living up to the day. It is the age when men may present their bodies as sacrifices, and when they may make melody in their heart to the Lord.

Bulls and goats, harp and psaltery—types of a higher, more spiritual form of worship—have passed away with the Law which was nailed to His cross.

GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

WORK AT HAYNESVILLE, LA.

Flora Travis.

In our continued efforts to establish the Cause of Christ more firmly in this section, we feel that we have recently taken another great step forward, which step was brought about by the meeting just conducted here by Bro. S. H. Hall. This was Bro. Hall's second series of meetings at this place, and the results were even greater than last year. Then the foundation was laid for this greater progress—which was four-fold in its nature, as well as in its results.

Two souls, accepted Christ. One a true, noble, earnest boy of fourteen; the other, coming from the Methodist, the wife of the strong, staunch man who came into the church last year under Bro. Hall's teaching. Many others were convinced of the one way—some "almost persuaded"—but for various reasons they hesitate yet awhile to come out and lay aside all humanisms. Bro. Hall spoke of this being one of the most peculiar sections in which he has ever labored, and that he had never been more kindly received. The Baptists, Methodists and Presbyterians called in all of their services during the two weeks of our meeting; and their homes were opened to him

as hospitably as were those of our own members. They were among our most regular attendants, some of them never missing a service. The listening was almost intense, and every one was honest and sincere when a new thought was shown them. We feel that one of the greatest blessings the meeting brought about was the awakening in the hearts of the people of a stronger and deeper love for the simple, plain truth *as revealed in God's word.*

Our own members were drawn closer to the Christ-life, and strengthened. With renewed energy we determined to press on to *greater works.*

Perhaps one of the greatest results of the meeting was the getting at something tangible concerning our building plans. About \$635.00 has been promised by our own little band here, and by the good citizens of the town. We hope to get the remaining amount soon, as we expect to get the building up this summer, ready for systematic and unbroken work in the future.

There is a great future for this work—greater even than we who are here in the work can now realize. With our house of worship centrally located and our present little congregation alive, and wide awake to the needs and duties, what influence may we not rad-

iate from this as a center? *But we must keep at work!*

There are some twelve or fourteen members at Homer, a town of about three or four thousand people—fourteen miles from this place. Last Lord's Day we met there in a private house, and had our first little service. Only seven were present; and we felt our weakness, for no one present had ever led the service. Tears came to every eye, as the earnest prayers were offered—tears of thanksgiving and rejoicing. Truly the Father was with us in our weakness, and blessed us most graciously.

These dear children of the Father are not going to neglect their duty along this line any further.

On his way home, Bro. Hall preached one sermon in Homer, and if possible will be with us in a tent meeting in August. Soon we hope to build a house of worship there, too. We need a strong man, filled with the love of God, to locate in this section—Surely great things can be accomplished here for the Cause.—We most earnestly desire your prayers.—Haynesville, La.

Preach the Gospel to your friends through Word and Word.

CONTRIBUTIONAL

OLD TIME RELIGION.

J. D. Tant.

Lesson No. 2.

What Must I Do To Be Saved?

In our first lesson we learned how to study the Bible to understand it. In this lesson we want to learn, "What Must I Do To Be Saved?"

At the commencement the student must learn all of the truth. No subject is ever settled in one verse, else there would be only one verse on each subject that the Bible mentions.

Many people will read one verse (for instance Acts 16:31) and declare man is saved by faith only, as God mentions only faith in this verse. They seem to forget the same Paul who told them to believe in Acts 16:31, also said, God commands all men to repent, in Acts 17:30. We should regard one statement just as true as another one.

So the only way we can safely reason on the plan of salvation, is to examine all cases of conversion and find out what each man was commanded to do to be saved. Then after we learn all, put the several items together. As all men are saved alike, then each item that applies to one man would apply to all with equal force. Everything one man is commanded to do to be saved we know all are commanded to do, as all are saved alike. To illustrate this point. I state: "Man lives." You ask, "How?" A says, "Man lives by breathing. Correct." B says, "Man lives by drinking. Correct." C says, "Man lives by eating. Correct." D says, "Man lives by sleeping. Each one is correct, as all the above items are essential to the lives of men. If A, B, C, and D were to argue like preachers do, one would say, "Man lives by breathing alone;" another by sleeping alone; another by eating alone; and

the fourth, by drinking alone. Thus they would have four processes by which man would live, instead of one. This is the reason why we have so many contradictory systems of salvation and different churches in our day, as each preacher takes the part of the Bible that suits him best and lets other parts alone.

If each preacher would take all the items he finds in the Bible, nothing more nor less, then all would preach and practice the same things. This, all can do if they will do as Peter tells them in 1st Peter 4:11, speak as the oracles of God.

In reading the New Testament where the apostles were talking on faith, he would say, "We are saved by faith" (Acts 16:31). In talking on repentance they would say to the Gentiles, "God has granted repentance unto life" (Acts 11:18). In talking on confession Jesus would say, "We must confess him" (Matt. 10:32). Paul would say, "We make the confession with the mouth unto salvation" (Rom. 10:8-10). Also in talking on baptism, Peter would say that baptism now saves us (1. Peter 3:21). In finding all of these statements made it as necessary to bring all into action at each place where a man is said to be saved or converted, as we must know all are converted alike. Then the important question is, "What must I do to be saved?"

First, Peter said in Acts 11:7, "God made choice that by his mouth the Gentiles should hear the word of the Gospel and believe." Also, Paul says in Rom. 10:17, "Faith comes by hearing, and hearing by the word of God." So we conclude in the first place that no man can believe and obey the gospel without hearing and understanding the same. We learn in the second place, that Paul taught we must believe the gospel in order to be saved (Acts 16:31). Not only must we be-

lieve, but the same apostle taught in Acts 17:30, "God commands all men to repent." Not only is repentance essential to salvation, but Philip taught that we must confess that Jesus Christ is the Son of God, before baptism. (Acts 8:37.) Paul taught that we make this confession unto salvation (Rom. 10:8-10). In addition to this confession Peter taught in Acts 2:38, that we must be baptized for the remission of sins, and Ananias taught the same when he told Paul to arise and be baptized and wash away his sins, calling on the name of the Lord (Acts 22:16).

The above five items, hearing, faith, repentance, confessing Christ, and baptism for the remission of sins, come into the salvation of every one and as all are saved alike, no one should desire or want to enter heaven without doing what God has ordained should be done. These items will save a man; make him a Christian, nothing more or less.

IS THERE ANYTHING IN A NAME?

C. S. Austin.

Does it really make any difference whether we wear the name Baptist, Methodist, Presbyterian, Catholic, Adventist, etc etc? Because there are so many names worn by professed followers of Christ, some have reached the conclusion that "there is nothing in a name." No amount of human testimony will settle this question; so, we will go to God's book and see what we can learn about the name His people are to wear.

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Isa. 62:2. In Acts 10th chapter, we have an account of the Gentiles seeing the righteousness of God, and the kings of the earth had seen his glory; now watch for the new name. "— and the disciples were called Christians first at Antioch." Acts 11:26. This is certainly the new

Name that was to apply to the people of God. There is absolutely no scriptural foundation that this name was given the enemies of Christ in derision.

When Paul had made his defense before King Agrippa, he said to Paul: "Almost thou persuadest me to be a Christian." Acts 26:28. Notice, Paul had not persuaded him to be a Catholic, Episcopalian, a Baptist, a Methodist, or a Presbyterian; but a Christian. Paul did not disclaim the name Christian; but in substance said he wished Agrippa to be a Christian.

The great apostle Peter wrote in his letter to the people of God "If ye be reproached for the name of Christ, blessed are ye * * * but if a man suffer as a Christian, let him not be ashamed, but let him glorify God in this name."—R. V. I. Pet. 4:14-16. God gets no glory when we wear any of the man-made unscriptural names now so common; but God is glorified if we wear the name of His Son. Christ is honored as the head of the church, His bride, when we wear His name.

Now can we claim to be God's children when we refuse to wear the name He has given us? Think seriously on this. It means much to you.

"This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is their salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:11-12.

Fulton, Ky.

MAN IN NATURE NOT TOTALLY DEPRAVED.

J. W. Atkisson.

We are told by many religious teachers that man is totally depraved spiritually and has no mind until he is converted, or becomes a Christian. If that were true, no man would be responsible for his conduct; none would be accountable, and, really, none could ever be converted because they would only have this carnal mind, and Paul says: "Because the carnal mind is enmity against God; for it is not subject

to the law of God; neither indeed can be."—Rom. 8:7. If the sinner has only the carnal mind and lives and dies in sin, how can God justly condemn him, inasmuch as the carnal mind cannot be subject to the law of God? Will he be condemned for not being subject to a law which he could not be subject to? If not, what will he be condemned for?

We are told that in conversion or in sanctification, that the carnal mind is taken away entirely. If this were true all that pertains to carnality would be removed from man. Every appetite, passion and desire of the flesh would be removed, and in fact, such a one, having no desire to eat or drink, would die, physically. It would be utterly impossible for them to sin, as carnal desire is necessary in order to sin. They would never be tempted, as the devil could not trouble them. James says: "But every man is tempted when he is drawn away of his own lusts and enticed. Then when lust has conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—Jas. 1:14-15. Man, without the carnal mind, would be without lust and therefore entirely free from temptation.

Now we note that the Corinthian brethren were sanctified (I. Cor. 1:2), and then we read Paul's words to them: "And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto you were not able to bear it, neither yet now are ye able. For ye are yet carnal; for, whereas, there is among you envying and strife and divisions, are ye not carnal, and walk as men. For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal."—I. Cor. 3:14. Does that sound right if the carnal mind is taken away in conversion and sanctification?

The Christian and all Christians are sanctified, have both the carnal and the spiritual mind, and that is why Paul, writing to Christians at Rome, warns them that "to be carnally mind-

ed is death, but to be spiritually minded is life and peace."

To be carnally minded is to be governed by the appetites and desires of the flesh. To be spiritually minded is to be governed by a higher law than that of fleshly appetite; or, in other words, by the law of God. That all men are capable (idiots excepted) of following either law, we know, because we read: "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh of the flesh shall reap corruption; but he that soweth in the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7-8.

The difference between a sinner and a Christian is not that they have different faculties of mind or heart; because they have the same, but that the sinner is subject to the carnal mind, or law of fleshly desire only, while the Christian is subjected to the law of God. The Christian has fleshly desires, but if he submits to the law of God he is their master and not their slave, as in the case of the sinner. Paul had carnal, fleshly desires, that he did not become subject to, but mastered them. "But I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away."—I. Cor. 9:27. In becoming a Christian, God writes His law in the heart or mind. This was prophecied many years before the beginning of Christianity. Jeremiah gives us the declaration of God: "I will put My laws into their mind and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor; and every man his brother, saying: know the Lord, for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more."—Jer. 31:33-34.

This also establishes the fact that the sinner can receive the law of God. Many persons suppose that this writing is done directly and miraculously, but such is not the case. We read

a description of the writing in the New Testament: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the Living God; not in tables of stone but in fleshly tables of the heart."—II. Cor. 3:3.

—St. Louis, Mo.

CHURCHES AT WORK

BIBLE SCHOOL.

Augustus Shanks.

Lesson 9 June 2

Hearing and Doing.
Luke 6:39-49.

Golden Text:—"But be ye doers of the word, and not hearers only, deluding your own selves." (James 1:22.)

EXPOSITION.

39. We will see that Jesus refers to spiritual blindness by comparing this verse with Matt. 15:12-14. The Pharisees, whom he there accuses of being blind guides, were religious teachers who tried to guide others in the way of righteousness, when they themselves needed guidance. These two questions are especially appropriate to the present age. There is a multitude of preachers today, that teach as many as five hundred different doctrines. Now, since there is but one way (Matt. 7:13, 14; Eph. 4:5), it follows that most of these reverend gentlemen, and those who follow their teaching, will fall into a pit. It behooves all Christians to see that we not only *know* the truth, but that we also *do* it.

Peter gives us a test of blindness to which we ought to give heed. He says if we lack diligence, faith, virtue, knowledge, selfcontrol, patience, godliness, brotherly kindness and love, we are blind. (II. Pet. 1:5-9). Some helpful passages on this point are John 3:19-21; II. Cor. 4:3, 4.

40. This principle applies to teachers and disciples generally, but to Christ and his disciples particularly. It is exemplified in Jesus' act of washing the disciples feet (John 13:1-16). See also Matt. 10:24, 25.

41, 42. Jesus does not mean we must be faultless before we try to correct

the faults of others. If sinless perfection were required of us before we could lead others out of sin, God would not have chosen human agents to preach the gospel. He means that we are not to be blind to our own faults when we see them in others. Read Gal. 6:1.

43, 44. Our Savior here compares men to trees that bear fruit "after their kind." It is a law in nature that like begets like. A man's deeds partake of the nature of the man. Men live wicked lives because they themselves are wicked. Men live righteous lives because they themselves are righteous. It is folly for one to try to be good by breaking with this, that, or the other sin, separately. Jesus' rule is, "either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt." (Matt. 12:33.)

45. The heart, in Scripture, is put for the will, affections and intellect. If then the heart be not right, the whole man is wrong. If our heart is not right—what then? Have we power to make it right? If not right, how can we know it is not? Jeremiah says of it, "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (9:7). We need to pray, "search me, oh God, and know my heart: Try me, and know my thoughts; and see if there be any wicked way in me." (Psa. 139:23, 24). After praying thus, we will likely feel like praying again, with the same psalmist, "Create in me a clean heart O God; and renew a right spirit within me." (Psa. 51:10). Read Matt. 12:34-37; Acts 15:9.

46. There are men today who set aside some of Jesus' plainest commandments. They even go so far as to say that baptism is a non-essential. Yet, these same men call Jesus Lord! To call Jesus Lord, in the right way, is to bow to his authority and to say like Paul, "What shall I do, Lord?" (Acts 22:10.) He is the highest authority in

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

all matters concerning church government because he is the head of the church. (Eph. 1:20-23.)

47, 49. Jesus never committed one word of his teaching to writing, yet it is preserved for us to this day in millions of Bibles and in other books. He knew it would endure in spite of all that men or the Devil could do to destroy it for he said, "Heaven and earth shall pass away, but my words shall not pass away. (Matt. 24:35). In this knowledge, that Jesus words are imperishable, lies a strong encouragement for every Christian. We who hear and do the eternal words of Jesus, are safe for all eternity. They whom we influence to obey Jesus are also safe, so long as they obey. We learn here that we may be independent of the teachings of any man or set of men. No one has lordship over our faith. We have but to hear what Jesus says and then do that, to know that we are right. Many persons are relying on experiences of various kinds as proofs of their acceptance with God. One feels that he is saved because he "saw a light," another, feels that he is saved, because he "felt a change" etc, etc, etc. How much better it is, to simply take Jesus' word on all matters pertaining to salvation. He is the one from whom the wisest and greatest men must learn the way of salvation. Let us not then, be content with religious knowledge second hand. Since he is the one "in whom are all the treasures of wisdom and knowledge hidden," (Col. 2:3), let us go directly to him for guidance in the Christian life. We should remember, that the words of Jesus are the whole New Testament. What the apostles taught was taught by his authority. In his last charge to them he said, "Go—make disciples of all the nations—teaching them to observe all things whatsoever I commanded you." (Matt. 28: 19, 20). Before his death he promised that he would send to them the Holy Spirit who would teach them all things, and bring to their remembrance all that he had said to them. (John 14:26). The words of Jesus then, as we find them in the four gospels, and in the

epistles of the New Testament, are the only words that have authority over the Christian's faith and conduct. Even the words of Moses have no authority over us. See Matt. 17:1-8. In conclusion, let us call attention to the Golden Text. Let us not pride ourselves on our superior knowledge of God's word if we are not doers. If missionary work languishes, while we

spend our time and energy fighting unscriptural organizations, we are not doers of the word. "Wherefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." (I. Cor. 15:58.)
522 N. 26th St. Louisville, Ky.

MISSIONS

Stanford Chambers

HELP NEW ORLEANS.

Best Week Yet.

Since last report we have received cash as follows:

Addie Thompson, N. O.	\$10.00
Churches Trion and Pleasant Grove, Ga.	4.00
Church, Elkhart, Tex.	5.00
O. F. Young, Tenn.	1.00
Sallie Story, Tenn.	1.00
Mrs. Marion Willis, Ky.	1.00
W. S. Long, Tenn.	1.00
Church, Bagwell, Tex.	4.00
W. B. McQuiddy and Wife, Tenn.	10.00
O. T. Craig, Tex.	1.00
Church, Coal City, Ind.	8.95
Church Krum, Tex.	10.00
Sue Sharp, Ala.	3.05
Church, New Hope, Ala.	3.00
Church, Sellersburg, Ind.	15.00
Church Covington, Texas	2.50
Earl Dougan, Ohio	10.00

With gratitude in the name of the Lord Jesus.
Stanford Chambers, 1218 Sixth St.

And how do you like the sound of this? "I am contributing for the cause, mostly at home at the rate of \$150. a month besides some other demands and all this and much more I have to make, nevertheless, when you are ready to use it, draw on me, for \$100.00."

How this should stir us to the center of our souls!

We extend thanks to the Christian Youth of Nashville, Tenn., edited by Francis M. Turner; the Encouragement Magazine of Louisville, Ky., edited by Don Carlos Janes, and to the Leader-Way of Cincinnati, Ohio, for editorial notices. Were you ever pushing a heavy load up a hill and some *great big brother* put his shoulders against the wheel to push some? My! How light the load became and how easy you reached the top of the hill. *Thank you boys.* Let others do something and you will soon see how help will inspire hope and hope enthusiasm and enthusiasm success.

Bro. T. Q. Martin, First Page Editor of the Leader-Way offers this excellent suggestion in his paper. He says in part:

"Now I want to make a suggestion to the children, wherever this may come, whether they are in the church or not. I believe I would put my suggestion in the form of an advertisement:

" 'Wanted—5,000 children to give ten cents each.'"

"To me? No! a thousand times, No! but to the work in New Orleans. I suggest New Orleans because of the immediate need there. By July 1 every dollar needed for the work there should be raised. If the dear children will furnish the five hundred dollars suggested, the older ones will certainly furnish that many thousand!

"I made the suggestion Lord's day

to the children present at the morning service, and early Monday morning a precious child five years old came to our door bringing her dime. Her name is Lois Smith. I give her name, as she is the first child to respond."

We are sure that we will not have to repeat the suggestion to *our children*. On June the 9th, when the church in New Orleans is observing fasting and prayer and all the preachers in the brotherhood preaching a missionary sermon, let the children collect their dimes together and send them with the other offerings.

Not only the preachers and children but the women too, are helping us.

The first letter we will give is from a preacher's wife.

Macon, Tenn, May, 19, 1912.

On May the 17th I sent letters to the addresses I am sending you here-with a strong appeal from Bro. Tant in each.

I am praying that the debt may be paid.

Bro. Tant asked me to send you this list of names. He is now in Mississippi, in a meeting.

Your Sister in Him,

(Mrs.) Nannie Tant.

How many letters did she write? *One hundred strong, personal letters.* Besides she copied the names and sent them to us. I am sure that not one of those to whom she wrote will wait for a second letter. Thank you, sister Tant.

Dennis, Miss., May 21, 1912.

THAT CHURCH DEBT.

Several have said "we would help pay that debt, if we thought we would be noticed if we were to attend church there, but I am satisfied we would not." Brethren, in this I think you are mistaken. The New Orleans brethren are not aristocrats, they know how to "con-descend to men of low estate." I shall be one of the preachers to raise \$5.00 by July 1st.

W. H. Sandy.

Now what do you think of that?

Now, Billie, you tell those brethren that D. L. Watson can split more rails, pick more cotton or cut more oats in a day than any two of them put together, and when the day's work is done he can eat more corn bread and molasses than the entire family. The majority of the congregation here came from the country and we continually long for the days of our childhood.

"I have mailed out the letters as you requested and hope that much good may come from them,"

Francis M. Turner.

"Put me down for \$100.00 on your debt if you get the required amount by July 1st."

J. L. Rutherford.

"Put me down for \$50.00 which I will raise and send the last of June and rather than have you miss the \$5000.00 promised, I will give \$100.00. Come now brethren forty-nine others and the work is done. I believe the debt will be paid off in full."

H. W. Jones.

WHAT CAN WE DO FOR NEW ORLEANS?

David and Paul both said, "I have believe therefore have I spoken." Ps. 116:10. II. Cor. 4:13: Many of the things they spoke were plain facts before their eyes, therefore, they were sure of what they said. They told the world what they believed and why they believed it.

I confidently believe we can pay off the New Orleans debt by July 1st and I shall tell you why I believe it.

1. Because there are nine thousand Christians who can easily pay one dollar (\$1.00) on the first day of June and the debt will be forever wiped out. Brother and Sister, pray over the matter and economize and on the first day of June put one dollar in a letter and send it to the church of Christ, New Orleans, care Stanford Chambers, 1218 Sixth Street. Why not help these godly, humble, sacrificing Christians to hold this church and school building? If you will this church and

school will be instrumental in saving many souls.

2. Because, before July 1st there will be spent by our own faithful brethren in the United States more than \$14,000 for unnecessary luxuries. Let me have a heart to heart word with you. Look at these figures: In the United States every year there is spent: For strong drink: \$1,200,000,000; for soft drink: \$500,000,000; for tobacco, \$365,000,000; for amusements \$500,000,000; for dogs \$85,000,000; for chewing gum \$22,000,000. Before July 1st we, the members of the church of Christ will spend for, tobacco, Coca Cola, gum, nickle shows, and other sinful luxuries more than \$14,000.00, and yet many of us will not send one dollar to help the struggling, courageous, and hard fighting disciples in New Orleans. "It is time to awake out of your sleep." "I believe therefore do I speak." Now I breathe this prayer. "Oh, God, help each Christian to put away from him all wicked habits, and use his money to the Glory of God." May, each Christian before June 1st, send one dollar to the cause at New Orleans. If this is done the debt will be wiped out before July 1st."

W. S. Long, Jr.

2170 Harbert Ave.

Memphis, Tenn.

Bro. Long enclosed his dollar.

Holland, Ga. 5-25-12.

Within the next 30 days the congregation here will "lay-by" one Lord's day's contribution for the work there. We mean to do our best on this occasion. It will be small but will represent our best effort, thus expressing, in action, our sympathy for the great work there. May God bless and prosper the undertaking is our earnest prayer.

E. W. Moon.

A letter from Bro. J. T. Wilborn through Bro. J. W. Dunn states that brethren at Senatobia and Thyatira, Miss., have over \$65.00 made up for New Orleans.

Continued on page 13

Christian Word and Work

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

MAIN OFFICE
908 JULIA STREET NEW ORLEANS, LA.
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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
Subscriptions may be sent by draft, registered letter, bank, express or post office money order. DO NOT send personal check and DO NOT send coin or currency without registering same.

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

HELP NEW ORLEANS.

D. L. Watson.

The greatest benefactors to mankind are those who help others to help themselves. The greatest workers for Christianity are those who help to permanently establish Christianity in any given field.

Rich men have a fear of giving their accumulations of wealth to individuals and institutions which absorb the wealth without doing a proportionate amount of good. In fact many fear that their donations will be squandered and result in injury to the individuals or institutions.

Such can not be the fear of those who contribute to this work. The building is complete and will last for centuries. The charter to the church organization and the deed to the prop-

erty restrict the use of the property to the purposes for which the donors intend. *It can never be changed.*

This property is to be used for teaching and preaching the Word of God and bringing children up in the nurture and admonition of the Lord. To what nobler purposes then, can persons donate their means?

The work is on a self-supporting basis. As the congregation grows and the school enlarges the good which this property will do will increase proportionately. As the months lapse into years, and years into decades, and decades into centuries who can measure the good that it may do? As century after century rolls away it will stand here serving its purpose in directing people to the Lamb of God, that taketh away the sins of the world.

How different is the work of those who labor here and of those who help to make it a success from those who devote their energies in amassing great fortunes. The one with his works soon crumbles into dust and is forgotten, while the other still lives on in lives made better by his efforts.

This is the work of *our brethren*. We have neither bartered nor sold that we might raise the means for its accomplishment. None but those who have like faith and order with us have been asked to contribute to it. *We believe that God is able, and that he will succor us through our brethren.*

This is not our work alone, but every lover of the truth and simplicity of primitive Christianity is equally responsible with us. Our joy will be your joy and our success, your success. Who knows but that God has brought us into this dark valley that He might raise us up again, and in raising us up show us the way to an active co-operation among the churches of Christ and a speedy evangelization of the world through Jesus Christ our Lord?

We all feel that we are asking for a large sum. Many of our readers feel the same way. But, let us reason a bit. Every denominational church, besides supporting its own work (and they have finer church houses and pay

their preachers more than we do) has from twelve to fifteen special collections for different missionary obligations. As a rule these offerings are very small, but in the aggregate they amount to hundreds of thousands and with the larger denominations, millions of dollars. Then are we asking too much when we ask each one of our churches to make a missionary offering for us on June the 9th? Not your regular contribution, but a special one, where the matter is laid before the congregation and every one given an opportunity to give. I feel and you feel, that all things considered we should be as liberal as others with our means for the support of the gospel: "Every man," says Bacon, "owes a debt to his profession." We profess Christianity. Our debt is to our profession. Can we say that we have discharged that debt when we have stopped our ears to all, except our own selfish needs, and the work under our own supervision?

James Russell Lowell says, "A man rich for himself alone has a life as barren as the serpent set to guard a buried treasure." But, Carlyle told the students of Edinburgh that "There is something grander in the world than the winning of all the gold in California or the gaining of all the suffrage on the planet."

"Let the house of God be builded in its place." (Ezra. 5:15.) The greatness of a city does not consist in the amount of its bank clearings, the number of miles of its paved streets, its street railways, nor in its facilities for railroad, river and ocean transportation; neither in its large business houses and manufacturing industries; nor in its long avenues of palatial homes surrounded by beautiful flower gardens; for next door to the bank is the sweat-shop; beside the beautiful flower gardens and the palatial homes stand the hovels, and mingled with the joys and festivities of those who "dress in purple and fine linen and fare sumptuously every day" are heard the cries of the widow and orphans for bread. But, only that city is great which can boast of the *peace, content-*

ment and happiness of all its people, who are thus inspired by the righteousness of those who go forth to teach the word of God.

New Orleans possesses all the elements which go to make a great city in the former class. Truly, it can be made great in the latter class. But it will take energy, perseverance and much time, labor and money on the part of those who are trying to take this city for God. Will you help us to take it?

TEMPERANCE IN WALES.

John Straiton.

There is no doubt about it, but what the British Isles lag behind in the fight against intemperance in its legalized aspect. The present government which has done so much for the social well being of the people, has promised to introduce in the present session, a bill for licence reform. As the most influential man in the present Cabinet is David Lloyd-George a member of the little Church of Christ at Ericcieth, North Wales, we may reasonably expect a thorough attempt to successfully grapple with this most important subject. While public opinion is not as well educated as it should be, it is a real pleasure to note such signs of progress as the following paragraph from *Lloyd's Weekly* affords.

"For seven years the Edeyrnion Agricultural Society has forbidden the use of intoxicating drinks at the luncheon and on the ground of its agricultural show at Corwen. A fortnight ago Captain Vaughn Wynn, Rug Holt, eldest son of the late Hon. C. H. Wynn, founder of the society, refused the presidency unless the members and the public were allowed what liquid refreshment they liked. At a meeting on Saturday it was proposed that at the luncheon people be allowed, "if they desired, to provide themselves with liquor to suit their own tastes," but by an overwhelming majority it was decided to exclude intoxicants from the show grounds altogether."

ACROSS THE SEAS.

John Straiton.

Under the Southern Cross there lies the great island continent of Australia. Its first use by the British was as a penal settlement. Many of the early convicts escaped and became the progenitors of some of the best and most law abiding families. As was to be expected most of its subsequent settlers were from the British Isles.

The movement for the restoration of the gospel in its fullness and simplicity also found its way from the United Kingdom to Australia. The first church was formed in 1844 and the first meeting house built in 1846. Thos. Hughes Milner who founded and edited for many years the Christian Advocate published in Edinburgh, Scotland, was the first evangelist. He paid a short visit to Victoria in 1862, but afterwards made his permanent home in Australia where he died. He was a man of great ability and sterling character. I have met disciples in Scotland who remembered his preaching and spoke of it with great admiration.

The first Australian churches being formed of and by British brethren naturally resembled the British churches. D. A. Ewers of South Australia writing in the Christian Standard gives the following fairly accurate description of their distinctive features:

"There have, from the first, been marked differences of method between the brethren of England and America. Wm. Jones, of the Scotch Baptists in London, hearing of A. Campbell's work in 1833, entered into correspondence with him, and in 1835 commenced a monthly paper in which he republished many of Mr. Campbell's articles. This led to several small Scotch Baptist churches becoming identified with the restoration movement. Now the Scotch Baptists supported few, if any, regular preachers, but had a plurality of elders who conducted the service for worship and were strong ad-

vocates of mutual edification. One of the most marked points of difference between what are called the 'Old' brethren in England today and the 'American' disciples there, is in the manner of conducting the services. The evangelist in England does not, as a matter of course, conduct the morning meeting or take any specially prominent part in it. Under the presidency of one of the elders or other appointed brothers, quite a number take part in the service, some announcing hymns, others leading prayer or reading the Scriptures, while some one else is appointed to deliver an address. In some churches the speaker is not planned, but any one who can speak, as it is supposed, to edification has liberty to do so. Even in the evening service, as a rule, while the evangelist preaches, others are on the platform with him taking some part in the service to avoid the appearance of a "one-man ministry."

Those disposed to investigate this order of worship should make a study of I. Cor. XI-XIV, especially of the last i. e. the XIV chapter. Other passages will also suggest the same method. I know from my experience in the British Isles that this system produces excellent results. Many visitors from this country have expressed their approval of it.

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John E. Dunn, President.

THINGS CURRENT

Many renewals this week.

Bro. Chas Holder sent us a list of 20 new subscriptions. Are there others?

Now is a good time to put Word and Work in every home. Try once.

Bro. W. H. Sandy has two or three debates pending for the summer.

Six baptisms reported by Bro. S. H. Hall in Atlanta Ga., last Sunday.

Eleven baptisms at West End Montgomery, where Bro. John T. Poe is conducting a meeting. House packed to utmost capacity.

May 19 1912

Bro Chas. L. Tally preached at Greenville Ala. today. However we had a full house at the church of Christ on Forest, Ave. And a fine service. Our Bible School work is very encouraging—E. S. Parrish.

One of the most unique books gotten out lately is the "Follies of the Digressives," by J.B. Nelson, A. W. Young and J. C. Estes, It is more than its name implies. Order one and see for yourself. Price 25c. Order from J. B. Nelson Waxahachie, Texas.

Tuscaloosa Ala. May 18 1912

I am now in a meeting in Tuscaloosa, I am preaching to good audiences in the court house. We need a good meeting house in this city. Our membership is small—very small. Hope for good results.—C. E. Holt.

* * *

Bro. Geo. A. Klingman reports an increasing interest in the Tenth street meeting, in Nashville, Tenn.

Sabinal Texas, May 20

Our services yesterday, both A. M.

and P. M. were largely attended. I preached at both services. The brethren asked that I continue for several days which I will do, the Lord willing: School closed with nice programme. J. Will Huey.

Lynn Haven Fla. May 20 1912

I preached here yesterday. I have made arrangements with Bro. M. E. Pennell to hold us a meeting in June. I am pleased to see the brethren help New Orleans.—J. F. Brill.

Paden, Miss., May 21, 1912.

Had splendid crowds and services at Mt. Union, Miss., first Lord's day, at Christian Chapel, the second and at New Bethel, the third. I will go to Cross Roads, near Tupelo next Lord's day.

W. H. Sandy.

Bro. E. S. Jelley, Jr., our missionary to India writes that there were thirteen immersed on April 10th, and that he had immersed his steward and the Dhawadiski school teacher.

Bro. J. A. Harding closed 21 years of Bible School work last Thursday morning. He has resigned the presidency of Potter Bible College and is to be succeeded by brother Geo. A. Klingman of Detroit, Mich. Bro. Harding expects to devote his time to "holding meetings."

Potter Bible College is under new business management and the prospects for a full school in the fall are very promising.

Bro. J. D. Tant is in a mission tent meeting at Watervalley, Miss., this week. He says, "I held a meeting here two years ago and put seven women to work. They have met every Lord's day for worship and Wednesday for Bible reading. Three men have recently moved here, four others

have confessed. Five more last night. The outlook is fine." He will go from there to Poplar Bluff, Md., for a meeting. There are only two members there.

Abilene, Texas, May 21, 1912.

Fine services at San Angelo again Sunday. One confession. Bro. J. H. Mead, the merchant preacher of Abilene is in a good meeting with the South Side church. Bro. W. D. Black is in a good meeting at Christoval.

Prospects for Abilene Christian College for 1912-1913 are fine. Catalog will be ready to mail in near future.

Jesse P. Sewell.

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G. DALLAS SMITH

Fayetteville, Tenn.

HELP NEW ORLEANS.

Continued from page 7

Bro. Ed. Waters writes the church at Greenwood, Tenn., has \$10.00 for us.

And so the list grows. Help us keep it growing. As Brethren Janes and Holder wrote last week, help us talk it up, write it up, work it up, pray it up, and remember the time is short.

One month from the time you get this will decide this matter, so important to the cause in this city and field.

Harvey W. Jones, Hardin, Ky., writes:

"We the faithful few (eight strong) meet regularly from house to house out in the country and I teach the Bible lesson each Lord's day. We have fine interest and some outsiders attend almost every meeting."

Bro J. W. Dunn is in a good tent meeting at Milan, Tenn.

CLOSING EXERCISES.

The Christian High School closed May 24 with a most interesting program at night by the pupils of the school. The four departments of the school, Primary, Intermediate, Grammar and High School, were in a contest competing for the colors to be awarded to the class rendering the best programme. The judges decided in favor of the Intermediate Department. A large audience greeted teachers and pupils and all seemed to greatly enjoy the songs and speeches of the children.

This has been a very successful school year, both pupils and teachers having done some hard work. The enrollment was fifty-four. Next session opens Sept. 30.

"A happy disposition is a prism that deflects the blue rays."

"Power dwells with cheerfulness."

THE FAMILY FORUM

GREAT SOULS OF THE TITANIC
THE LAST SONG.

From many of the survivors of the *Titanic* disaster, it has been learned that almost at the last moment, when the great vessel was about to sink beneath the waves, the band on deck was playing the beautiful sacred song, "Autumn." Harold Bride, the wireless operator, who narrowly escaped going down with the steamer, told after his rescue that the strains of "Autumn" came to him as he was being picked up by one of the lifeboats. Other survivors, who were probably greatly agitated and confused at the time, believed they had heard "Nearer, My God, to Thee," but while that beautiful hymn may also have been played toward the close in that fatal night, there now seems to be little doubt that "Autumn" was the tune last heard.

It is a beautiful hymn and we publish the words of it on this page. The words are these:

God of mercy and compassion!
Look with pity on my pain;
Hear a mournful, broken spirit
Prostrate at thy feet complain;
Many are my foes, and mighty;
Strength to conquer I have none;
Nothing can uphold my goings,
But thy blessed self alone.

Savior, look on thy beloved,
Triumph over all my foes;
Turn to heavenly joy my mourning,
Turn to gladness all my woes;
Live or die, or work or suffer,
Let my weary soul abide,
In all changes whatsoever,
Sure and steadfast by thy side.

When temptations fierce assault me,
When my enemies I find,
Sin and guilt, and death and Satan,
All against my soul combined,
Hold me up in mighty waters,

Keep my eyes on things above,
Righteousness, divine atonement,
Peace, and everlasting love.

Surely nothing could have been more appropriate than this hymn, which is in itself a prayer to the great Father of us all.

Not one of the musicians of the *Titanic* were saved. Bandsmen on other big steamers who knew them well have given some touching reminiscences con-

TESTAMENTS.

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

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New Orleans, La.

cerning them. One of the players, John Hume, was to have been married after the return trip. He was a man of rare talent, and was formerly bandmaster on the *Carmania*. He was popularly known as "Happy Jack Hume." He came of a race of musicians and musical instrument makers. Another of the band was Frederick Clark, bass viol, who had achieved some reputation for chamber music and who was on his first voyage when he lost his life. The bandmaster was a man named Hartley, a violinist, a splendid performer and a successful composer. He was a great believer in the power of music to prevent panic. Other members were Herbert Taylor, pianist, a fine performer; George Woodward, 'cellist, and a trio named Brailey, Krins and Breicoux, who together gave many delightful performances. This little musical company formed really two bands—a saloon orchestra of five men, and a deck band of three. England, Scotland, Germany and France were represented in their nationalities. They were probably all massed together under Hartley, playing that last hymn:

Hold me up in mighty waters,
Keep my eye on things above,
as the great *Titanic* took her final plunge.

THE WIFE.

Isidor Straus, supporting his wife on her way to a lifeboat, was held back by an inexorable guard. Another officer strove to help her to a seat of safety, but she brushed away his arm and clung to her husband, crying, "I will not go without you."—From Carlos F. Hurd's story of the Titanic disaster.

"And Ruth said: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; where thou diest, I will die, and there will I be buried."—The Book of Ruth, chapter 1, verses 16 and 17.

I will not go from thee. Black is
Death's shadow
Above thy head, my husband, but
the cry .

ATTENTION, BRETHREN!

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

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

REDEMPTION'S WAY IN SONG,

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

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

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

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

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

VOCAL MUSIC LESSONS,

By Flavil Hall.

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

Send all orders for the above books to

S. H. HALL,
Atlanta Ga.

81 Ashby St

Of the storm-furies meets my soul's
one answer—

“Lo! Here my husband stands and
here stand I!”

God in our bodies twain hath fused
one spirit,

What faith is thine now comes as
well to me,

And side by side we shall confront it,
saying—

“Lo! Here are we!”

The night is dark. But long ere this
night's coming

There was a happy day whose splen-
did sun

Even now transfigures with its glow
the darkness

That finds us facing Death—Life's
journeying done.

It was our wedding day. There is no
parting,

Remembering that sweet day, for
you and me,

And only this reply to Death's grim
hailing—

“Lo! Here are we!”

I stand beside thee. Put thy arms
about me,

And hold me close, my husband, to
thy heart;

I can die with thee, but not live with-
out thee,

Such is my choosing—and we may
not part.

I will not leave thee. This is my soul's
station,

God so ordains it and 'tis love's de-
cree,

And though Death calls but one, two
shall make answer—

“Lo! Here are we!”

Ripley D. Saunders.

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Christians who desire to become
effective Soul Winners. A splen-
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PHYSICAL SETTINGS OF THE NEW TESTAMENT.

E. S. Jelley, Jr.

INDIA.

Matt. III: 3, 4. Is. XL: 3. Prepare
ye the way of Jehovah; make His
paths straight. (Make straight in
the desert a highway for our God.)

That the above prophecy referred
to Christ is quite plain, especially con-
sidering the context in Isaiah verses 5,
9, 10, 11 taken in connection with the
fact that God Himself told Moses that
there could no flesh see His face and
live. Christ is God with us, God man-
ifested in the flesh. The original He-
brew and also American Standard Ver-
sion says that Jehovah's way is to be
prepared. In Mal. III:1 the word
Lord in the A. V. is not in capitals,
which means that it is not rendered
from YEHOVAH but from ADO-
NAI, which means “My Lords,” it be-
ing an oriental plural to express re-
spect or reverence. In the passage un-
der consideration however the word
Lord in Is. XL:3 in the A. V. is in cap-
itals, showing that it is a rendering of
the Hebrew word YEHOVAH (i. e.

The Being) and similarly in the New
Testament citation in every instance
(Matt., Mark, Luke, and John) the
Greek word used is not HO KURIOS
(the Lord) but simply KURIOS, which
is customarily used in the New Testa-
ment Greek to represent the Hebrew
YEHOVAH, the pronunciation of
which was forbidden by the Jewish
rabbis under penalty of death.

Straight paths are needed in the ori-
ent. I have wandered about in the
crooked paths of the Holy Land, but
very much more in the crooked paths
of India. I always dread to start out
anywhere among the foot paths alone,
and even the ox-cart roads are so very
winding that I have to traverse them
several times before I am reasonably
sure of finding my way.

Again, grading is not constantly re-
sorted to in the orient, hence the pro-
phet's utterance about the ravines be-
ing filled, the mountains being cut
down and the crooked places made
straight. In the orient even the high-
ways are often so steep as to be fear-
inspiring to the occupants of vehicles
or the riders of bicycles. Spiritually
also the depths of iniquity and the
heights of pride as well as the devious
ways of falsehood must be done away
before the King of kings.

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auto-intoxication existing in certain forms of albuminuria, and by its pres-
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Chloride in the organic catalepsy, maintaining the albumin in the assimilated
condition which prevents it from being exosmotic and thus escaping through
the kidneys.

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intestinal affections. It will give rich milk to mothers during the period
of lactation, and, at the same time, sustain their strength. It will guide
the normal development of rickety children, and promote the consolidation
of the osseous system. It aids the system in overcoming such acquired or
hereditary diseases as scrofula, lymphatism, nervous debility, and tubercu-
losis in its various manifestations. THIS SOLUTION IS POSITIVELY
THE SAVIOR OF THE DENTAL SYSTEM, WHICH IT STRENGTHENS
AND PRESERVES IN VARIOUS STAGES OF LIFE. When administered
during pregnancy, it assures the development of a splendid fetus, while
maintaining the mother's health at a high standard, and inhibiting the oc-
currence of the albuminuria of pregnancy with all that follows in its train;
but if, in spite of everything, albuminuria should occur, or already exists,
then the Solution of Bromo-phosphate of Lime and Potash is the remedy
PAR EXCELLENCE.

FOR FULL PARTICULARS ADDRESS

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* * *

Baptizing in water; John indeed baptized in water, even in the extra muddy Jordan, and so the church of Christ here in India baptizes in water, not following John the Baptist, but fulfilling the command of our Lord. In England and America the church does the same, although sectarians protest that sprinkling is necessary in cold countries. Of course in sun-baked lands like India the sectarians must immerse in order to show a little consistency—well they do nothing of the kind. While the church of Christ is out looking for sufficient water to immerse in, (often we have to go a couple of miles or more) the churches whose names are legion, because there are many and because they do not glory in the name of Christ, to take it upon themselves are comfortably sitting or standing in their meeting houses while a few drops of water are being sprinkled upon the heads of the applicants, allegedly, in the name of the Father, Son and Holy Spirit.

Had John looked forward to the great falling away he might well have said "I indeed BAPTIZE in water but some are coming after Christ who shall SPRINKLE in their meeting-houses.

A SACRED TRUST.

At Los Angeles Brother Riggs handed me a five dollar gold piece saying, "Give that to Bro. Klingman to help build his house." I took it and put it into an envelope, sealed it carefully and labeled it so that I would know it was for Bro. Klingman. This is a sacred trust committed to me and I feel under obligation to be faithful in delivering the treasure to the one for whom it was intended. If I were to keep back that five dollars I would be a thief.

As with me and the five-dollar gold piece so with every Christian. All of us have a stewardship committed to us. We are message-bearers to a lost and maimed world. If we fail to deliver the message and keep back the truth in our selfishness and unrighteousness

God will require it of us. Each Christian because of the blessing that has come to him (or her) must feel the obligation expressed by Paul, "Woe is unto me if I preach not the gospel."

J. M. McCaleb.

THE CHURCH OF CHRIST IN INDIA.

—Bro. Jelly's Semi-Annual Report.—

Date of arrival in the field August 26th, 1911. Money on hand upon arrival about \$390.00. Receipts up to Feb. 14th., as per list below, \$486.55.

Number of village schools in operation—two. Number of village schools about to be opened—three; Number of city schools open—one; to be opened—one; number of immersions—nine; Number withdrawn from,—one. Number of teaching and preaching brethren at work—four; Number of miles of R. R. travel about 7,600 including several trips to Bombay, Belapur, Karad, Poona, Koregaon, Nasik, Bengal, Diksal, Kedgaon and many others.

Extent of field in operation 340 miles, from Barode in Gujrat to Kalawade in Satara district.

Village Schools.

Our schools at Kalawade and Dhawadchi are progressing well—the children are learning to read the Gospel by Matthew. At Kalawade, also, we have won the love of the entire Mang settlement. When we went there they felt no need of Christian people and feared the name of Jesus. It is entirely different now. We have just opened a school in the city of Nasik and expect to open another soon.

A Nation Seeking Discipleship.

On Feb. 10th., I went to Jeur to baptize Bro. B. K. Wagnare and was invited to visit their nice school. The master of the school, the venerable Narawat Rao, made an address of welcome and very feelingly said, "We have to thank God that you have come to bring the Gospel among us. When you came among us several years ago you tried to open up work among our

people, but you were not permitted to do so, and in all these years we did not know your address and so could not write to you. We felt, however that you would come back and now God has brought you back to bring light to our people and to make them Christians. Marawat Rao assured me that the 360 settlements of Mangs are ready almost en masse to become disciples. Here then is a whole nation seeking the way of the Lord and I can guarantee they are sincere.

Below is a copy of the petition I received from the Mangs which could easily have been signed by the whole settlement if it had been presented to them. However, eight leading Mangs

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- "The Kingdom"15
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- "The Troubled Village" .. .05
- "Hereditary Total Depravity"05
- "The Honest Gentile"05

BY BYNUM BLACK.

- "Fifty Reasons for Not Being a Baptist"15
- "Sixty-four Loaded Bombshells in the Mormon Ranks"10

BY J. G. CONNER.

- "Something Wrong"05
- "My Reasons for Not Being a Methodist"05
- "Is the Missionary Baptist Church the Church of Christ, or is it a Human Institution?"10

BY J. D. BORDEN.

- "Hard on Shakers"..... .05

Order From

CHRISTIAN PILOT.
Little Rock, Arkansas.

from eleven villages signed the petition.

The Petition.

Bayzabais, Jeur.

Most Respected Servant of God, Mr. Jelley, Sahib. (Sir)

The missions of different kinds and different opinions are working in our country since a hundred years, but among our Mang people no mission whatever has worked heartily and in earnest, and as yet they do not work among us. Therefore, we, the undersigned Mangs, request that through you our people be made true Christians, and that, taking the help of the Lord, you will work among us. This is the heart's prayer of all us Mang people. May God bless your work. May you be happy. Farewell.

If pleased with these people be sure to send an answer to Marawat Rao and Rambhaji Master.

Bro. Jelley's Reply.

Church of Christ, Nasik.
Feb. 16, 1912.

Marawat Rao and Rambhaji, Greeting.

This is to let you know that your petition arrived and, being understood, caused great joy to the Church of Christ in this place. I am sending the petition to our brethren in America by to-day's post. It will require a month to reach its destination. Personally I answer that I pray daily that your request may be fulfilled and I shall do all I can, and I shall know no peace until there is a church of Christ in every Mang Settlement.

(Signed) E. S. Jelley, Jr.

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

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PAST FIVE AND A
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Bro. Michael Sanders, Los Angeles, Cal.	\$200.00
Through Bro. J. L. Saunders, including \$10.00 per month from the Vancouver & Winnipeg congregations ...	132.05
Church at New Albany, Tex ..	10.00
Through Pacific Tidings	5.00
Church at Salem, Tenn.	5.00
Church at West, Texas,	5.00
Church at Hopkinsville, Ky..	5.00
A Canadian Brother	5.00
A Sister, Franklin, Tenn.	5.00
Miss Lilly Kelton	5.00
Church at Mt. Juliette, Tenn	10.00
Through "Firm Foundation." about	7.50
Through Bro. J. C. McQuiddy.	72.00
M. O., source unknown	5.00
Through F. L. Rowe	5.00
Bro. & Sister Woodhead, Australia	10.00
	<hr/>
	486.55

Spent during past 5½ months about \$612.00.

Very sincerely yours in Christ,
E. S. Jelley, Jr. (Sgd.)

(We believe that Bro. Jelley is a good missionary in the proper field. He understands the language and customs of those people and is beloved by them. He needs the support for native helpers of whom he has several trained for the work. He labored among them for some time several years ago. A native helper costs only five dollars a month. We hope that some of our churches will supply this need, and continue to supply it regularly until the work is self-supporting. A great harvest awaits us there. His address is in our Mast Head, or money may be sent to us and we will forward same. D. L. W.)

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