

Christian Word and Work

Volume 5

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Number 20

A BUILDER.

In the darkness and the light,
True and faithful to the right;
Walking humbly, each path trod,
With the purpose to please God.

One, who naught for self doth ask,
Other than the Master's task;
With the blessing of His grace,
Fitting for his work and place.

One, who sees a brother's fall,
Sees the need and hears its call;
Heart that lends a helping hand,
Lifting up, to make him stand.

One, who in his heart doth hold,
Notes that fall from harps of gold,
Faith that he at last shall rest,
Saved and happy with the blest.

Grace descending from the skies,
Leading to the noblest prize—
Serving God—the true renown,
The sweetest joy, the fadeless crown.
—W. H. Darnall

IN HIS STEPS.

E. L. Jorgenson.

THE JOY OF JEHOVAH.

The Christian's happiness which is a very important part of his armor, is an inward thing. It is called in Scripture, "The joy of Salvation; "The joy of Jehovah," and the like. It is a flower that grows in the garden of the heart, belongs to the family of the Spirit and is second in the list given in Galatians 5: 22.

It differs from the joy of this world in that it is constant, stable and eternal. Like a deep watercourse, it is not noisy. The joy of earth is entirely conditional and circumstantial, rising and falling with the tide of business

and society. Friends, money, health, beauty; these are some of the conditions. Hence, earthly happiness is as transitory as these conditions upon which it rests.

But in contradistinction, the absence of these is often conducive to true happiness. Have you not noticed that nearly all invalids are content? I have found it to be almost a rule that they are so. Many of them have taught us in song and sermon some of the most spiritual lessons of joy and triumph. If we are at all observant, either of the facts of history or of men about us, we need not wonder then, if God should refuse, now and then, to hear our prayers for health and prosperity. He well knows how to dip men in the depths and baptize them in tears that He may teach dependence on Him, and show us that his joy is a thing altogether apart from environments. Moreover, there are some Christians to whom God is so kind as to keep all their lives in unfavorable surroundings lest, without the thorns, they should be puffed up overmuch. When Isreal waxed fat, grew thick, and became sleek; "Then he forsook God who made him, and lightly esteemed the rock of his salvation" (Deut. 32: 15).

It was "By reason of the abundance of all things" that Isreal did not serve Jehovah *with joyfulness*, and with gladness of heart (Deut. 28: 47).

Paul declares in Phillipians that he had learned how to be abased and how to be hungry; but he had also learned that larger lessons, how to abound and how to be filled. True happiness is not dependent on these exterior matters. Hence, Paul in that same Epistle of four chapters could speak from experience of the Christian's joy, making mention thereof at least thirteen times. It is of utmost importance that Christian workers both possess and manifest

this joy, for a long-faced religion is not especially appealing.

WHEAT AND CHAFF.

A. Ellmore

The blessings of the gospel are conditional and many of these come gradually, and it is a blessing that such is the case. We see the law of progressive development in nature, first the acorn, then the bush and finally the great oak. In man, first the infant, then the child, the youth, then the man. What would be the surprise of the mother who upon laying her infant to sleep at night would find him a full grown man in the morning.

And the new convert need not expect that he will reach the summit of Christian perfection in one day. Nay, it might require 40 years of reading and prayer, and general cultivation of his talents.

It would be injurious to the eyes if the sun were to break forth in his greatest brilliancy at midnight. And how many men have been wrecked by receiving at once the great patrimony. Better that the great changes come to us gradually. And, would not pictures of the same person taken at one year, and at 10, at 20, at 40 and 70 with a little history at each period setting forth his hopes and his desires be interesting?

But it is interesting to watch grandpa grow old. He will readily agree that he has lost some of his elasticity, he will tell us he can't bound over the small stream, nor jump from the ground upon the tall horse. He may agree that his memory has failed, he can't remember late events as he once could, but he will hardly agree that he has become childish! O no, my judgment is as sound as ever. But while he has lost in some particulars,

there is one thing in which he has not lost, but he has grown stronger and that is in faith.

And how glad we are to hear him talk in the worship. His counsels are safe, his judgment is matured, his hope

is bright and his faith is unshaken. At evening time there is light. Austin, Texas. A. Ellmore.

We all have the same twenty-four hours to work with; and the man who piles up the biggest balance of achieve-

ment, or money and success, is the man who knows best how to work with this period, and how to get the most out of it. Time-economizing is more important than money-economizing, for the right use of time is the price of every earthly accomplishment and reward.

GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

REJOICING WITH THE ANGELS

S. H. Hall.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance." (Luke 15: 7.)

O! that we all could appreciate the truthfulness of these words. Angels rejoicing over you, over me: how precious is the thought. The above words came vividly to my mind as I read the following sweet letter from a devoted mother:

"Dear Brother and Sister Hall: It is now 9: 30 P. M. and I am not at all sleepy. So I will write you a few lines and tell you the good news. I received a letter from Loudon to-night telling me that he, Charlie Drake and three of the other Bible School boys were baptized Monday at nine o'clock. O! how thankful I do feel. He wrote Paulyne (his sister) also and said, I believe you would have followed me had you been here and heard the good sermon that we heard preached. He wrote that her first chance to obey the Gospel is the best. Had Loudon not obeyed I should have felt that my efforts and struggles were in vain. I have spent so much on Paulyne for her good. I want you to pray for us that Paulyne may soon be a Christian and that we may live good, humble, Christian lives; for what would this lonely life be to me were it not for

the hope of reaching a better world?"

The above words show the deep yearning of a mother's heart for her own children. I know Loudon so well. His good father, one of the best friends I ever had, has crossed the river. I presume that I have seen him hug Loudon's neck and kiss him a hundred times. He had such a deep love for his only son. May God bless Loudon in so living that he may go where his good father has gone. Paulyne is such a sweet girl. We most certainly will pray with her dear mother for this dear girl. Paulyne is the only child she has that is not a Christian. O! how good it will be when she too buries herself in the bosom of a Savior's love. For this we do most earnestly pray. We rejoice also with Charle's mother and the friends of the other boys to whom reference is made in Loudon's letter.

WHAT IS MAN, AND WHAT SHALL HE BE?

Flavil Hall.

"What is man that thou are mindful of him? or the son of man that thou visitest him?"

Some religious people are answering that man is wholly mortal, that his being consists wholly of flesh, blood, bones, and breath.

Such have a very different idea to that of the great apostle to the Gentiles, who in his persecutions, pain,

toil, and suffering, had a desire to depart from the flesh and be with Christ, which he declared to be far better. (See Philip 1:22, 23.) If he were wholly mortal and had no entity separate from the animal organism, how meaningless was the expression of his desire to drop the mortal flesh and be with Christ! Again, he declared that while he was at home in the body he was absent from the Lord, that he was "willing rather to be absent from the body and to be present with the Lord;" and that he labored to be accepted of him whether living here in the body or leaving the body to be present with the Lord. (See II. Cor. 2:6-9.) How could he leave "this tabernacle" and be with the Lord if his being consisted of nothing but that which is mortal?

I call attention to the words of Jesus: "Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Man can kill the body, but he possesses a living entity that no human power can kill. It will survive the animal life of the body and can never be destroyed in the sense of annihilation. The soul's presence with the Lord will be eternally destroyed if the person possessing it dies in disobedience to God (II. Thes. 1:7-9), but while the cycles of eternity roll, the soul can never cease to exist in the state of happiness, if found in the service of the Lord before and until the time of its separation from the body, but in a

state of anguish if found in disobedience and rebellion against God at the time of its disembodiment. The soul of Lazarus was in a state of comfort and rest after the death of the body, while the soul of the rich man was in a state of suffering, concerning which he communicated with Abraham. (See Luke 16:19-31.) "Glory, honor, immortality, and eternal life" await the souls of the faithful in Christ, but "upon every soul of man that doeth evil" "tribulation and anguish" are to be visited. (See Rom. 2:6-11.)

Jesus, in speaking of the time when the righteous will be rewarded with eternal felicity and the wicked condemned to eternal wretchedness and gloom, says: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then shall he render to every man according to his deeds." (Matt. 16:26-28.) The soul cannot be estimated as to its value. In view of the foregoing solemn truths: that the soul is eternal in its existence and subject to fadeless glory and honor if faithful to God in this life, but subject to eternal darkness and shame if rebellious toward God, it can be no profit to a man to gain the whole world and lose his soul; and could he carry all the riches of the world with him into the great and solemn future he would joyfully give them all for the redemption of his soul.

Since, then, the soul is of such immense value, and Jesus who is a hundred fold the best friend the world has ever known, subjected himself to the greatest poverty, privation, maltreatment and sorrows, and poured out his life's blood on the cruel cross for the salvation of your soul, why Oh disobedient and ungrateful character! will you neglect your soul—the immortal part of your being? Why not be wise and take the path for glory that you may secure for yourself the wreath of immortal honor in the presence of Jehovah, and escape the "icebergs" of "eternal destruction from the presence

of the Lord and from the glory of his power?"

While, then, it is true that man has a soul that can never cease to exist in a conscious state, and the body must return to mother earth and decay, yet God will care for the body. Jesus says: "All that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life; and they that have done evil to the resurrection of condemnation." (John 5:28, 29.) The bodies of the saints will be brought forth at the appointed time in immortal beauty, and each body will joyfully welcome to its abode the soul it possessed while in the state of flesh and blood, and there will never be another separation of the soul and the newly made spiritual body. "For our citizenship is in heaven from whence we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory." (Phil. 3: 20, 21.) "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I. Thes. 5:23.) The whole being of the "sons of God"—their "spirit and soul and body"—will be presented by the Savior to his Father in a holy, unblamable, and unreprouvable state, at his second coming. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouded in his sight: *if ye continue in the faith* grounded and settled and be not moved away from the hope of the gospel, which ye have heard, and which is preached to every creature which is under heaven." (Col. 1:21, 23.)

What each responsible character is now, and what he shall be hereafter regarding relationship to God and relationship to the Devil depends upon which of the two characters he chooses to serve. Observe the following contrast:

1. *Faith and obedience to God. Re-*

sults: Heirship with God and to Heaven's incorruptible and unfading inheritance.

2. *Service to the Devil. Results: A victim of the Devil and the bitter woes of eternal banishment from the blessings of God—from all that is pure, holy, and lovely.*

Kind reader, I pray that the former service—faith and obedience to God—may be your wise and eternally happy choice.

ARE THERE OTHER HEARTS THAT CAN BE OPENED?

S. H. Hall.

Doubtless all of our readers have noticed the announcement that a good brother in Tennessee proposes to give \$5,000.00 toward eliminating, entirely the New Orleans church debt, if others will come forward, by July the first, with the balance. Brethren, we cannot afford to let this opportunity pass unheeded. It means too much to dying souls in that great city. No body of brethren have made greater sacrifices than the New Orleans brethren. They are still doing their best. Let every reader of Word and Work send a donation at once. Put this matter before your home congregation at your next meeting and have a special collection taken for this work. If we will all do our part, by July the first, 1912, these brethren will have the needed amount, the debt will be paid, and they will be free. Don't throw this appeal aside. It means too much to the cause of Christ. Kind reader let me insist that you make one special petition for the New Orleans work and remember them with a donation. *Do it now.*

Never put off 'til tomorrow, what you can do today.

CONTRIBUTIONAL

THE HARVEST IS GREAT.

W. S. Long.

The Savior said to his disciples "Lift up your eyes and look on the fields:" the harvest is plenteous but the laborers are few." How true are these words today! Looking out on the large cities of Memphis, New Orleans, Birmingham and the states that surround them and many other fields like them we may say "Truly the harvest is great," even at our door it is great. Then he adds "Pray ye to the Lord of the harvest that he may send more laborers into the harvest" our prayers are that more laborers may be had and more preachers to tell the sweet story of love.

May I ask the question why are the laborers few? We need loyal preachers in every county but we can't get them. Young men are seeking positions as bookkeepers, clerk, etc. In the commercial world there are two men for every job. If one man drops out there are a dozen there early next morning to offer for the place. It is not so in the call for the Gospel preachers, yet it is the noblest and highest calling known on earth. Many of the true Gospel preachers have more than they can do and refuse at least twenty or thirty calls every year for the lack of time. Yet some want to work and feel too meek to ask about it. Brethren, let us have a plain talk on this point. We would have many good preachers today in the field if we were like the Apostolic Church "Sounding forth the word." If you can't go send.

Let me give you two reasons why your own son will not give his noble life to preaching the Gospel.

1. Many congregations are hard to please. They are worshipers of men. Some are of Paul and some of Apollos etc. When they can't get what they call the big preacher they don't want any. Remember that the able minis-

ters were once young and inexperienced. Some churches had to encourage them, then don't forget to practise patience and forbearance with the young preacher and encourage him to become a power with the sound of the spirit.

2 Some congregations are doing practically nothing, most of the year but in July and August they begin to lift up their eyes on the harvest and see their own children among the lost. They become very anxious to have a meeting, but they can't get a preacher, and why? Because, while they were spiritually asleep, poverty had driven the young man who wanted to preach (and could preach) from the school room, to the store, or the bank to make a living. true church was "Instant in season and out of season". They were preaching the gospel all the time. "Always abounding in the work of the Lord."

Now I appeal to every church in the land. God has given you a great mission. Plan some noble work to do this year. Don't hold just one meeting but two and possibly three. Be like the church at Sharon Tenn. hold a meeting in some mission field then come home and hold one.

Don't be afraid you can't pay a preacher. You can if you will only half try. Good preachers are ready to hold your meeting if you will call for them, Write Bro. D. L. Cooper with Christian High School, cor. 7th and Camp streets, New Orleans, La., or Bro. T. C. Wilson Memphis Tenn. in care White Wilson Drew Co. Main St. They are worthy preachers and not afraid to preach the truth. If you fail to get one of these write to the Word and Work, they will render you much assistance.

BIBLE SCHOOL NOTES,
HOLLAND, GA.

The school colsed Saturday, April 6, with two interesting programs on

PAGE FOUR

Friday and Saturday nights. The first session has been a grand success so our visitors tell us and the good that has already been accomplished can not be estimated.

Just one week before it closed, two orphan boys requested to be baptized and the following Monday an orphan girl made the good confession. Besides these about three others obeyed the gospel during the scholastic year. We are rejoicing with the angels over the confessions. There are many places here that need the gospel preached in its purity, and the people at Holland and nearby places are feeling the effects of the school.

The trustees have been appointed, and the deed made with the restrictive clause. Some of the timber has been placed on the ground and with the encouragements we look forward with great hopes.

Bro. R. H. Revis of Rome, Ga, attended and took part in our closing exercises.

Bro. C. C. Karraker of Dongola, Ill. and a student of Henderson, Tenn., also took part in our programs. Bro. Karraker and I have just started an interesting meeting in the factory district of Summerville, Ga. It is a mission field but attendance is excellent.

J. G. Malphurs.

POWER OF SINCERITY.

Warren G. Partridge.

Boys often look on the outward appearance, but the Invisible King looks on the heart. Many things are sold today which have a fine veneer or polish on the outside, but they do not wear well. We have all been deceived by the outward appearance of things we have bought at a "bargain sale." So by experience we value sincerity, the inner heart, the genuine.

One man's manner may be more convincing than another man's eloquence. William Pitt, the famous English orator and statesman, once made a most bitter and unjust attack on Sir William Baker, a member of the House of Commons. In the attack, Pitt charged

him with having amassed a large fortune by a dishonest contract. Some men thus attacked would have made a long and bitter speech in self-defense. But Sir William Baker rose quietly and said, "The honorable gentleman is a great orator, and has made a long and serious charge against me. I am no orator, and therefore shall only answer him in two words: Prove it." Having said these few simple words Baker sat down, amid the applause of the members of the House of Commons. His brief answer convinced the House of Commons, and his sincerity of manner convinced all that the charge was a calumny. Two little words had refuted the long speech of the orator. The House was not fooled by the outward appearance of Pitt's eloquence, but the members wisely looked into the heart of Baker. The latter's sincerity gained the victory.

"HIT THE KNOT IN THE HARD PLACE."

Wm. T. Ham.

A young man, just from the city, was receiving his first lessons in wood-chopping. He was struggling vainly with a knot in a piece of oak cordwood. He tried every method that seemed feasible, in his effort to split the troublesome knot. He chopped at the side, all around, at the end, but all to no avail. The tough wood resisted his every attempt. Suddenly a hand was laid on his shoulder, and the deep voice of the nearest woodchopper exclaimed:

"Young fellow, hit the knot in the hard place."

Placing the knot so that he could get a square blow at it, the novice brought his axe down upon its very center, at what seemed the hardest place. Immediately it flew in two pieces.

"Hit the knot in the hard place"—that's the proposition. An obstacle

stands in our way of progress; attack it boldly, face to face, with no pretense at a side issue, and lo, the obstacle is split in twain, and the way is clear. Hit the evil one between the eyes, don't step around him. To be direct is the easiest way, after all. Follow the rule of the lumber jack.

THE MAN I LIKE.

I like the man who faces what he must,
With step triumphant and a heart of cheer;
Who fights the daily battle without love, a crust,
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow true and just
His plans work out for mortals! not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not, Nor loses his faith in man; but does his best,
Nor ever murmurs at his humbled lot,
But, with a smile and words of hope, gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate.

—Ex.

UNREST.

Unrest, unrest! And yet perchance
The restless ones are best;
Action fares on, the quick advance—
Only the dead men rest.

If your house or barn should burn down, are they insured? is not near as serious as the question, If I should die to-night is my soul insured?

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

"Can you tell me what a smile is, Elsie?" asked the father of his little daughter.

"A smile is a laugh that cracks one's face without breaking it open," replied the small observer.

CHURCHES AT WORK

THE OLD LAW AND THE NEW.

Lesson VII. May 19, 1912.

Matt. 5:27, 42.

Golden Text:—"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.)

Thou Shalt not commit adultery. God has always jealously guarded the institutions that are dear to him. This commandment is the wall around the family, with its homes, children and heavenly love—a type of the city of God. Adultery is a sin that destroys the family, an institution dear to God and necessary to the building up of his kingdom. This law defends the home against the vipers of sensual love and divorce. Not only does it protect the home but forbids men entering into the realms of false pleasure, a realm of destruction, associated with disease, remorse and death.

But I say unto you. Here as in the case of murder, Jesus is showing that the real sin in the heart and character that leads to the commission of the evil deed. A person that would commit a sin if all restraints were removed, but is prevented by them, may not harm others, but Jesus says he has committed the sin in his heart, he has the criminal character and sins against his own soul.

And if thy right eye. Christ is trying to teach you that it is far better for you to go thru life with one eye or one hand, if by plucking out thine eye or cutting off thy hand, will prevent sinning. Your effort must be so great and your desire so strong to keep from temptation and sin that you would willingly suffer such an affliction rather than lose your soul. If your desire to sin not, is so

strong the things that cause you to sin will be removed. The *hell* in this verse is "Gehenna," not Hades; the place of punishment, not the place of the dead; hence spiritual not physical death is referred to.

Whosoever shall put away his wife. While the laws of the various civilized countries recognize the right of divorce, the law of God recognizes it only for the one cause. According to the word of God, those that are divorced (for another cause) and remarry are living in a state of adultery, hence sin.

Yea, Nay. Jesus is here forbidding swearing of all sorts, false and true, swearing by the heavens or the earth, by the body or created things, swearing by him that has created these things. However this would not apply to judicial oaths, as this is only a solemn affirmation and does not take the name of God in vain.

An eye for an eye. A rule for punishment in the time of Jesus that was founded upon justice more so than our laws and fines of the present day. But Jesus says *resist not evil*. The Greek can be read either way. Resist not evil, by evil, or by force, but as Christ did by love and goodness. The law of love forbids revenge or retaliation.

If any man will. If some one has a quarrel with you, sues you, goes to law and takes away your coat. This indicates violence or injustice, then yield more than he ask rather than quarrel with him.

The same is true of the next verse. Only it refers to an ancient custom. A passenger is passing a post-station, where horses and messengers are kept in order that the royal mail be quickly dispatched. An officer rushes out, seizes him, and forces him to go back and carry a letter to the next station;

perhaps to the detriment of his business. Then make this a joyous trip and go farther than the officer required. Again we are admonished that it is better to give more than is required of us than to quarrel with our neighbor.

Give to him that ask. I am not rich, I can't give to all that ask, says one. But Jesus don't mean that at all. He wants you to have the spirit that is always willing to give, to help those that ask. Not to always give them what they ask, but what is wisest and best, as God answers our prayers. Alford well remarks: "To give everything to everyone—the sword to the madman,

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the gospel must be preached. A church that does this will be honored and respected and have a continuous growth in any community, A church that does it not, will cease to grow, remain stationary for a time, become a hiss and a by-word and eventually die. (For as the body apart from the spirit is dead even so faith apart from works is dead." (Jas. 2:26.)

ACROSS THE SEAS.

John Straiton.

The Otsuka mission in Japan was started by Bro. Bert W. Hon, before his health broke down. It is now conducted under the supervision of Bro. Wm. J. Bishop. A small company of three members and Bro. Ishigura, the native preacher, were breaking bread there on the first day of the week when Bro. Hon left. There has been some added since then. They meet in rented Japanese rooms very humble, but by no means in squallor. Rent is \$3.00. The total cost including rent, Evangelist's support, song books, any literature handed out, etc., was about \$17.50 per month. The South side Church of Christ in Fort Worth is giving all they can to support this mission but are not able to raise the full amount themselves. I will be glad to receive and forward donations to this very deserving work.

Bro. Hon writes of this mission: "The location is very good and the prospects were good for building up a good congregation. I think Ishigura is exceptionally efficient as an evangelist. Above all he is very consecrated."

Bro. and Sister Hon's heart is still in the Lord's work in Japan, and if Bro. Hon's health permits, some day they will seek to resume the work there.

From the Bible Advocate published in Birmingham, England we cut the following after speaking of a young brother, who two years before had emigrated from Birmingham, England to Vancouver, B. C., the editor writes:—

"Well, to be brief, this young man and another, also from the above-named church, have joined a few others in Vancouver in preaching the Gospel and supporting the ordinances of Christ. A letter to hand tells of efforts largely unsuccessful in making additions, though they had had the help at different times of two faithful evangelists. But in another way they are rejoicing in results which bid them thank God and take courage. Less than a year ago one of this little band, E. S. Jelley by name, who, when but nineteen years of age, had preached in a certain district of India, felt called to return and do the work of an evangelist in that district. The plan was for him to be supported by the church in South Vancouver and any other church that was moved to help.

Let it be said here that this is a method of carrying on missionary work adopted by Churches of Christ in the United States and Canada who do not support the Missionary Boards so prominent among the more 'progressive' disciples in America. There is no Committee. Each church sends direct to the missionary, and is thus in living touch with him: the missionary, on his part, keeps an account of his receipts and expenses, and submits report and balance-sheet direct to each

church or through a magazine accessible to them all. Our way is different, in that it appoints a number of approved brethren who act between the churches and the missionaries these churches have agreed to have fellowship with in furtherance of the Gospel. The two methods both observe the New Testament principles bearing on the matter—that the church support the Gospel work, and that in money matters the utmost care be exercised to take thought for things honourable, not only in the sight of the Lord, but also in the sight of men.' Each method has an advantage the other lacks. Our British method gives the advantage of careful and discussed advice from the approved men at home in directing the work, while the American method keeps each church in actual contact with the missionary. Phillipians and Corinthians show that Paul received help direct from the churches. As for advice about the work, he was more able to give advice to the churches than in need of receiving it from them.

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Dr.—Marry the girl.

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Renew your subscription. State that they are renewals or you may get two papers.

We sent out quite a number of statements this week, not dums. If you have not paid your subscription lately we will appreciate your renewal. If you have paid drop us a card.

How is Word and Work growing? Cash receipts for this April were three times as great as last April. Our friends appreciate a good paper and are helping us to push it. Thank you.

The church at New Orleans is praying for your help on this church debt. Will you hear their prayer and answer?

Dear brethren, don't forget us right now. Help us best you can *right now*.

Read what Bro. Austin has done for New Orleans on another page. If we can reach the people who are able to give, the amount will be raised in a few weeks. Bro. E. L. Jorgenson has followed the same plan as Bro. Austin.

Lockney, Texas, April, 26, 1912—The Eighteenth Annual Session of Lockney College and Bible School will

open Sept. 10, 1912, the Lord willing. Double caution is being taken in the selection of our faculty for the session 1912-1913. Every one is expected to be especially fitted for his particular part. Dr. Thomas who has offered gratis, his services as College Physician will also teach physics and chemistry. He is fine in these branches and the College has a good laboratory for the work. Come to Lockney for your health, a good school, and a fine country.

Fraternally,

J. C. Estes.

Let others know what you are doing. Send us news on a postal card.

FROM THE FRONT.

I have not written much of late for Word and Work. I still love the paper and its editors. Really as I grow older I grow more mellow. I write but little for any papers, furthermore than occasionally make a short report of work. I seldom do this much. The Word and Work is a useful Journal and deserves to prosper. I did some work in Alabama, Georgia and Florida last year and this winter. I have promised to hold several meetings in Alabama the coming summer.

I am glad to note many good Christian schools springing up through the South. Preachers need to be educated so do the members. Its bad for a preacher to show his audience that he has no knowledge of the common school branches. Yes, let there be more schools. We need them.—J. M. Norwood.

Amity, Ark.

Apr. 26, 1912.

Dear brethren:

I have been a constant reader of Word and Work from its infancy, and have watched its growth and develop-

ment with much interest and confess that its growth has been marvelous.

Most I regret is the fact that I have not been able to help you brethren more in the good work. I have sent a number of subscriptions first and last and am sending a few more at this writing, and will continue to do all I can to place Word and Work in as many homes as possible.

I am going to make an effort to have the little congregation here send you a contribution to meet the emergency of July 1st. Count on us for a small sum. I will be responsible for \$1.00. I consider this too great a work to pass by unheeded, and I think the brethren however poor should make an effort to meet the demand of the \$5,000.00 pledge, and lift this great financial burden from the work in New Orleans.

May the Lord bless you brethren and all contributors to this good work is the prayer of his humble servant.—A. A. Nichols.

THE CHURCH AT SUMMERVILLE, GA.

J. G. Malphurs.

Bro. C. C. Kerraker and I have just closed a three weeks meeting at Summerville, and we are certainly glad that we have a good report to make. Twenty-two additions in all, nine from the Baptist, four from Methodist and nine from the world. We found a few believers there, and now the membership is about thirty.

These new converts, babes in Christ, are happy in their start through the wilderness to the promised land. They are anxious to be taught each Lord's day, and to keep house for God, having for their guide nothing but the New Testament.

Now, brethren, these infants in Christ must be looked after; it is not much use for preachers to spend their time in destitute fields, preaching the Gospel, and then leave a little band there at the mercies of the wolves, (and there are some grievous wolves in Summerville). I believe it is safe to say that after another meeting, the membership will reach fifty. The last

night of the meeting, interest was great and three more made the good confession. I believe the barrier has been broken down, and a church with one hundred membership can be built up in a very short time.

The churches in North Ga., should feel proud of the band there, and help them build a house of worship. Brethren, it is your duty. Bro. Kerraker and I gave them our time, without pay, and surely you love Christ and humanity enough to help them build a house. Donations have been subscribed, and a sister spoke of working in the factory to help pay for the house. Help people when they are willing to help themselves. There will be a restrictive clause in the deed.

All who will contribute send donations to Cicero Greesom, Summerville, Ga.

I see in last Word and Work in regard to having preachers write me wearing gold, that you have failed to make clear what I wanted to say. I have received a letter in which a good brother admonishes me to take the book at what it says. This I have always done, and would hate for any one to think that I was searching to be justified in disobedience to the command found in Tim. 2:9. This is the request I asked you to make through Word and Work. That sisters or preachers who know the Bible to teach that it is a sin for women to wear gold or costly apparel, to please drop me a card. I am sure it is a sin.

Please find \$2.50 inclosed for which send the Word and Work the best paper we have, to the following addresses—

Jennie Spikes.
620 Pine St., Paris, Texas.

We are trying to collect photographs of all the preachers who are helping New Orleans. We will make a nice paper if we get them. But preachers are very slow with their pictures.

I closed a three weeks mission meet-

ing at Waresboro, Ga., May 5th., with three baptized. Nineteen members agreed to come together on the 1st day of the week and keep house for the Lord.

H. C. Shoulders.

This little notice may encourage half a dozen other small bands to begin regular worship. Send us your reports.

I am doing all I can to help you raise the debt off your house, Winchester has promised \$50.00 and I think in a few days I'll be able to write you that we have raised it to \$100.00.

L. B. Jones.

Sister Olivia Griffin at Coffeerville, Ala., is anxious for some preacher to locate among them and teach them how to do the work. That is what we need. Teach how to do the work.

Montgomery, Ala., May 6, 1912.—
We had fine services yesterday. One added to the congregation at Catoma Street. I will begin a meeting in Tuscaloosa next Lord's day, May 12th.—
C. E. Holt.

REPORT FOR MARCH.

Received during the month \$124.95 for self; \$5.20 for school fund and \$11.00 for Olsei the Japanese girl.

I reached Japan March 30, which was Saturday, spoke the next morning to sixteen pupils of the school, met with the little church for the Lord's supper at ten and again at one with the children. Four of the old students are still with us and were glad to see me. Five Japanese friends and Bro. Vincent met me at the ship landing in Yokohoma, even though it was after eight o'clock at night and raining. Though it has involved peculiar trial to come I am glad to be back at my post in Japan. Paul speaks of helping together with your prayers. Please remember all of us at the throne of grace.

J. M. McCaleb,
Tokyo, Japan.

The Gospel Proclaimer

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!

Christian Word and Work
906 Julia St.

New Orleans, La.

TESTAMENTS.

Red Letter.

No. 472 Containing all our Lord said in red — Price \$1.00
Prepaid.

No. 23 French Morocco Price .35
Prepaid.

No. 30 French Morocco Price .40
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No. 31 French Morocco Price .45
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No. 300 French Morocco Price .65
Prepaid.

No. 353 Egyptian Seal, American Standard Price 60 Prepaid.

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

In ordering be careful to order by number.

If you want a better Bible than the above, we have it.

Christian Word and Work,
906 Julia St.
New Orleans, La.

MEMPHIS TENT.

Dear Brethren and Sisters:

"The Harvest Is Plenteous But The Laborers Are Few."

Desiring to preach the gospel to the many lost souls in Memphis and other parts of the country, and realizing that the only way to reach them is by the use of a tent, we are going to ask you to assist us in this worthy cause.

The cost of a tent and chairs to do this mission work will be \$200.00, and we are going to ask you to be one of one hundred to contribute \$2.00 each for this purpose.

Think of it! Only a small sacrifice, but eternity alone can tell the good it will do. This tent will be used anywhere the cause needs and deserves it.

Our purpose is to pitch this tent in a mission field in Memphis in May and keep it in use until thousands of lost souls have heard the "Wonderful Story of Love." We feel that you will be glad to have fellowship in this good work.

Send contributions to W. S. Long, 2170 Harbert Ave., Memphis, Tenn.,

PUBLIC ORAL DEBATE.

There will be a public oral debate at Samson, Ala., between W. G. Roberts of Kemp, Ill., and Judge Barker of Texas, beginning June the third, at 10 o'clock A. M. 1912. W. G. Roberts represents the church of Christ. Judge Barker represents the Universalist church.

Those who wish to be edified would do well to come as the disputants are both renowned polemicists. Samson is on the Ala. & Fla. R. R. in Geneva County. Coming on L. & N. North or South will change cars at Georgiana. Those coming from the east will come by the Central of Georgia via Dothan, Ala. Both roads pass Samson.—G. G. White.

This is a small but very worthy congregation. They are not able to bear this expense alone. Donations should be sent to Jos. Early, Kinston, Ala.

ATTENTION, BRETHREN!

**Our Song Books
Teach The
Gospel As Fully In
Song as our Preachers
Do in Sermon**



THE GOSPEL MESSAGE IN SONG.

Revised and Enlarged by Flavid Hall and S. H. Hall.

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,

By S. H. Hall, Flavid 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 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 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

HELP NEW ORLEANS.

Continued from page 7

conditions we will now waive the conditions and add \$100. to our pledge and will pay both hundred by the first of July. It seems to me that the brethren everywhere ought to rally around the old banner and give as the great Lord has blessed them, and if they aid this there would be more money than all the preachers could use.

May the Lord bless the efforts of the little band in your city and may the church willingly lift the burden which you have undertaken. As ever your brother and co-laborer.

D. L. Ogden.

When I read the account in the G. A. this morning of your grand effort to lift the debt on the New Orleans church and school building, I said then I will send the brethren a small token of my love for them. For I am somewhat acquainted with the work there.

So inclosed please find my check which I trust will be some help. I wish I was at the head of the list both in number and amount. I pray God's blessing on you and on the New Orleans work. And sincerely hope that the entire debt may be paid off on July 1st. I hope to be able to send another token of love about June 15th.

Your brother in Christ,

M. G. McAlister.

Nashville, May, 4, 1912

are getting the same thing out here—not in the church of Christ thank God—and yesterday I wrote a review of a PANDITA RAMBIAN pamphlet entitled THE BAPTISM OF THE HOLY GHOST AND OF FIRE as follows:

Mr. G. Gadre,
"Dear Dada:—

"I have been reading the Mukti pamphlet on the baptism of the Holy Spirit and of fire. I cannot accept any man's writings without first proving them by the Word of God. I do not want to discount any man's testimony, but my own experience is to the effect that it is not safe to follow Spirit-leading unless they can be plainly proved by the written Word; because many false-propheying spirits have gone out into the world. I have myself been sadly mislead in the past; but my principal regrets are that I have permitted the misleadings of others to mislead me from the plain path of the written word.

Now I see that in the pamphlet from Ramabai's a great deal is made of PENTECOST, and Mr. Norton recently hinted to me that we disciples of Christ do not believe in PENTECOST. He is greatly mistaken there; for reading the pamphlet I was struck with the fact that in spite of the enthusiastic language used, it nevertheless seemed cold in comparison with our feelings about the Pentecost.

Let us then go to the Guide Book and see what we can find about the Pentecost in it. In the first place, on the last evening the Savior spent on earth He had a long talk with His APOSTLES, and told them He had many things to say to them which they were not able to bear; but that after His resurrection He would send them another Advocate who would bring all things to their remembrance concerning Him, and also communicate to them what He wished to say in the future. And so on the day of Pentecost He fulfilled His promise, and sent the Holy Spirit in such an overwhelming manner that it has well been described as

FOREIGN MISSION FIELD

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

WM. J. BISHOP, Editor

To the faithful Churches of Christ:

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

To the unfaithful Churches of Christ

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

PENTECOST, NO. 2.

E. S. Jelley.

Recently I received a letter from a reader of Word and Work in which he held that we brethren (for brethren he considers us because we hold to the true name) are lame in following the leadings of the Holy Spirit. He says we ought not to think that we know it all, but rather "follow after." He also says he recommends baptism as a confession of being dead to sin. He also professes the gift of tongues.

Now were it not for my acquaintance with the friend in question. I should have thought "That is one of those wild-eyed gift of tongues people;" but knowing him to be earnest and a would be missionary, I was grieved that the enemy should have been able to side-

track him after I got him to study the Acts. I answered him that Paul was not very fond of people who are "ever learning but never coming to a knowledge of the truth" and told him he mixed up a knowledge of the "principles of the doctrine of Christ," with perfect knowledge. I advised him to quit playing with edged tools and resign his pastorate, for Paul has pronounced a curse upon those who preach any other gospel than his, and my friend while admitting that he does not "know" but only "follows after" still recommends people to be baptized for a quite different purpose than the one which the New Testament speaks of. But the trouble with my friend is that he has run up against a thing known as "Pentecost," which puts its victims in the way of setting aside the plain words of the written word. We

a baptism or submersion in the Holy Spirit.

Now let us see what were the fruits of the first Pentecost, in order to judge of the so-called PENTECOSTS of Mr. Norton, Pandita Rambai and Miss Abrams.

Turning to the 2d of Acts we find that upon that day the Holy Spirit came down with power, and through the apostles and other disciples, transformed Christ's murderers into a congregation of disciples, a church of Christ. There can be no disputing the fact that it was a great work.

Unquestionably Peter was thoroughly baptized with the Holy Spirit, and the words he spoke that day were inspired—What did he say? "Repent and be baptized every one of you in the name of the Lord Jesus Christ into the remission (putting away) of sins and ye shall receive the gift of the Holy Spirit" (i. e. salvation)—is that what Miss A. and Mr. N. and R. say when they have the Holy Spirit? Upon such occasions I understand that it is their custom to say "Come to the mourner's bench" or "Agonize in Prayer" "and you shall be justified:" in which case it is quite clear that they have not the same Holy Spirit or not the Holy Spirit in the same manner as Peter had it: Peter's Spirit is safe.

On the first Pentecost everyone had a high regard for the authority of Jesus, and as He had commanded immersion no one, neither Spirit-baptized converters nor converts, suggested that baptism was a matter of personal choice and that any old substitute would do. The apostles had been instructed to teach to observe all things commanded of Jesus, and that He that believeth and is immersed shall be saved (do I hear you say "He that believeth and is Spirit-baptized? Well it does not say so and Peter—Acts 10:47—speaks of baptizing people already gifted with the Spirit and tongues) so they had no idea of weakening the command to be baptized nor of accepting into fellowship unbaptized persons. Rambai's PENTECOST permits her

to associate with her in her work unbaptized (merely baptized i. e. sprinkled.) people.

Continuing the chapter you will find that the sinners who yielded at Pentecost not only were baptized but also abode in the Apostles' doctrines.

One of the principal doctrines of the apostles was the one church of the Savior's prayer during His last night on earth; and anything but the deepest concern for its fulfillment is the highest treason against Him, of which a professed Christian can be guilty. The whole multitude of Pentecostians remained together in the Apostle's teachings, and in the fellowship, and in the breaking of the loaf, and in the prayers; and the Lord added daily to them such as were being saved.

Not so with modern Pentecostians. So far from being shocked at the great sin of disregarding the Lord's great heart's prayer, they associate with the sectarian dividers, employ them, or even themselves members of the various divisions. That is a very different spirit from the one Spirit-filled Paul had when he announced that there is only one true body, one Lord, one faith and one baptism, and commanded us

to mark the causers of divisions and breeches of the teaching, and shun them for they serve not our Lord Christ (Read Eph. 4:3-5 and Rom. 17:17).

It is said however that the Father did not hear the prayer of our Lord—alas for those who think the Father had so low a regard for His prayer! Read John 11:42 where He Himself says that the Father always hear Him—now let God be true and every man if necessary, even ourselves included, be found a liar—His church is therefore one beyond question. It is with joy therefore that I tell you of the thousands of churches of Christ in U. S. A., Canada, Africa and even India which are united with Him as their head and His written Word as their only creed and discipline.

As for the tongues at Rambai's and Norton's not only do they not stand the test as to fruits, but also instead of being understood and a cause of conversion, they are not understood by the hearers and are a cause of stumbling. Moreover nowhere are we told to earnestly groan for the gift of tongues—it was the spontaneous gift of the Father.

As for this latter day fire, let us con-

A SPLENDID OPPORTUNITY

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

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.

FOR FULL PARTICULARS ADDRESS

Hava's Phosphate Chemical Manufactory,

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seder the context of the promise of the baptism of fire—"He shall gather the wheat into His garners but the chaff will He burn with unquenchable fire."

BROTHER JELLEY'S TOUR IN
AHMEDNAGAR, SATARA
AND POONA
DISTRICTS.

We started from our quarters on the 26th of February and arrived at the village called Jeur, from whence the Mang people had written the application to Brother Jelley. They heartily invited us. We held a meeting there at night which made much impression upon their minds. They were very anxious to hear about true Baptism from us, we explained to them, from the New Testament, what we could. We sowed the seed, by the help of God, and hope that God will give us the fruit. Our next stop was in Ahmednagar where there were the Leaders and Catekists of the American Mission. The American Mission was much disturbed while we were there. Bro. Jelley spoke with them about Baptism and many of them were quite willing to accept it. No doubt they will come to see Bro. Jelley after some days to Nasik. Mr. Fairbanks, the missionary of the American Mission wished to see Bro. Jelley, but he did not go, we heard from many people of the American Mission that almost all Missionaries are against us and it is true, because Mr. Balentine wrote to Bro. Jelley that you should not work in Ahmednagar district, and where there is American Mission or if he wants to work he may open seventy miles from them. By seeing this I realized, certainly that they are against him and when I asked Bro. Jelley the reason then he explained to me by the verse John 15:18 to 20. In it Jesus says, if the world hate you, ye know that it hated me before it hated you, (and so on).

Also, he told me that taking a different name than the name of Christ's church makes anyone unable to discern from whence they are. We must

be hated unless we can not be true disciples of Jesus Christ.

Then we went to Poona stopped at Salvation Army Hall, where the S. A. European officer came in anger and spoke very harshly with Bro. Jelly about taking away their officers and told him not to accept the letters their officers send him, or to return them to the headquarters of the Salvation Army.

On my visit to my old friends of the Salvation Army many of them told me and tried to convince me that the work of Bro. Jelley will not last for six months, even the Europeans said so, but in reply I told them never mind if Bro. Jelley's work will not last for six months will not God's work last?

At this reply they were quite astonished and seeing my firm belief in the church of Christ spoke no more, at the same time cadet James, who knows Bro. Jelley came to see, and while he was talking with Bro. Jelley someone went and told his superior, who spoke harshly and made him afraid about his service. We were very sorry for this, and thought if we were brothers in Christ we should not have differences between us. The Euporean officer who was talking with Bro. Jelley told about me and tried to put superstition in his mind and told him that I am not suitable for any Mission work. Bro. Jelley replied that I might not be suitable to the Army but that I am suitable in the church of Christ. On the next day we went to a village called Badli and baptized my cousin who was only a Christian in name. After this ceremony we went to Satara where many people were gathered and asked Bro. Jelley to open a school among them. We did not reply to them at that time but I kept it in my mind and desired to write to the Brothers of America and Canada about our Indian people's anxiety to be true Christians, and to have schools among them.

Our next visit was to a village called Dhawadsi at night at ten o'clock. In the morning we examined the school and found it to our satisfaction in ed-

ucation and in Bible and especially in songs. After examination I explained to them the parable of the prodigal son which they were much anxious to understand. At last we had a long journey to the village KALAWADA which is so dear to Bro. Jelley. On the Lord's day evening we had Bible class among the scholars. I found a good lesson in the New Testament for them it was like this, when we want to speak with our heavenly father we should go in secret to a place and pray to Him there, and not to the Idols who cannot hear us. Some of them are willing to turn to Jesus Christ and willing to forsake the Idols certainly it is true, I have great hope for them and after some days they will be in Christ's fold. All Mang people asked Bro. Jelley to build a school house in their village. I hope God will open the way to help to build the school house in that lovely village. There is a village called Vathegaon which is not far from Kalawada ask us since a long time to open a school among them, they were formerly highway men of Kalawada and I hope after some days our school will be there, and bye and bye they will know about the true God and about the true Religion; may God grant this. I should like the American and Canadian Brothers to pray for us that we may go through the troubles and the sufferings from the other Missions and from Satan.

I have a great desire to see the American and Canadian Brothers fact to face but it depends on God's wish.

With our best greetings to all our brethren.

Yours in the Church of Christ,

B. K. Waghmare,

Disciple of Christ.

March 8th, 1912.

Tell us about your Bible School.

Cadet—Doc, I am feeling miserable. I can't get my mind on my studies, my appetite is gone, and I can't sleep. What would you advise me to do?

Dr.—Marry the girl.

Bargain! Bargain!

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