

THE SWEET-BRIER ROSE.

Beside my cottage door it grows,
The loveliest, daintiest flower that
blows,
A sweet-brier rose.

At dewy morn or twilight's close,
The rarest perfume from it flows,—
This strange, wild rose.

But when the rain-drops on it beat,
Ah, then its odors grow more sweet,
About my feet.

Oft times with loving tenderness,
Its soft green leaves I gently press.
In sweet caress.

A still more wondrous fragrance flows
The more my fingers firmly close,
And crush the rose.

Dear Lord, oh, let my life be so
Its perfume when the tempests blow,
The sweeter flow.

And should it by Thy blessed to will
With crushed grief my soul to fill,
Press harder still.

And while its dying fragrance flows
I'll whisper low, "He loves and
knows
His crushed brier-rose."
Gertrude W. Seibert.

APOSTASY IN THE MODERN CHURCH.

E. L. Jorgenson.

Our word "Apostate" is composed from three Greek words meaning "To stand away from the Apostles." An apostate, then, is one who stands away from, not with the Apostles. In this sense the modern church has apostatized in at least three respects. With the New Testament church as a model the following counts may well be char-

ged, not against every individual congregation, but against the average twentieth century city church.

1. *She has apostatized in her worship.*

This is especially true in that item of worship, song. Beginning, over the protest of thousands, with a small organ as an "aid," she has not ceased short of the full orchestra and band. Congregational singing has given place to choir work. So much so that choir-training has become a profession as much as the practice of medicine or law. And in the practice of the profession it is not required any more than in law or medicine that one be a Christian, if only he can sing. I know that the director of one of the finest choirs in the south not only does not profess to be a Christian, but openly confesses that he is not one. Now, it may not be sinful for a selected group of persons to do a part of the singing to the exclusion of others; Israel, with God's approval, conducted the temple music thus, and we know that among the early Christians one person sometimes sang alone. "Each one hath a psalm," says Paul. The psalms were sung. "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord," we have from the same writer. But there is no doubt about the impropriety of hired singers, attempting to praise God with their lips while inwardly their aim is gain, either of money, or applause. It is to such churches as these that Jesus Christ cries in that passage so infinitely full of tears: "Behold, I stand at the door and knock." Not within but "at the door." O, how is this? The dear Lord stands knocking at the door; excluded from the church he bought with his own blood; without, asking entrance! Driven out by every device and innovation of the Devil, by every worldly, secularizing attraction.

2. *She has apostatized in her system of giving.*

Instead of the simple laying by in store upon the first day of the week when gathered in the capacity of a church (I. Cor. 16:2); instead of the individual reaching down into his pockets to give to him that asks (Lk. 6:30), there has come the paid concert and lecture, the fair, the social, the bazaar, the poverty social and pie supper, and, most prominently, the professional money-raiser on his assumed mission of "dedicating" churches. These all are evidences of apostasy, degeneracy, and worldliness. For worldliness is usually married to the love of money, for the reason that money gets what the world has. And it is evidently because the grace of free-will giving has thus been smothered in worldliness that these unscriptural money-raising methods have crept in.

3. *She has apostatized in the nature of her attractions.*

The church is now being preached as a great social institution whose mission it is to regulate the social environments of men. She is made to play detective, police, sheriff, counsel, jury, judge. She must be a sort of charitable institution, caring mostly for the body; Or she must busy herself with plans for recreation and pastime for the young. Now, it is not denied that the church has a duty along these various lines. While the church can not do the work of the home she can supplement the work of the home. And in the case of such youthful members as have no homes, or had better have none, it is the duty of individual Christians to see that proper care and associates are thrown about them. But let not the church forget her primary mission of WITNESSING FOR GOD, in the secondary matters of recreation; and even charity. And let her not become so much engrossed in the negligible matters of entertainment

and athletics, as to side-track her grand work of preaching the word. Some modern congregations have gone so far in their effort to attract members as to institute the dance, card-game, billiards, and smoker within their own walls. Catering to a perverted taste, they have argued that these things are harmless when divorced from their evil saloon surroundings. Experience however shows the result to have been analogous to the proverbial "pig-in-

the-parlor" incident. For, as the pig remained a pig and turned the house topsy-turvy, so the dance or gaming table lost none of its filthiness when brought into the church, but instead, the church fell, became partaker in the stigma attaching to these things of the devil, became the world's paramour, and lost her power with God.

My brethren, pray God that these snares may not entrap us. When a cannon is fired in war, the battle-line

in front must bear the brunt of the ball; but the soldiers behind, firing, sometimes suffer from the retort of the instrument. I desire that God shall fling these lines far out to the conviction of some who have sinned in the points here mentioned; but I desire also that my brethren, the New Testament order of Christians, shall feel the retort. In worship, in raising money, in planning its attractions, is your congregation led by the Spirit?

GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

SEEING GOD'S PROMISES AS THEY ARE.

S. H. Hall.

The words of Bro. R. H. Boll, in the Gospel Advocate, of May 23rd, 1912, are so exceedingly timely in this age of extremes, that I want our readers to have every word he says. There are too many Christians who are but little, if any, better off than those who worship "stocks and stones;" for to them God is either dead or is so far away that he never helps them. They never grasp the all-important truth that our God "is able to do exceeding abundantly above all that we think or ask." (Eph. 3:20.) We should ever remember that our God LIVES and that He is ABLE. It is also true that many abuse his promises by doing nothing and expecting him to do it all.

But read carefully the following words from Bro. Boll:

"Two Opposite Evils.

The promises of God are always open to two kinds of wrong treatment. One consists in rejecting them absolutely or in practically nullifying them. The other is the disposition to impose on God's goodness and to make his promise an occasion of neglect and of sin, "turning the grace of God into lasciviousness." The one is the sin of unbelief; the other, of false faith, a faith

which dishonors God. It is hard to tell which of the two is the worse.

"The Promise Made of Noneffect.

Let us look at these two wrong attitudes in their bearing, for example, on the promise of earthly sustenance. The petition in the "Lord's Prayer," "Give us this day our daily bread," of course, implies such a promise, and presupposes the faith that God will hear the petition and respond to it. But now comes the comment of the rationalist: "Yes, God will give you your bread, if you go to work and make it." In other words, then, that promise means nothing in particular. For who does not know *that*? What need, if that is what it means, for God to say anything at all? Didn't we know all that before? Wouldn't we have known it just the same if God had not said a word? Why, of course, if we "go to work and make it," we shall have it. That is plain. And so is the converse: "If you don't you won't." God or no God, promise or no promise—"whoknoweth notsuchthingsas'these?" And it leaves us wondering why God really ever said anything on that subject. And when the word of God says, "My God shall supply every need of yours," that means if you hustle around and supply your own needs, they shall be supplied! So there—are you not comforted now? Great promises these! Wonderful revelation, indeed! Wise

commentators ye that are able to see such depths and treasures in God's word! Ye are all physicians of no value, and your memorable sayings are proverbs of ashes.

"The Abuse of God's Goodness.

But there is a possibility of the other extreme also—though it might be granted that in our material, utilitarian, prosperous, businesslike, money-loving age, the danger of this extreme is not so great as that of the other. Yet some one might so foolishly misapprehend what God has promised in reference to our sustenance that he would drop his daily occupation, rest and loaf and indulge himself in idleness, and "trust God" to keep him up. The mendicant monks did thus; and there have been fanatics who really held, and many dead beats who pretended to hold, such a "faith" as that. It would be a waste of time to explain to any right-minded man how and why such a course is wrong and condemnable. Just as Paul asked, "What shall we say then? Shall we continue in sin that grace may abound? God forbid;" so can we ask here, "What shall we say then? Shall we be lazy and shiftless that God may sustain us?" and reply with the same solemn confidence, "God forbid." The true-hearted believer, though he rests in God's promises, will in no wise abate his diligence, but will work with a netter heart and great care just be-

cause God's promise backs him up, and because he knows he is working for God even in his secular employment. Neither will he become a spendthrift, but, while using his means freely for Jesus' sake, will be more and more conscientious in his expenditures.

"The Soul of the Promise.

What, then, does the promise of sustenance mean? It means, first of all, the release from that bitter and soul-destroying burden of care and anxiety, whether in regard to the present or the future. It is as if God had said: "Go ahead; fill your place, do your duty, please me; never mind the rainy days, never mind the future needs. Work as occasion requires; give as you have means and opportunity. I will in no wise fail nor forsake thee." It means more: If the path of Duty leads into dry and waterless places, where no source of support is in sight; if the requirements of God's work, if the call of any obligation toward God or man, lead into circumstances which seem to guarantee failure and starvation—go ahead, nevertheless, and in good cheer: God will be with you and see you through. You do what love and duty requires, he will face the responsibility and bear the burden. And also this: If at any time in your life some misfortune should descend upon you; if, as may happen in a man's career, some unforeseen calamity should befall, and every earthly source of supply be cut off—fear not. You are God's child. You shall not have to beg or borrow or steal. You may even then, and then especially, say, "Our Father," and, "Give us this day our daily bread." Do what he gives you opportunity to do, what he would want you to do. If there is nothing you can do, then do nothing. It is all the same, for God has power to help. Seek first his kingdom and his righteousness, and all the supply of earthly needs shall be added unto you.

"If Therefore Thine Eye Be Single."

What a man "sees" in the Scriptures is largely dependent on what he cherishes in his heart. A wrong heart is

always coupled with a wrong eye. "To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled." There are men who would be Christians, but are at the same time set on earthly success and "would be rich." Now they will have no difficulty of "seeing" and "interpreting" the gospel of Jesus Christ in a light favorable to their purpose. While entangling themselves deeply in this world's affairs, in business cares, in absorbing secular matters that leave little time or energy for anything else, and giving themselves to the accumulation of wealth, they persuade themselves and others that such a course is the very one God would have them pursue, and that the Scriptures so set forth the Christian's appointed path. And probably there are some who, as some one humorously expressed it, "have conscientious scruples about working between meals," and they, too, claim that they are vindicated by the word of God. The trouble is not with the Bible, but with the unconverted unsundered heart and the blurred vision that springs from it. There is no use of arguing with such cases. The man who surrenders himself to do God's will, he alone is on the path of increasing light, and he shall know what is that good and acceptable and perfect will of God. He will "study to be

quiet" and to do his own business, working with his own hands, that he may walk becomingly toward them that are without; that he himself may have need of nothing, and that he may be able to give to him that is in need; or else, if God's will and occasion so require, he will go forth without scrip or purse. He will see no difficulty in the promise, nor trouble himself how God is going to fulfill it, nor will he see any conflict between his part and God's. For his part is always to please God and put God's interests first—whatever that may involve; and God's part is to take care of the outcome."

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OLD TIME RELIGION.

Lesson No. 3.

J. D. Tant.

Which Church Must I Join?

Before answering this question, it may be necessary to learn how many churches Jesus built, and then we can better understand which one to join.

In Matthew 16:18, Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." In Acts 2:47, likewise, the Lord added to the church daily such as should be saved. In Acts 20:28 Paul said he purchased the church with his blood, and in Eph. 1:14, he calls it the purchased possession.

Again Paul teaches that if a woman have two living husbands, she is living in adultery (Romans 7:3), which applies with equal force to the man. Then he applies this matter to the church in the fourth verse by showing that the church is married to Christ, but how many churches is he married to? In Eph. 4:4, Paul not only teaches that there is one Spirit, one Lord, and one God, but with equal force he says there is one body, and in Eph. 1:22, he says that the one body is the church, and in Col. 1:18, 24, he states plainly that the one body is his church. In Eph. 5:23 he shows that the church sustains the same relationship to Christ that the wife does to the husband, and in Eph. 5:30 he says we are of his flesh and of his bones, which forever settles the proposition as to how many churches Christ established. So it is just as sensible to ask a man which God he believes in, as it is to ask him which church he belongs to, for the same Bible that teaches there is one God, also teaches there is one church, and Jesus said while here on earth that there would be one fold and one shepherd.

(Jno. 10:16.) Paul taught that if any man preached any other gospel, let him be accursed. Having learned that the Bible knows only one church among the many churches of our day, how am I to tell the true church?

All churches have their own peculiar doctrine that separates them from all other churches, and a man would be considered more than silly if he would go around and ask which among the many churches is the Methodist church or which is the Baptist church, because to teach Baptist doctrine will never make a man a Methodist nor put him into the Methodist church. The same is true of a Methodist. To teach the Methodist discipline will never make a man a Baptist nor put a man into the Presbyterian church. So each church teaches its own peculiar doctrine to convert men and women to it, and make them members of the same, but long before there were any Baptist, Methodist, or Presbyterian churches in the world, the Bible was preached; men heard and obeyed the gospel, became Christians, and the Lord added them to his church (Acts 2:47). To preach the gospel and let it convert men and women, will make them Christians only, and the Lord adds to his church only. So no man was ever made a Baptist, Methodist, or Presbyterian by believing and obeying the gospel. Neither did the Lord ever add a man to one of these churches. Then to what church did he add them?

Jesus said, "I will build my church" (Matt. 16:18), Luke said, "The Lord added to the church" (Acts 2:47), and Paul said in Romans 16:16, "The churches of Christ salute you," and in writing to the church at Corinth he said in I. Cor. 1:1, 2, "Unto the church of God at Corinth," and in this 2nd verse he includes all churches of God, at every place. Then if you have obeyed the gospel, the Lord has added you to the ONE CHURCH, and this one

church is the church of Christ and this church of Christ is built on the rock where the gates of Hell shall not reach it, but if you are a member of some human church, Jesus says, "Every plant which my Father has not planted shall be rooted up" (Matt. 15:15). He says also, "In vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Are you a member of the Bible church? If not, why not?

"THE WORK WHEREUNTO I HAVE CALLED THEM."

S. W. Bell.

One would naturally be forced, from the above heading, to think that the Holy Spirit, *did* call people for a certain purpose, and was not, and would not, be pleased if that certain work was not carried out in harmony with his divine wish, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." From this, one can see that if a professed Christian, who is not trying to "destroy the works of the devil," "is none of his." For "Every branch in me that beareth not fruit, he (The Father—the husbandman) taketh it away; and every branch that beareth fruit, ("Converteth a sinner from the error of his way shall save a soul from death.") he cleanseth it, that it may bear more fruit." These were sent forth by the direction of the Holy Spirit and went preaching the word, which Paul says is the "power of God unto salvation, to every one that believeth. Faith comes

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Christian Word and Work

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through no other channel. It is God's only means of salvation. If, therefore, the God given means be not preached, how can the purposes of God be carried out? No one need wonder why Jesus said: "Go ye into all the world, and preach the gospel to the whole creation." Again, "Go ye, and stand and speak in the temple to the people all the words of this Life." Or the words of our caption. "Separate me * * * for the work whereunto I have called them," those of your congregation that have sufficient talents and whom "I have called," must be goers to carry out this command.

The gospel to a true Christian means "glad tidings," and as Paul when converted, (Changed from the "old man with his deeds"—unconverted life, to the "new man"—converted life.) was so overwhelmed with the joy of this life that he was willing to risk his life to "preach Jesus Christ, and him crucified."

The early church was scattered abroad upon the persecution of Stephen; yet, this persecution was used as a means of forwarding the cause of Jesus the Christ. When these trials came it seemed to be a boon to their faith, but now, when trials and persecutions arise because of the Word, straightway many stumble and fall so far, that, in many cases, they cannot be redeemed.

God has never given the human family but one way of saving their fellow-men, "the Word of the message, even the Word of God." This being true, "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" The personal pronoun "they" is used in this thought, to represent two classes, and only two: and they depend upon each other for aid. The world at large, is dependent for their souls' salvation on the teacher—preacher: the preacher is dependent upon the church for aid. It is the duty of the church as the ground and stay of the truth to send the preacher. Paul very forcibly says; "If we sowed unto you spir-

itual things, is it a great matter if we shall reap your carnal things?" "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." Show me the true gospel preacher that is going unto the work "whereunto he was called," that is receiving the true support of a church, and I will show you a congregation that is prospering. I'll not need to ask them if they are Christians, for "by their fruits ye shall know them."

One of the greatest hinderances to the spread of the cause of Christ, is a lack of the church sending out the preacher. On the other hand, it is such that the preacher has to beg and plead with the different lukewarm churches to send out the gospel or support it when once sent out; while in Apostolic times when the churches were filled with the true zeal and knowledge they were ready to "set forward" the true workers of the Lord. "We therefore ought to welcome such, that we may be fellow-workers for the truth." To make this point more impressive will say that we have nine passages that show the importance of setting forward the workers of the Lord, besides several that show what they did along this line without solicitation.—Columbia, Tenn.

DO NOT TRIFLE WITH THE TRUTH!

J. W. Atkisson.

Why will men trifle with the truth? It cannot be beneficial to trifle with the truths of the Christian religion. Skeptical speculations will not receive the favor of him who shall judge all the earth and reward every man according to his works. The manner in which people deal with the principle of the gospel in this life is what determines the character of their abode in the world to come and fixes for good or bad, their habitation through the ceaseless ages of eternity. And as man passes through this world but once, and that once determines his fortunes forever, it becomes him, therefore, as a reasonable and intelligent

being, to make his "calling and election sure," without a single shadow of doubt in this life or for that which is to come. For when the brittle thread of vitality is snapped asunder by the hand of God, and the ax is applied to the root of the tree, the day of grace then is past, and the door of mercy forever closed upon the correction of any oversight or mistake of any character or kind.

No man can afford to permit prejudice or passion or anything whatsoever to blind his eyes to the truth. And it is unbecoming the moral courage of any man to make a secret of, or to refuse to discuss, his sentiments or faith. Truth has nothing to fear in controversy; nor can it suffer, in the smallest particular, by any investigation or examination, howsoever rigid or severe. But, on the other hand, it courts discussion; it stands in stern defiance against all criticisms and critics, infidel or sectarian, and delights to have the light of investigation thrown upon it, as those who have stolen nothing have no fear for the light of day. No point can be gained or benefit received from a falsehood, theological or otherwise, that is told in its behalf. Truth disdains such auxiliaries and aims not so low. Let all religious systems, then, and all practices, all theories and ideas appertaining to sacred concerns, be subjected to the most severe examination and be tried and measured by the divine Word.

Every intelligent member feels a peculiar happiness in being identified with the church of Christ. It occupies a strangely peculiar attitude toward all other religious affiliations. It strikes the careful observer as being remarkably unusual for all parties. Protestant and Catholic, to forget their differences in order to present a solid front against the only people before the public who advocate "the Bible, and the Bible alone." Of the same people who occupied the same platform, it was once said: "As concerning this sect, it is known to us that everywhere it is spoken against." And yet, as strange as it may seem, there is not an intelligent person in any of these parties, Catholic or Protestant, but what will

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CHURCHES AT WORK

BIBLE SCHOOL.

Augustus Shanks.

Lesson 10

June 9.

Christ's Witness to John the Baptist.

Golden Text. "I say unto you, among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he." (Luke 7: 28.)

INTRODUCTION.

Time and again have prison walls confined the bodies of God's saints. The influence however, of those saints, no walls were able to confine. To the present day our hearts are stirred, and fired, by the lofty faith and sublime courage of such heroes as Joseph, Jeremiah, Daniel, John the Baptist, the apostles Peter, James, John and Paul. All these suffered for righteousness' sake by being imprisoned. John gives no evidence of having less faith than the saints we have just mentioned. He only desires clearer testimony. His faith is sound so far as he understands the testimony. The Lord did not condemn him for questioning his Messiahship, neither will he condemn men today who submit his claims to question if they are honest. They who insist upon having the most reliable testimony before they will believe, have the strongest faith in the end, because they know what they believe and why. Honest doubt is superior to blind, unreasoning, faith. The scripture contains this exhortation: "Sanctify in your hearts Christ as Lord, being ready always to give answer to every man that asketh you a *reason* concerning the hope that is in you." (I. Pet. 3:15.)

EXPOSITION.

2, 3. John's question was quite

natural as we shall see. The Jews were on tiptoe with expectation of the coming of some great One who would fulfill prophecies. Such passages as Malachi 3:1-3; 4:5, 6; Deut. 18:15-19; Micah 5:2; Isa. 61:1-3; had caused such an expectation. Just how and when those prophecies would be fulfilled, the Jews did not know. John shared their ignorance to a greater or less extent. The apostles themselves who labored with, and were taught by, Jesus, often showed great ignorance concerning him. After John the Baptist's death, the people in general held diverse views of Jesus. Some said he was John come back to life; others, Elijah; and others Jeremiah, or one of the prophets (Matt. 16:13, 14). No wonder then, that John felt the need of more information. He does not doubt that God sent him. He wants to know if he is the one that was to come—namely, the Messiah. He is willing to take Jesus' word for it.

4, 5, John asks for verbal testimony, Jesus gives him that and more." "Go and tell John the things which ye hear (his teaching) and see" (his works). Jesus' words and works were sufficient to prove his Messiahship without his having to say so at all. Of his word it was said, "Never man so spake." (Jno. 7:46). Of his works it was asked, "When the Christ shall come, will he do more signs than those which this man hath done?" (Jno. 7:31.) In the same way,—that is, by words and works, do we show that we are followers of Jesus.

6. An encouraging word to John which seems to mean, trust on.

1—10. Jesus testifies to John's greatness. He is a great character, a great prophet, and is himself the fulfillment of prophecy. He is more than a prophet being the "messenger of the covenant," the forerunner of Christ.

11. The "little" in the kingdom of heaven, are the "little" in the church

of Christ. In point of station and privilege, we rank higher than John. We are an elect race, a royal priesthood, a holy nation (I. Pet 2:9.) We are children of God, the light and salt of the earth. Our message is not for one nation only, but for all the world. In these things we are greater than John.

12. The kingdom of heaven suffered violence in two ways: one was, when they sought by force to make Jesus king; the other, when they nailed the king to the cross.

13. The things predicted reached as far as to John.

14, 15. Luke explains this statement in 1:17. See also Jno. 1:21; Matt. 17:10-13.

16—19. Neither John nor Jesus could please that generation because they did not want the truth. As long as they had no love for the truth, they saw all manner of fault in the preacher. The present generation is not unlike that one in this respect.

SPECIAL POINTS.

John was not called the "Baptist" because he belonged to the Baptist church. The New Testament is silent concerning any such organization. In the Greek, the word Baptist means immerser. Any one, therefore, who baptizes, is a baptist, just as a man who paints is a painter.

A few thoughts on the kingdom in conclusion. With the coming of their Messiah, the Jews looked for a return to temporal power and prosperity. They thought the Jewish nation would have world-wide dominion and greater blessings than they had ever had. They expected a kingdom, the glories of which, had never been excelled or equalled. The apostles seemed to have that idea. They once asked Jesus "Lord, dost thou at this time restore the kingdom to Israel?" He answered, "It is not for you to know times or seasons, which the Father hath set within his own authority (Acts 1:6, 7.) The Old Testament contains prophecies which foretell the sufferings, humiliation, and death of Jesus. Psa. 22 and Isa. 53 are examples. If the Jews had

taken those prophecies literally, they might have recognized in Jesus, their Messiah. But they were not acquainted with the scriptural order of suffering first, glories afterward. Peter divides the prophecies concerning Christ into two classes as follows: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand (1)

the sufferings of Christ, and (2) the glories that should follow them." (I. Pet. 1:10, 11.) Another reason why the "little" in the kingdom is greater than John is, that we will be associated with Christ in his reign. The order of sufferings first, glories afterward, applies to the Christians as well as to their King. "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." (Rom. 8:17.)

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Did you preach that missionary sermon and help New Orleans, Sunday June the 9th, 1912? Look out Bro. Preacher, you will have to answer that question many times before the year is done.

A great number of letters this week tell us that many churches and preachers will utilize Sunday, June the 9th, in the interest of New Orleans.

Silver Point, Tenn.
May 26, 1912.

Please accept the enclosed \$5.00 as an offering from the church here for the church debt.

I hope that every brother in Christ will help you lift that debt. May it be the means of many people hearing the word and accepting it as taught by the scriptures. May God's richest blessings rest upon you—his servants.
V. M. Whitefield.

Montgomery, Ala. May 21

I am enclosing you \$1.00, handed to me yesterday, by one of our sisters, Mrs. Wm. Berry, Montgomery, Ala., To this I will add \$1.00. This is to apply on the Church fund that is being raised for that place. May the Lord awake the brotherhood to the importance of the great work that you brethren have undertaken at that point. My prayer is that you may succeed; and, with the Trojan courage that you have manifested, I can but see success, both from a human and a divine standpoint.

Chas. L. Talley.

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Stanford Chambers

HELP NEW ORLEANS.

We gratefully acknowledge the following receipts since last issue. May the Lord prosper those who give and grant worthiness to those who receive.

- Mrs G. B. Harrison, N. O.\$25.00
- Mrs. W. C. Miller, N. O. 3.00
- Brother, Nashville, Tenn, 10.00
- A Brother, Texas 40.00
- T. K. Wallick, Iowa. 25.00
- Mrs. Merle Walker, Mo. 1.00
- Mrs. H. W. Miller. Okla.50
- J. S. Kirkpatrick, Ark 5.00
- A Brother Washington, Ind. .. 3.00
- Anonymous, Cold Water, Miss. 1.00
- Mrs. J. R. Parrish Ky80
- Her two boys as per Bro. Martins plan,20
- Church, Greenwood, Tenn. 10.00
- G. W. Pierce, Tenn 1.00
- Mrs. G. W. Pierce, Tenn 1.00
- Genevia Pierce10
- Susie Pierce10
- Frank Pierce10
- Mrs. Irma Harn's four children Fla. 1.00
- C. H. Hall, Fla. 1.00
- A. G. Allmond50
- C. S. Austin, Ky. 1.50
- Chas. C. Foy 3.00
- A. Ellmore and Wife, Ind. 2.00

- F. B. Nichols, Tex. (Jourdanton church) 5.00
- Silver Point Church, Tenn (V. M. Whitefield.) 5.00
- Chas. L. Talley, Ala. 1.00
- Mrs. Wm. Berry, Ala. 1.00
- Baby Mc Donald, N. O.50

Quite an army are working for us all over the country. May God give them the cooperation of the brethren.
Stanford Chambers,
1218—6th St.

We are reporting more cash this week than any other since our last campaign began. \$148.30 is not a bad report.

Attention is called to the Larimore books advertised on another page. There are no finer books, more interesting and instructive, published by the brotherhood.

Bro. Larimore donated about \$300 worth of these books to the New Orleans debt. Two thirds of them are yet on hands. Now, you need these books, your children and neighbors need them, and New Orleans needs the money. Send in your order.

Remember Sunday June the 9th. A

Christian Word and Work

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

MAIN OFFICE
908 JULIA STREET NEW ORLEANS, LA
ATLANTA OFFICE

81 Ashby Street, Atlanta, Ga.

RECTOR OFFICE
Rector, Ark.

EDITORS:

- STANFORD CHAMBERS,**
...7th & Camp Sts., New Orleans, La.
E. L. JORGENSEN,
.....443 N. 26th St, Louisville, Ky.
D. L. WATSON,
...906 Julia St., New Orleans, La.
S. H. HALL, ..81 Ashby St, Atlanta, Ga.
FLAVIL HALL R. F. D. 2, Summerville, Ga.
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India.
JOHN STRAITON,
..1030 So. Lake St, Fort Worth, Tex.

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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.

AN ADDRESS.

Delivered by Charles Neal.

To the Graduates of Dugger High School at the Dugger Opera House Sunday.

THE BIBLE AND SCIENCE.

This was the subject of the baccalaureate sermon preached by Chas. Neal at the Dugger Opera house last Sunday afternoon. The gist of the sermon was, "The Bible is a Scientific book and is abreast and even in advance of the present day Science." The assured results of Science do not disagree with the Bible, but the theories and guesses of Scientific men do. These points were made apparent by a number of comparisons.

Science now knows that the earth is

a sphere. This was not known until recent times. It was shown by a number of passages that the Bible taught this truth twenty-five centuries ago.

Science has now discovered the relation of rain and lightning. The Bible taught the true Science regarding rain and the relation of the two.

One of the greatest discoveries of present day science is the existence of ether. It was shown that this subtle—material—substance was anticipated twenty-five hundred years ago in the prophecy of Isaiah.

It used to be thought by science that the sun was the source of light. It was thought that the Bible had made a scientific blunder in representing light as existing before the sun and by representing the sun as being made the fourth day—science has now changed its position and teaches that light is the result of force moving the waves of ether. The Bible taught this more than thirty-four centuries ago.—Genesis 1:2—represents that power as the "Spirit of God" moving upon the face of the waters. The next verse tells the result which was light.

The Bible was thought to be unscientific because it teaches that vegetation existed before animal life. Science has now changed its position which perfectly accords with the Bible statement.

It was not known until after the fourteenth century A. D. that the seas were all a connected mass of waters. The Bible taught this fact three thousand years before man found it out by investigation.

Science used to teach that man has existed on this earth all the way from 80,000 to 850,000 years. Their figures have continued to fall until the latest figures given is 7,000. The Bible teaches that it has been about 6,000. The two are almost together. Science and not the Bible has done the changing.

Who would defend the science of the old world? The Hindoo Sacred Book taught, "The Sun is nearer than the moon; rain comes from the moon; one hundred arteries proceed from the heart and the chief one goes to the brain; flesh is made of corn; water becomes blood," etc. etc.

The Bible is the oldest book in the world—existed when these other books were being written, before and during the many extravagant theories of science. How is it that the Bible alone is able to stand on its feet and the others have fallen. There is but one sane conclusion—God is the author of the Bible and nature. The true science is at one with the Bible and always will be. It makes the Bible worthy of our greatest confidence." —Dugger Tribune.

HELP NEW ORLEANS.

D. L. Watson.

We have had much to say about the location of New Orleans as a strategic center for evangelization of the South, and for advantages which it possesses for disseminating the truth to the nations of the earth which do business with us. We are publishing on another page some of the advantages which go to make New Orleans a great city from a worldly point of view.

There are other points to be considered which must not be overlooked when one is planning a religious work.

There are many things which more or less retard any rapid development of the church. While these things are discouraging, yet they can be sufficiently overcome to firmly plant the cause of Christ in this city.

1. New Orleans possesses much wealth and many aristocratic families. This class of people love the pleasures of life. They are set in their

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CHRISTIAN WORD & WORK
906 Julia St. NEW ORLEANS, LA.

religious ways and have chosen that church, if any at all, which accords them full privileges in their fleshly desires. We will class worldliness as obstacle number one.

2. As all know a large proportion of the white population are Roman Catholics. Many of these are either foreigners or their parents are foreigners. These do not have the ideals and aspirations of the native American, yet their influence controls our city. They are strongly entrenched in the faith of that church and are bitterly opposed to any other form of religious training and teaching. They even consider it a sin to study the Bible. They wield a wonderful influence upon the social and business world. This influence is undoubtedly against the effort of any church which desires to encourage a diligent study of the Bible among the people. This is obstacle number two.

3. We will now discuss an entirely different obstacle. That which is opposed to all culture, all decency, all virtue and all religions; that which has endorsed all sin and all forms of vice. We speak of the saloon. There are about 2000 licensed saloons in the city. On an average every 175 persons or every 35 families support a saloon. These approximately accurate figures tell more than words can picture. It is also the greatest argument that we can make to show that the people of this city should be taught the Bible and influenced to become members of the church of Christ.

Considering these facts the only wonder is that we have succeeded at all. But, God has blessed our effort and he will continue to do so as long as we are faithful to his word and the trust he has reposed in us.

We are more and more impressed with the idea, that the assistance which we are receiving and the prospect we now have of firmly establishing this church is the smallest part of the result of this effort. The general influence which it is having upon all the churches is far reaching in its effect. If this debt should be paid, and there is no doubt that it will, it will be done by the united effort of all the churches

and preachers. Each church will find that it has been strengthened instead of weakened by doing mission work and each preacher will find that his vision has been broadened, and that his services are in greater demand because of the assistance he has rendered us.

As a whole, we will find that by a united effort a great work can be accomplished in fact as well as in theory. In the future other mission points will receive the necessary funds to make them a success. Instead of its being an almost impossible task to do successful mission work, it will become comparatively easy and new churches will be established in many fields.

We wish to again call attention to Sunday, June the 9th, as a day of fasting and prayer. Those who feel inclined may join with us. Fasting, in the proper spirit, and for the proper purpose will do any one good. And prayer, by a united brotherhood to Him who answers prayer will bring results.

The brother who pledged the \$5,000.00 suggests that each preacher in the brotherhood preach a missionary sermon and take an offering on Sunday June the 9th. That is an important subject and a reasonable request. The congregations need to be taught and shown how mission work should be done, and the results to follow, if it be done in a scriptural manner. In fact, I believe that many preachers should give more attention than they have been doing to this all important subject.

Jean Ingelov reminds us that we shall not have any property to give away in the next world, and she sagaciously adds: "Let us therefore get our fill of giving in this life." *I have read a report of one hundred and twenty Kiowa Indians giving \$1,066 to missions. This is an average of more than eight dollars apiece. Do we love the Lord less than they?*

I O U are vowels that have caused many a man's downfall.

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THINGS CURRENT

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Notice our special offers on the back page. Send us a long list of subscriptions.

Are you interested in any missionary field. Read Word and Work. It shows how to do things and helps to do it.

Atlanta, Ga.
May, 28, 1912.

Our first tent meeting is in a big way with sixteen additions to date.

S. H. Hall.

Amite, La.

I received five dollars from the congregation at Paris, Texas, for work in destitute fields of Louisiana.

—W. J. Johnson.

The meeting at West Huntsville, closed last Sunday night, May 26th, with four baptisms and three restorations. Our work here continues to grow.

Jno. T. Smithson.

Brother Martin's suggestion to the children to give ten cents each to the New Orleans debt has already brought in twenty dimes as the report shows and we know of many more dimes on the road.

Of the many who wrote to their friends about this work and its needs Bro. D. C. Janes has turned the most

cash this way as yet having used his influence to get us \$36.00 so far. Bro. Martin is a close second with Bro. Austin but little behind. Brethren Holt, Adamson, Fogle, Talley, Straiton and Klingman, also Sister Roxana Powers have turned letters into cash for New Orleans.

Munford, Ala. 5,-31-12.

I preached two weeks in Ala. City, Ala., and had ten baptisms and twelve confessions. The brethren there meet in the Dwight City Hall, left them rejoicing, and in good working order. My brother, R. A. Kerraker was with me, and conducted the song service. He is in the Country from Munford holding a few days meeting, and I am conducting a meeting in the Presbyterian church in Munford.

Chas. C. Kerraker.

Center, Texas., May 27, 1912.

Just closed a ten days meeting here. I will go to Plain Dealing, La., to-day for a meeting.

Ben West.

Plain Dealing, La.
May 27, 1912.

I preached at River Front School House, eight miles west of Plain Dealing, Saturday Night, Sunday, and Sunday night. Had large crowds and good attention.

Bro. Ben. West will be here to-day or to-morrow to begin our meeting, Wednesday before 2nd., Lord's day in June.

G. M. Rance.

Bro. D. L. Cooper left New Orleans May 25th, and began a few days meeting at Iota, La. From there he will stop in Houston, Texas for a few days. He will reach Rock Springs, Texas, June the 10th, where he will be married to Sister Pepper of that place June the 12th. Returning East he will

preach in St. Louis, Mo., Sunday June the 16th. Bro. Cooper is a well educated man and a good preacher. We wish him much joy.

Fulton, Ky, May 29, 1912.

Sunday night, May 19th, I closed a meeting at Dresden, which had continued one week. In spite of the fact that a number of things came up to hinder us, we had in many respects a very successful meeting. Dresden is practically a new place, as we have had a congregation there for only about two years. Of course progress is necessarily slow, and there is considerable opposition to be met; but I think prospects for the cause are good there. We had splendid interest and the meeting closed, with good feeling and people

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G. DALLAS SMITH

Fayetteville, Tenn.

anxious to hear more of the truth. I hope at a not very distant date to hold another meeting there and continue longer. The brethren there are doing a good work and are to be commended for their faithfulness. My stay with them was very pleasant and I hope profitable to the cause of the Master.

C. S. Austin.

WORK AT HUNTSVILLE, ALA.

Our work moves off well. The interest is great. Members are more enthusiastic, and more determined to work, are trying to carry the cause of Christ in and around Huntsville.

We seldom have anything like a discord in our work. We have things to come up which make us stronger in the faith and more eager for work.

As spring opened and nature broke forth anew and clothed herself in pure robes of green, thus showing to man that life in nature had begun anew, so we broke forth in a new and glorious way to show the sinners and wicked people of Huntsville that the people of God have life in them, and this life is one of faith, sacrifice, service and loyalty to the truth; lived in peace and filled with love.

The work the faithful ones have done is more than we thought could be done in so short a time. We see the result of godly living and faithful toil. God blesses the efforts of his people, and crowns them with success, whenever they let Him do the ruling and they do the submitting and the obeying.

Brother B. F. Hart from Petersburg, Tenn., was with us the first Sunday in May and preached two fine discourses. He will be with the brethren again the first Sunday in July.

We are looking forward to better and greater things in the future. We are toiling, praying and laboring hard for the good of mankind. We have been trying and are still trying to remove all things that cause the progress of our efforts to be retarded. In humility and faith we labor to bring about that union that our Savior prayed should be: 'Tis pleasant to have peace among ourselves and the brethren to dwell together in unity. By

so doing we are and will ever be able to show to the world and make the world believe that Christ is the anointed of God and that God sent him into the world.

Brother E. L. Cambron of Winchester, Tennessee is to be with us the first Sunday in June and will preach for us both morning and evening. We are anticipating a glorious meeting. Brother Cambron is an old and able preacher. Pray for us that we may so direct our steps as to do good, and that we may ever be humble and faithful to the trust committed to us. May God abundantly bless all of His people in doing their duty and in doing His will.

John T. Smithson.

Macon, Tenn.

May 28, 1912.

Will meet:

Throckmorton, Baptist, in four days' debate, at Atkin, Ill., Commencing, 23rd, of July.

Vermillion, Baptist, in 6 days debate, at Hope, New Mexico, commencing 7th day of Oct.

J. O. Tanner, Christadelphian, in 4 days' debate, at May Hill, N. Mexico, commencing Octobtr, 16th. All who can, note the time, and come. Also my 6th annual tent meeting will commence at Macon, Tenn., 20th of August. We have one of the best schools in Tenn., good farming community, and one of the grandest congregations of Christians I ever met. Some good farms are for sale around Macon, and all brethren looking for homes are invited to attend this meeting and locate among us.

J. D. Tant.

OUR SCHOOLS.

Potter College.

Potter College of Bowling Green, Kentucky, announces the opening of the next session Sept. 10th. This school has made a complete change of teachers and business management. Bro. Geo. A. Klingman becomes President and J. Paul Sladen, Vice-President, both from Detroit, Michigan. The school carries nine teachers, all thoroughly equipped, both by experience

and education for the very best work any college can offer.

We call especial attention to the following paragraph taken from the catalogue.

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New Orleans, La.

more than a general knowledge of the Bible. He must know how to *read the Bible*; how to *analyze* and *interpret* the Scriptures; how to present the truth in a clear, forceful manner; how to meet the conditions and needs of the field in which he may be called to labor; how to refute the arguments of those who may oppose. To assist in such training POTTER COLLEGE offers a thorough course.

We heartily commend the above course for the serious consideration of all Christian workers. We bespeak for this school a liberal patronage.

CLEBARRO COLLEGE.

The catalogue of Clebarro College, Cleburne, Texas, is before me. A. B. Barret is president and Chas. H. Roberson, Sec.-Treas.

Clebarro is private property situated on College Heights overlooking the city of Cleburne. The school owns twenty acres which is used as a campus. The buildings are situated on this plat. The new Administration building is 65x100, three story and fire-proof. The school and college courses are equal to the very best. The Bible is a part of the curriculum. There are a number of lots for sale. Persons who have children to educate and prefer to locate near the college should consider the opportunities and merits of this school.

Do Not Trifle With The Truth.

Continued from page 5

admit that, upon every great question of doctrine confronting the public, the church of Christ occupies the only sane and safe position. In all the controversy, in all the debates, the position occupied by the church of Christ is admittedly correct and safe. And so the man or woman who has conformed to the identical language of the Holy Scriptures has a good cause to rejoice and to feel unspeakably happy in the knowledge that the position he occupies is conceded on all hands to be substantiated in the oracles of God.

No intelligent person ought to take offense at the preaching of the truth.

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THE GOSPEL MESSAGE IN SONG.

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

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

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

REDEMPTION'S WAY IN SONG,

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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 Flavid 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

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If it does not accord with his views, instead of becoming offended, he ought to conform his views with it. A man ought to fit himself to the truth rather than try to warp the truth to fit him. To the apostles, Jesus said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Mark 16:15, 16. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. Now, instead of trying to conform these plain statements to the opinions and ideas of any man, or set of men, or to the creed of any church, it is wisest and best to conform to them. Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2:38. When a person, after having heard the gospel and cordially believing it, honestly repents of his sins, confesses with his mouth the Lord Jesus, saying, with the eunuch, "I believe that Jesus Christ is the Son of God." and is then, like the eunuch baptized, going "down into the water," and, after baptism, coming "up out of the water," there is not a dissenting voice in the Protestant or Catholic world that will call in question that he has scripturally obeyed the gospel. So here is safety. Whether or not other things about which the religious world is in controversy will do just as well, the person who pursues this course can never entertain, for a moment, the least doubt that he is saved and safe on invulnerable ground.

No man can ever regret that he has made his calling and election sure. We pass rapidly on to the eternal. Before the bar of God, in the Supreme Court of last resort, "books shall be opened." The destiny of the teeming millions, gathered from the four quarters of the globe, shall be decided, not by human opinions or human creeds, but by "what is written."

Reader, are you prepared to meet God? If not, why not?

Should the death angel knock at thy door,

In the still watch of to-night
Say will your spirit pass into torment,
Or to the land of delight?

—St. Louis.

HELP NEW ORLEANS.

Continued from page 7

Fulton, Ky.

"Enclosed find three checks * * * I am working and praying."

C. F. Austin.

FROM HIM WHO OFFERS \$5,000. FOR NEW ORLEANS.

"You have appointed June 9th. as a day of fasting and prayer. Can you not have every preacher in the brotherhood preach a strong missionary sermon and take up a collection for you?"

"I shall pray and fast with you June 9th. and preach on mission work and present opportunity to give."

Chas. Neal.

"Let us awake! I like the suggestion. Would it not be well for each congregation to set apart a day occasionally for prayer and fasting and earnest talks on the subject of giving?"

T. Q. Martin.

In the Leader-way.

"Attention is called to the appeal from the church in New Orleans. We believe this is a good opportunity for gaining a foothold that our brethren should recognize and back up. We recommend the brethren in New Orleans for undertaking something great and believe their efforts will be rewarded."

F. L. Rowe—Pub.

Leader-Way.

"June 9th. is set as a day of fasting and prayer that this debt may be eliminated without longer delay. Stir your home congregation to send a special donation on that day. You, too, send one yourself. The time is short

Brethren please do not forget them. Help them now."

S. H. Hall

—in Leader-Way,

"Brethren, the work proposed and now being done in New Orleans is a most excellent work and the opportunity for many brethren to have fellow-

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

ship in it is now before us. Let us act immediately, for this golden opportunity is a passing one. The time is limited. It is now. This great work must not stop for lack of means. Brethren open your hearts and pocket-books to the work in N. O."

W. L. Reeves
Gospel Advocate

Brother F. K. Wallick who sends a substantial contribution to the N. O. debt this week is eighty-three years old and has been in the service sixty-three years. Brother C. H. Hall, another contributor, is seventy-five.

To the Brethren in Christ—Greeting:

I have thought for some time that I would offer a plea for New Orleans. I have never said much in a public way about calls for help. They are so many, and in most cases, largely unheeded. I can not refrain from pleading for New Orleans. They need you. I never knew a more determined band of Christians. I do not mean any injustice to others when I say that they, or some of them at least, have made more sacrifices than any people that I have ever known in my life. The work is worthy. I have been on the ground, have preached in the church and school

building. I know what I am talking about. It is not guess work with me. I plead with my brethren and friends whom I know to help New Orleans. Let us pay off the debt on the school and church this year. Send all contributions to Stanford Chambers. 1218 Sixth Street, New Orleans, Louisiana.

Foy E. Wallace.
in Firm Foundation.

I know of no cause more worthy of donations right now, and I am sure every dollar will be expended properly.

Where is the noble brother or sister who will send them \$1,000 right now? Who will send \$500? Who \$100? How many will send \$50? And are there not many who will send \$20? Or even 10? Brethren, lift this debt. New Orleans is the gate city of the South, and there should be a strong church with a good house there. This accomplished and Mississippi and Louisiana will soon be converted, for the brethren there are strong for home mission work. I hope and pray the work may be done at once.

John T. Poe.

THE FAMILY FORUM

NEW ORLEANS.

1. Population 350,000.
2. Billion-dollar bank clearings.
3. Has 250 miles of paved streets.
4. The center of Southern Finance.
5. Its water facilities are unequalled.
6. Port charges are practically free.
7. Has numerous large public libraries.
8. Is the center of Southern Social Life.
9. Largest lumber market in the South.
10. Within short run of surf bathing.
11. Has largest sugar refinery in the world.
12. Near the greatest Oil Fields of America.
14. Second largest port of export in America.
15. Has largest floating Dry Dock in the world.
16. Near the greatest Sulphur Mines in the world.
17. Will have the largest Immigration Station in the South.
18. Near the greatest Salt Mines in the Western Hemisphere.
19. Harbor deep enough to admit the largest ships afloat.
20. Is headquarters for New Twelfth United States Railway Mail Division.

21. Is the greatest Oyster Market in the world.
22. Free stopovers for ten days on all railroad and steamship tickets.
23. French Opera celebrated in America and Europe.
24. Thirty miles of dock facilities with modern steel sheds on wharves.
25. Has Public Belt Railroad, with free switching.
26. Has immense elevators for the movement of Grain and Cereals.
27. Largest Cotton, Coffee, Nitrate, Rice, Cigar, Cigarette and Banana Market in the Union.
28. Has river, ocean and rail competition on freight rates.
29. Finest salt-water fishing and hunting within an hour's run.
30. Near the great natural-gas fields of Louisiana.
31. Is a city of homes and handsome residences.
32. Has 115 public schools and kindergartens, six universities, and many private schools.
33. Steamship lines to West Indies, Mexico, South and Central America, Panama, Cuba, Porto Rico, and World Ports.
34. Is the gateway of Deep Water from the Lakes to the Gulf.
35. Pays Railroad Fares of Merchants buying goods in New Orleans.
36. Has fifty thousand miles of railways with terminals here.

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37. Has scores of beautiful Public Parks, and Lakeside Resorts, with yachtting, rowing and motor-boating.

38. Has one of the finest electric street-car systems in the world, with universal transfers.

39. Over \$12,000,000 invested in prosperous Building and Loan Associations.

40. The restaurants of New Orleans are noted for having the finest cooking in the World.

41. Is expending twenty-five million dollars for sewerage, drainage and municipal-owned waterworks and filtration plant.

42. The Panama Canal is 600 miles nearer New Orleans than to any other large seaport of the United States.

43. One of the healthiest cities in the Union. Average resident white death-rate less than 15 per one thousand.

44. Is an ideal winter resort, offering every inducement to tourists and all seeking a milder climate.

45. Temperature in winter seldom below 30 degrees, and usually between 50 and 60, Fah.; in summer, between 75 and 90 degrees Fah.

46. The Carnival City of America, the annual Mardi Gras surpassing, in beauty and cost, any similar fete in the world.

47. The Steam railroads are spending fifteen million additional dollars in improvements.

48. Hotel accomodations among the best of any in America.

49. Historically the most interesting city in America, with the Creole Quarter of French and Spanish Romance and the American Quarter of a modern metropolis.

50. New Orleans—The Winter Capital of America.

—Selected.

THE MAN WHO'S ALWAYS ON THE JOB.

No matter what line of business he may be engaged in, or what position he may hold, the successful man of today and the man who is gradually forging ahead of his fellows, is The Man Who's Always On the Job.

Not necessarily the plodder who works early and late or the man who's mind is constantly on his work, but rather the fellow who comes down in the morning after a good night's sleep, bright-eyed and with a clear mind, fit and right to tackle anything in sight.

He gets things done; takes on more work and puts it through. He always knows, doesn't guess or presume. He

is not a growler or a knocker. He sets the pace and when he's around everybody gets busy. He heads off trouble and keeps things moving.

When the day is done he lays down his work, picks up his coat and steps out into the world care-free and happy, a fellow you always like to meet and a man among men.

Opportunities come to some who wait but The Man Who's Always On the Job doesn't wait; he develops his own opportunities and never loses out by failing to take advantage of them.

Hats off to The Man Who's Always On the Job.

PLUCK AND LUCK

One constant element of luck.
Is genuine solid old Teutonia pluck.
Stick to your aim, the mongrel's hold will slip;
But only crowbars loose the bulldog's grip.
Small though he looks, the jaw that never yields
Drags down the bellowing monarch of the fields.—Holmes.

“Wouldst shape a noble life?
Then cast
No backward glance toward the past.
And though somewhat be lost and gone
Yet do thou act as one new born:
What each day needs, that shalt thou ask.
Each day will set its proper task.

WEDDING ANNIVERSARIES.

First year, cotton wedding; second, paper; third, leather; fourth, book; fifth, wooden; sixth, garnet; seventh, woolen; eighth, bric-a-brac; ninth, topaz; tenth, tin; twelfth, silk and fine linen; fifteenth, crystal; twentieth, china; twenty-fifth, silver; thirtieth, pearl; thirty-fifth, sapphire; fortieth, ruby; fiftieth, golden; seventy-fifth, diamond.

I O U are vowels that have caused many a man's downfall.

A SPLENDID OPPORTUNITY

TO LEGITIMATELY INCREASE YOUR BUSINESS

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

Physicians have obtained the best results in the treatment of all forms of so-called Bright's Disease, acute and chronic, from the judicious use of the Solution of Bromo-phosphate of Lime and Potash in conjunction with an appropriate diet.

This solution calms and soothes the superexcitation resulting from the auto-intoxication existing in certain forms of albuminuria, and by its presence in the blood, plays the role that is erroneously attributed to the Sodium Chloride in the organic catalepsy, maintaining the albumin in the assimilated condition which prevents it from being exosmotic and thus escaping through the kidneys.

THIS ALSO WILL HELP IN YOUR PRACTICE—DR. HAVA'S NORMAL SOLUTION OF TRIBASIC PHOSPHATE OF LIME.

This solution has been successfully used in cases of convalescence from acute diseases, as well as in tuberculosis, rachitis, dyspepsia, and chronic 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 tuberculosis 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 occurrence 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.

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