

# Christian Word and Work

Volume 5

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Number 24

## 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' 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.

## IN HIS STEPS.

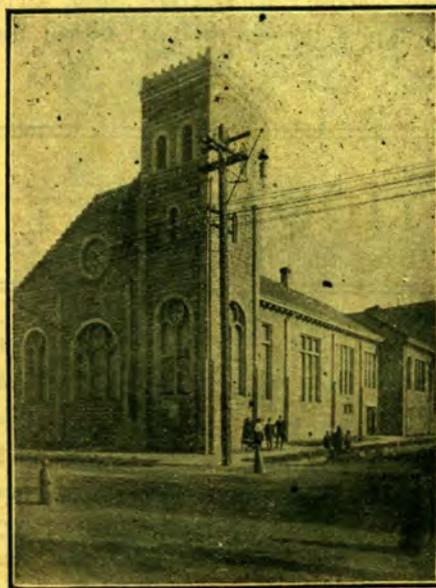
E. L. Jorgenson.

—George Muller's Methods.—

I have just had a message from the editor of one of our other good church papers asking that I continue the series of articles supporting the proposition that New Testament methods in work and worship are sufficient in meeting the conditions of the present age. I am glad this series has appeared helpful to some. It seems to me significant, that those men who have, admittedly, left the deepest imprint on the world, religiously, have been champions, not of modern, world-subsidized, secularized church methods, but of the simplicity which is in Christ. I gladly adopt the brother's suggestion and furnish this further article. The promised series on "Psalms, Hymns, and Spiritual Songs" will not be delayed long.

George Muller was born in Prussia in 1805. Converted at twenty, he became the greatest witness to a prayer-answering God the modern world has known. Those who have been saved out of deep and open sin often appreciate Christ most. It was so with Muller. His life-work is more or less generally known. I give herewith the leading facts.

1. He cared, under God, for more than 10,000 orphans. Houses in Bristol, used in this work, cost originally 115,000 pounds or 558,900 dollars. The sum of 25,000 pounds, about 120,000



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To be paid for July 1, 1912

dollars, was spent yearly in sustaining the work. Most of the orphans thus cared for became Christians and carried the gospel to all parts of the world.

What were the money-raising methods of this man?

The simplest possible. He never asked a man for a cent. But he early learned to open his mouth wide; and God filled it. (Ps. 81:10.) He was not however, slow to teach that believers should give liberally to every good work; for he realized that while he

himself, with all his work, was in the hands of God, entirely dependent upon Him for sustenance, he felt also that, as a preacher of Christ, it was his duty to stir believers in the grace of giving.

2. Mr. Muller, with his helpers, was instrumental in spreading over the land thousands of tracts and copies of the Scriptures. In accomplishing this they worked free from, and independent of any society existing for such purposes for the following reasons:

Many features of the existing societies seemed *extra-scriptural*, if not *anti-scriptural*. For example the *end* proposed by these organizations, namely, the conversion of the entire world in this dispensation was not justified, they felt, by the Word which everywhere represents this as the age of the *outgathering of the church from the world*, and not the *ingathering of the world* into the church.

They also felt that the societies sustained a wrong relation to the world, mixed up with it instead of separate from it. Indeed, the very need of such organizations, apart from the church, as such, was questioned by Muller.

3. The third important fact to record is that of Mr. Muller's "world-wide witness." He traveled between the ages of seventy and eighty-seven over 200,000 miles—as much as eight journeys around the globe, witnessing for God. He preached in every city in the British kingdom, and in 68 cities in other parts of the world, addressing over 3,000,000 persons. He spoke altogether, outside of his home city, about 6,000 times. His great purpose was to strengthen believers in the Bible doctrine of prayer and dependence on God.

"A great work" you say? Yes. Accomplished, not by modern anti-scriptural methods, but by simple New Testament procedure, as the following facts and quotations will show:

1. "Believers should meet, simply

as such, without reference to denominational lines, names, or distinctions, as a corrective and preventive of sectarianism."

2. "They should steadfastly maintain the Holy Scriptures as the divine rule and standard of doctrine, department, and discipline."

3. "I had had a conscientious objection against being led and directed by *men* in my missionary labors. It appeared to me I ought to be guided by the Spirit, and not by men?"

4. "None but believers are proper subjects of baptism, and only immersion is its proper mode. Of all revealed truths, not one is more clearly revealed in the Scriptures—not even the doctrine of justification by faith. The subject has only become obscured by men not having been willing to take the Scriptures alone to decide the point."

"Although we have no express com-

mand respecting the frequency of its observance [Speaking of the communion], yet the example of the Apostles and disciples would lead us to observe this ordinance every Lord's day."

Such was the man and such were his practices. I must not fail to add that he was also a New Testament Christian in regard to his attitude toward Christ's second coming. He testified that the truth upon this subject was an influence, second to none, upon his piety and usefulness. A Colossus in faith, yet counting himself less than the least, he was successful in living a life almost Apostolic in its exemplary power. He is dead, yet alive among us. Who wants him? What church? In the light of his work and teachings what people can claim him? Only those who, like him, strive for Apostolic simplicity can call him theirs.

Are we sound in this? Is there any mistake about it?

The Commission says plainly: "Go ye into all the world and preach the gospel to the whole creation." The gospel is the power of God unto salvation to those that believe, but people can't believe what they have never heard. They need to hear, how shall they hear without a preacher? Who should send the preacher if it is not the church of the living God to which he belongs? "That now unto the principalities and powers in the heavenly places might be made known *through the church* the manifold wisdom of God."

Settle the question of soundness *in faith* in your own mind and look for my next question.

Don Carlos Janes, Louisville, Ky.

#### THE DIVINITY OF CHRIST.

Synopsis of a discourse delivered at Berea Church of Christ, Feb. 25, 1912.

J. Frank Thompson.

Text:—Matt. 22:41-46.

## CONTRIBUTIONAL

### ARE WE SOUND IN FAITH?

I take it that people are sound in faith when they are right in regards to faith, when they are "healthy." If we believe the right things and act consistently with our faith we are sound. If we are believing things or practice differently from the teaching of the "word of faith" we are not in a commendable condition.

In some things, I am sure we are sound both in faith and practice. As to the day for assembling and breaking bread, we (as a body of brethren) teach and practice in harmony with Acts 20:7. Some are not faithful to go to the worship regularly, but those who practice what they believe the Word teaches are found at the worship on the first day when they can be there. In the matter of raising money for religious purposes by voluntary contributions we are in harmony with the Book. Other points might be cited,

but please consider the question of soundness with reference to missionary work. What do we, the brotherhood, believe on this subject? Should missionary work be done? Where should it be done? By what agency, the church or the society? If I mistake not, the Scriptures teach that missionary work should be done. I regard Christianity as essentially a missionary system. It demands that the message be passed along. I understand, too, that God wants the work done wherever there is need of it, wherever there are unsaved people. I also believe that God's church is the agency by which the gospel is to be carried to the lost.

If 10,000 members of the church could be questioned, would they agree with me in these three points? If they would, if they fairly represent the brotherhood, we believe missionary work should be done at home and abroad by the church of the Lord.

In the forty-second verse we have a double question asked the Pharisees by our Savior, to-wit:—"What think ye of Christ? Whose son is he?"

These two questions involve the divinity of the Christ and His Sonship. In the beginning I pause to remark, that the historical Christ is either human or divine. If human our time is sadly spent and future salvation is a mere myth. These two questions stand for our weal or woe. Unless the Christ of the New Testament is divine all of our future hopes are blasted. Ah! can it be that He who had power over the forces of inanimate nature is human and not Divine? Through the eye of faith, we see Him turn the water into wine; feed thousands with only five loaves and two fishes; calm the wind and waves of the sea of Galilee; destroy the unfruitful fig tree by causing it to die.

He also had power over the fishes of the sea, the beasts of the field—over

diseases, evil spirits and death.

Wonderful indeed are the miracles He performed, which, since His time, have never been duplicated by mortal man and will never be, while time rolls on towards the final judgment day.

"Whose son is he?" This question in connection with Pilate's wife's dream about Christ's being innocent "a just man," troubled Pilate. He was not inclined to consent to or sanction the death of Christ. "He knew that for envy they had delivered him." Matt. 27:18.

It was a critical time with Pilate as he had received his office by appointment and was subject to removal at any time. He did not wish to say in his report: "I put to death an innocent man to gratify the malice of the populace."

Desiring the release of Jesus "Pilate saith unto him, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified." Matt. 27:22. "When Pilate saw that he could prevail nothing," he washed his hands in attestation of his own innocence. "Whose son is he?" This is not a question of personality or personal quality but of paternity. The Pharisees answered Him, "The son of David." This seemed to be their idea of the coming into the world of the Christ. The Jews were expecting a temporal Monarch and Conqueror, whom they expected to remove the Romish yoke and subdue the whole world. Had their answer been correct the matter might have ended there.

There is only one true answer to any question. An answer may be correct in part and still incorrect for the lack of fulness. No answer is true that embraces too much or too little. "Whose son is he?" This question does not relate to the maternity of Christ but to his paternity. Therefore, if David is His sire in the sense the Pharisees put it, that is, if He is a son by a male lineal, a descendant from David, the answer was true.

But Jesus offers His protest and began the argument by saying, "How then doeth David in Spirit (in prophesy) call him Lord, saying The Lord

said unto my Lord, Sit thou on my right hand 'till I make thine enemies thy footstool?" Matt. 22:43, 44.

This negative argument of Jesus silenced the Pharisees and they did not attempt a reply. It seems that many of the Jews were Unitarians in belief, who teach that the Christ of the New Testament is the son of human parents. That Joseph the son of Jacob is His

Here I affirm that the Christ of the New Testament is as divine as God His Father and as human as Mary His mother.

In four senses the relation of father and son may be understood. (1.) In the sense of creation. (2.) In the sense of procreation. (3.) In the sense of generation. "Adam which was the son of God." Luke 3:38;



T. B. Larimore

father and that Mary the daughter of Heli is His mother. That is true so far as the promise made to the prophets pertaining to the seed of the woman is concerned. If His parents are both human, He is human and not Divine. Therefore, His system of religion is of human origin. Perish the thought!

"Have we not all one father? hath not God created us?" Mal. 2:10. "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. "For God so loved the world, that he gave his only begotten

Son, that whosoever believeth on him should not perish, but have eternal life." John 3:16.

Adam was the son of God by creation. All men are God's children by the laws of procreation. All the saints, members of the Christian institution are God's children by the law of adoption, which implies guardianship. But note:—The Christ is the Son of God in a sense peculiar; in a sense no other is: the Christ qualified His relation to His father by the adjective "only Son"—"Only begotten Son." But if Unitarianism is true the Christ of the New Testament is not the Son of God in any sense.

Here let us note the prophecies concerning the Christ of the Bible that we may not be mistaken in regard to His sonship. After man had fallen from his high and lofty position, by his disobedience, God said, "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

2. And unto Abraham He said: "In blessing I will bless thee and in multiplying thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:17, 18.

3. To the tribe of Judah He said: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet until Shiloh come; And unto him shall the obedience of the peoples be." Gen. 49:10.

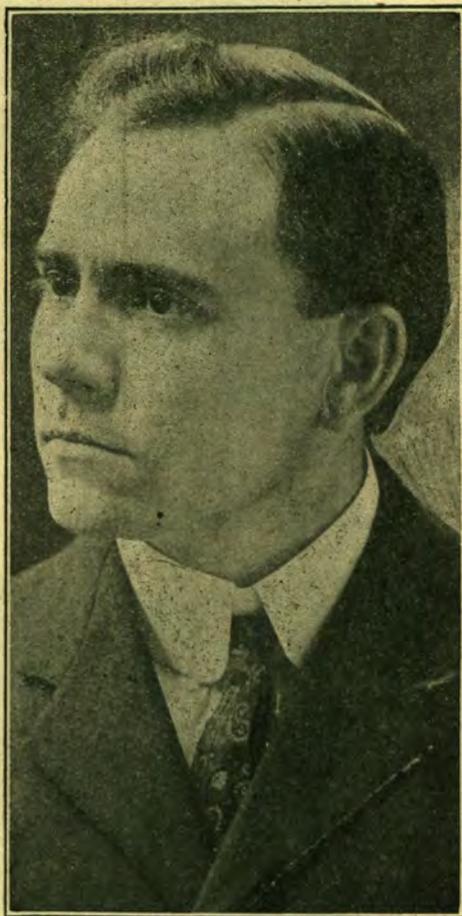
4. To the family of Jesse He said: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit." Isa. 11:1.

5. And of David He said: "I have made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish forever, And build up thy throne to all generations." Psa. 89:3, 4.

These will do for the present. All Biblical students agree that these prophecies refer to Him who was known

in the world as the Christ. But our faith grows stronger and stronger when we turn to the New Testament in search of testimony relating to the christ:

"Now the birth of Jesus Christ was on this wise: When his mother, Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away



S. H. Hall

privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son: and thou shalt call his name, Jesus: for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophets, saying, Be-

hold, the virgin shall be with child, and they shall call his name Immanuel: which is, being interpreted, God with us." Matt. 1:18-23. Read the whole chapter and Luke 1:26-35.

In a sense it is true that the written word makes Jesus the son of David. Let us see: "Once have I sworn by my holiness; I will not lie unto David: His seed shall endure forever, and his throne as the sun before me." Psa. 89:35, 36.

But the angel's message to Mary is more emphatic: "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David." Luke 1:32.

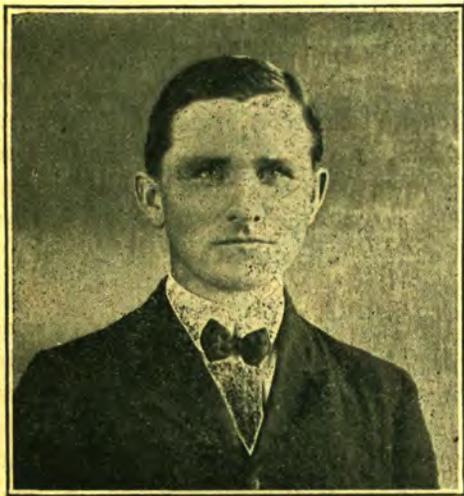
What do we understand by the phrase, "the Son of the Most High?" We find the key in the thirty-fourth to thirty-eighth verses. Mary said: "Behold, the handmaid of the Lord, be it unto me according to thy word." Observe that Mary expressed a doubt, saying, "seeing I know no man." But the angel said: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee" and removed that doubt. "Behold, the handmaid of the Lord, be it unto me according to thy word."

How any man can believe the dialogue between Mary and the angel and disbelieve the miraculous conception is hard for me to understand.

From the testimony produced we form the following conclusions: (1.) That the Christ of the New Testament is the son of David maternally, according to the flesh. (2.) That He is the Son of God, without the co-operation of a human father.

Jesus the Christ was born in Bethlehem of Judea, about four years before the commencement of our Christian era; four thousand years after the creation of the world. The angel of God announced His birth to the Shepherds who were guided by a star to Bethlehem of Judea, where they worshiped the infant Jesus and presented Him gifts. He was circumcised when eight days old and named Jesus as the angel directed Joseph and was known as Joseph's son. He is lost sight of

in infancy until He is twelve years old, when we find certain doctors are astonished at His questions and answers. "Therefore, also that holy thing which shall be born of thee shall be called the Son of God." However, no one called Him the Son of God for a period of thirty years. He was baptized by John the Baptist at the age of thirty years, and first acknowledged by



Flavil Hall

God as His Son, "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:17.

Since that time the Christ has been called the Son of God for nineteen hundred years by all civilized nations of the earth and all unbelieving Jews and Pagan historians admit that such a personage lived in the world nineteen hundred years ago.

We note, that Matthew begins his testimony by saying, "The book of the generations of Jesus Christ the Son of David, the son of Abraham. Abraham begat Jacob, &c. He uses the word begat through forty-two generations, but drops the word when he comes to Jesus and uses the word born. Why this change of words? "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ."

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. Again: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the

Father,) full of grace and truth." John 1:14.

Here observe that the Word was made flesh:—not the Son. It also implies existence, relation under the name of Word. The pre-existence of the Christ is part of that "record God has given of his Son." See John 17:5; Heb. 1:1-14.

Continued in next week's issue.

WHEAT AND CHAFF.

Alfred Ellmore.

The Christian who remains faithful to the end never dies.

go." The Master says: "Yes into all the world."

Well, Bro. Shortie, do you pray for the restoration of the sick? No. I call the doctor and give medicine.

Do you pray for the salvation of the lost? Not often. They have the Bible, and this is the sinner's directory. Let them read it.

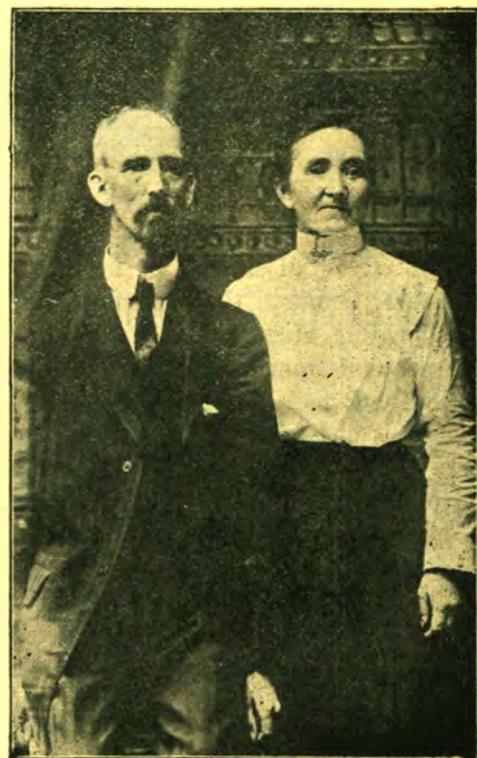
Bro. Shortie, do you visit the sick, clothe the naked, and feed the hungry? Sometimes—but there are lots of these—I think—why, if we feed some of 'em they won't do nothin' 'till they get hungry again. I don't see no charity in feeding men that won't work."

Now, I have been acquainted with Bro. Shortie for a long time. He "joined church" in the revival many years ago at Hungry Hollow, but he gives nothing for the support of the gospel, and seldom attends the worship. He is a "good sort of a feller"—that is, he does nothing bad. He has it this way, he belongs to the meeting house while living, but at death he will belong to the church! See?

Many years ago a distinguished statesman rose up in a large assembly and in reply to grave charges, said: "These hands are clean, I am not guilty." Many Christians can say the same concerning things said against

them. But suppose a Christian is charged with a black crime and he is guilty! Should he deny it? This will make the sin deeper. What should he do? Confess it and turn and lead the better life. What a mercy is the law of forgiveness, without which no responsible person could be saved. All have sinned. Let us cease sinning.

My great work in Austin, Texas was that of seed-sowing. Circumstances were so very unfavorable that we held no protracted meeting. During the two winters in that city I preached in six chapels, in two school houses, in three halls, in three cemeteries, in one tent, in twelve dwellings. Preached every Friday for three months in the Confederate Soldier's Home, talked to men in cabs, on streets, in shops, and circulated hundreds of books, tracts, circulars and papers, and had about



John Straiton and wife

twenty-four additions to the church. The labors were arduous, but I now look back over the field with interest, I think the end is not yet. And to say that I was indorsed by a noble faithful band, is putting it very mild. They

did all they agreed to do for me, and more.

I wish now to say a few words in regard to the great work in New Orleans. I understand that a certain brother will give \$5,000 toward liquidating the debt upon their house, if the people will give the rest. Now, is

not this very liberal? Please consider the following:—

1. The church property there is very valuable.
2. New Orleans is a large city, and a small cheap building there in some

Continued on page 11

sense, we entertain our Lord every time we entertain one of the poor saints. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25:40.)

37, 38. "A woman—A sinner," came to the place of greatest blessing—to Jesus' feet. There was where Simon should have been. She wept the tears of penitence and thus was saved from weeping later in bitter remorse.

39. "That she is a sinner." Yes, but a different kind from Simon. She left that house a justified, forgiven sinner, while Simon, so far as we know, remained a condemned sinner. The reason for the difference is that the one confessed to sin, the other did not.

40-47. Jesus proves that he is a prophet, by showing that he not only knew "what manner of woman" that was, but he showed also what manner of man Simon was. The revelation was not complimentary to Simon. Jesus, with marvelous wisdom, puts Simon in the place of judge. The answer he gives to Jesus condemns himself. The point in verses 40-47 is, that the one who realizes most his sinfulness, will love the most when forgiven. There is today a woeful lack of conviction of sin. For many worldly inducements are offered by the churches in general. For many preachers like "Pastor Russel" are minimizing the dangers of future punishment. The church is giving over the work of evangelization to semi-secular organizations. The world shows altogether too friendly an attitude toward religion for things to be right. Not many preachers today, reason of "righteousness, and self-control, and the judgment to come" so as to terrify Felix. (Acts 24:24, 25.) On the contrary, Felix is pleased with their false reasoning.

48. No sweeter words were ever spoken than these. All the secret as well as public sin gone—gone forever. Gone from God's book of judgment and from his remembrance.

49. They were blinded by their own

Continued on page 13

## CHURCHES AT WORK

### BIBLE SCHOOL.

Augustus Shanks.

Lesson 11. June 16.

*The Penitent Woman.*

Luke 7:36-50.

Golden Text:—"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (I. Tim. 1:15.)

### INTRODUCTION.

Two classes of sinners are here represented: Simon, the self-righteous one, priding himself on his morality; the penitent woman, confessing by her actions her lack of righteousness. Simon was one of a large class of sinners known then as Pharisees. We have many of his class today and the gospel seldom pierces their hard hearts. The reason is plain.

The gospel of Christ's forgiving love is not welcomed or appreciated save by those who feel their need. In converting such, the preacher's great task is to show them that they are sinners. Such persons as this woman are already convicted of their sins. The publicans and harlots find a readier entrance into the kingdom than the moral class, because they are conscious of their need. By contrast with the sinner, for whom he shows much contempt, Simon makes a very poor showing. This lesson ought to cause us to look at ourselves from Jesus' view-

point. Do we feel superior to other sinners, to drunkards, harlots, etc? Do we think that our greater righteousness gives us a greater claim on God than they have? If so, we are Simons. The Lord only knows what sin we would have committed had we had the other fellow's environment and opportunities. We need John Newton's conception of the grace of God. As he witnessed a poor criminal being led to execution, he said, "Except for the grace of God, there goes John Newton." They who trust to their good works to bring them into God's favor are leaning on a broken reed. So great a man as Paul did not dare do that—he cast his righteousness entirely away. (Phil. 3:9.) It is the righteousness of Christ, imputed to us by virtue of our being in him, that gives us favor with God." But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth let him glory in the Lord (I. Cor. 1:30, 31.) No sinners are beyond the saving power of Jesus for, they are the ones he came to save. He is "able to save to the uttermost" and he makes the promise: "Him that cometh to me I will in no wise cast out." (Jno. 6:37.)

### EXPOSITION.

36. While we have not the privilege of having Jesus as our guest in bodily presence as Simon did, yet his spiritual presence is not denied us. "Lo I am with you always." In another

day, the more need of our letting our light shine.

17. Being foolish, and understanding the Lord's will, are here put in contrast. College diplomas and University degrees make a man no less a fool if he knows not the Lord's will. On the other hand, the humblest and most illiterate saint is a wise man if he but knows God's will. The way to know that will is simply to open the Book and read. The Psalmist said, "I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the aged. Because I have kept thy precepts" (Psa. 119: 99-100).

18. Another contrast: the influence of wine with the influence of the Spirit. In the first there is "riot" but the fruit of the second is, "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control (Gal. 5: 22-23)

19. Here the kind of music for church worship is prescribed. We have no difficulty here in seeing what God's will is as to church music. Our right to introduce into the worship, any other instrument than here specified, viz. heart and voice, must forever be doubtful. "And whatsoever is not of faith is sin" (Rom. 14: 23).

20. "All things" includes God's chastenings as well as other things. God's chastenings are proofs of our sonship; then why not thank God for them; see Heb. 12: 7-11.

Suffering for Christ's sake is represented to us as a privilege (Phil. 1: 29). Do we thank him for the privilege? See Acts 5: 40-41.

21. If this passage were acted upon by any congregation as a whole, it would make possible the settlement of every difficulty therein. The love of preeminence is the occasion of faction and strife, the seed of sectarianism.

THE DISASTER OF THE TITANIC.

C. S. Austin.

The Titanic had: a Golf course, Private Promenade, Tennis Court, a Palm Garden, and a Swimming Pool; but

*not enough life-boats.* She had the luxuries, but lacked the essentials. Being on the finest ship afloat, and having for company the most talented and the wealthiest men of America, the passengers felt absolutely safe. But they were not safe. When the real crisis came, the presence of Astor, Butt, Strauss and Futrell was nothing; the luxurious paraphernalia was only an incumbrance to plunge her to the bottom of the ocean, and her boasted stability was only a hollow sound to mock the doomed passengers: *the one thing absolutely necessary was life-boats.*

Modern churches have: Fine Buildings, Electric Fans, Pipe Organs,



C. S. Austin

Trained Choirs, Smoking Rooms, and Cold Drink Stands; but (I am afraid) *not enough life-boats; not enough of that that saves.* Perhaps, if you are a member of a large, popular denomination, with the wealth of the community for companionship, you feel a great degree of safety. But if you are not a member of *the Church of God you are not safe.*

The Church of God has: (1) A Divine Head. Eph. 1: 22; (2) The love of Christ. Eph. 5:25; (3) The Glory of God. Eph. 3:21; (4) The Gospel of Christ. 2 Tim. 2:2; (3) A Sure Foundation. Eph. 2:20; (6) The Membership of the Saved. Col. 1:13-14.

The man-made institutions of the world will not be safe when the real crisis comes. Every boat launched by man will sink before the haven of eternal happiness is reached. The "Old Ship of Zion" will safely pass all the icebergs of life and land its precious cargo of humansouls on the bright shores of eternity. Will you not take passage in this? Can you afford to risk any other? If you continue to live in a church unknown in God's book, and one that dishonors the name of his Son, a worse fate awaits you than that of the Titanic victims. "Let him that thinketh he standeth, take heed lest he fall."

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**HELP NEW ORLEANS.**

D. L. Watson.

Since April the 18th, when we received the \$5,000. pledge we have waged a carefully planned and systematic campaign for the accomplishment of the work in hand. We have tried to make the effort grow and gather momentum as it went, until now, on the "home run" we expect the enthusiasm and assistance of the entire brotherhood. That has been our plans. The exciting time of the chase is at the end.

We have reached every preacher in the Church of Christ. Every reader of our paper knows of the work and the conditions. We have received the hearty and earnest endorsement of every preacher who has passed this way. We have answered every ques-

tion and criticism which has been offered.

There yet remains the arduous task of convincing *every one* who reads this that he has a duty to perform in the premises. This is not our work alone. We happen to be the beleaguered garrison and it is the duty of every soldier of Christ to come to the rescue.

We are not asking for a large amount, only a mere bagatelle of the amount a great brotherhood should raise in any one day of general giving.

If I could speak to the readers of this paper in one audience for fifteen minutes the amount would be raised without an effort. The inspiration of seeing others give and of seeing one another face to face encourages each



C. E. Holt

one to do his share which makes every work easy and every burden light. But, written words fail to "strike home" and we are forced to repeat efforts in order to bring results which should be accomplished at a single sitting.

We wish to offer one criticism of many of our preachers which is altogether too common. Many preachers write: "I will not ask the church here to give because we are all poor and are doing all we can at home." That is a mistake. No individual or church is so poor or over-burdened with work but that it can and should do some

form of mission work. The preacher is looked upon as the leader. If he does no mission work, teaches no mission work, or gives the congregation no opportunity to give to any cause, he can not possibly expect the church or churches where he labors to have any material growth or give him very much support in preaching the gospel. Giving is a matter of knowing one's duty and then growing into it. Teach missions, talk missions and give every one an opportunity to give to missions.

The preachers who are helping us are helping with all their might and producing results. But where are the hundreds yea, even thousands who have not yet responded to the call here or anywhere else.

There is another excuse: Some say that there are so many calls for help that they can not help all. I wish to ask that big majority, in all kindness if they have helped any one of them at any time in their lives? If the 2,000 preachers could induce the 8,000 churches to only give ten dollars each to the cause of missions we would have \$80,000.00 for the first year. More money than we would know what to do with. Yet, we must do more than that, if we expect to evangelize the world. There are some who claim that this is a process of begging, using the expression in an objectionable sense. This is one method and the only method of teaching and doing mission work. We occupy a ridiculous position when we oppose missionary societies on the ground of their unscripturalness and at the same time do nothing for missions in the God ordained manner.

We are going to win. The Lord would not have sent the five thousand dollars if He had not have intended to back it up with the balance. Will you join with us, not as an interested spectator, but as one who is doing his part to help us reach the goal? Then you may rejoice with us in the hour of triumph.

Now, lay your paper down, write a letter to Stanford Chambers and enclose him a check or P. O. Money Order for what you can give. **DO IT NOW!**

## CATECHISM ON NEW ORLEANS.

Question:—What is the occasion of the New Orleans appeal?

Answer:—The church here is deeply in debt on its building and has been threatened with foreclosure.

Q. When was the building erected?

A. It was completed October 1907.

Q. Why did the church build so much beyond its means?

A. The church was yet "Progressive" when it began to build and "to do great things" seems to be the "Progressive" idea.

Q. Why, then, did not their "Church Extension Board" lend its aid?

A. A great change took place in the management of the congregation and in the method of its work and the order of its worship which was quite unfavorable to the "Board."

Q. Has the church since conformed to the New Testament model?

A. It has. This is one church that has reformed.

Q. What assurance is there that it will remain loyal?

A. The congregation, as it now exists, is satisfied with what is written. A great number of its present members are from loyal churches of Alabama, Tennessee and Indiana.

The property is protected by a restrictive clause in both charter and deed.

Q. What is the strength of the congregation?

A. Numerically, seventy-five faithful, a dozen or more of whom are out of the city. Financially, only three families live in their own homes—all are wage-earners, but one or two. None are rich.

In faith, quite a number are of the strongest. In the grace of liberality, unsurpassed. Contributions the past year average a little over \$25.00 per week.

Q. What is the congregation doing?

A. It keeps an evangelist at work here all of his time teaching publicly and from house to house. It provides rooms for and manages a day school for the education and training of its own children and as a means of reaching others.

Q. What is the character of the school?

A. Though its name is "Christian High School" it maintains all departments below the High School as well, and, in addition to the Common and High School subjects, the Bible is daily taught to every pupil.

Q. How is the school supported?

A. All pupils who can pay are charged a rate of tuition according to the grade. Four brethren paid scholarships for deserving pupils the past session. Fifty-four were enrolled representing families both Protestant and Catholic.

Q. Of what does the property consist?

A. A substantial concrete building occupying two

lots at the corner of Seventh and Camp streets in one of the most densely populated districts of the city.

The building consists of main auditorium and adjoining rooms in the rear, remodeled and made convenient for study and recitation rooms, three of which are about 24x25 feet in dimension and two are smaller. A basement beneath



Ben S. Read

Bro. Ben. S. Read who was an elder in the church here for two years, but was recently promoted in his business and is now living in another city writes as follows:—

"I am intensely interested in the effort that Bro. Chambers and all of you are making to lift the church debt, and sincerely hope it will be successful.

"I miss the companionship and friendly interest of the little band at Seventh and Camp streets. I have been traveling so much that I have not had the opportunity of finding the faithful few in this city. I hope to do so, however, in the very near future. In the mean time my thoughts are with all of you, and I am wishing you the very best of luck.

"I shall never lose interest in Seventh and Camp and want to fellowship with them until I find some place that needs me more."

the school-rooms serves the purpose of a play-ground.

Q. What is the property worth?

A. It is easily worth \$20,000.

Q. What is the encumbrance?

A. There is a mortgage of \$14,500 with interest at 7%.

Q. Has no payment been made?

A. Only \$1,125. on the principal; \$13,375 yet due with interest from Jan. 1, 1912.

Q. What is the prospect of paying this debt?

A. At present we have over \$900 cash and a little over \$7100. in pledges, \$5000. of which, however, is by one man and on condition that we raise the *whole amount of the encumbrance by JULY 1, 1912.* This offer came April 18th.

Since then we have been making the effort of our lives, straining every muscle to reach the goal.

We have very, very many good brethren and sisters in the fight with us doing all they can, but, in the four weeks we have left, we have almost \$6,000 to account for and *just*

*must have your help*, for we just *must not miss this chance* to stop interest, clear the debt, and set this church free to save these thousands of benighted people, whose enlightenment and salvation depend upon your answer to this appeal. *Please Help. Help Much. Help Now.*

Anxiously awaiting your decision and once more venturing to urge quick action for Christ's sake, I am yours in His name,

Stanford Chambers, 1218 Sixth Street.

## THINGS CURRENT

Read our back page ad.

\*\*\*

The more friends we have the more subscribers we receive. Are you our friend?

\*\*\*

Bro. J. Will Henley baptized two at Uvalde, Texas, one of whom had been a Catholic.

\*\*\*

He who reads most knows most; he who knows most, works most. Subscribe for Word and Work.

\*\*\*

Bro. A. Ellmore is now back at his old home, Covington, Ind., for the summer.

\*\*\*

We hear good reports concerning Bible Class work at Dugger, Ind. Chas. Neal is the teacher.

\*\*\*

Bro. S. H. Hall writes, "Tent meeting continues with twenty-six added to date."

\*\*\*

Read a Catechism on New Orleans, on Editorial page by Stanford Chambers. It answers all the questions.

\*\*\*

Bro. Chas. L. Talley has arranged to hold tent meetings at Greenville, Ala., and at Highland Ave., Montgomery.

\*\*\*

Bro. Ben. West has been somewhat disabled for the service on account of tonsilitis. We are glad to hear that he is now ready to enter the field again.

Bro. W. J. Brown reports good work at Linton, Ind. The church there is developing a preacher in the person of Bro. Jas. Gunn.

\*\*\*

Bro. J. D. Tant writes that he is in a meeting at Poplar Bluffs, Mo. Conditions are quite unfavorable to the success of the meeting but Bro. Tant will bring results.

\*\*\*

See how the children gave to New Orleans last week. A happy thought Bro. Martin. We note that the children in your own congregation head the list—Others are coming however. Lock out for them.

\*\*\*

Bro. John T. Poe closed an excellent meeting at West End, Montgomery, Ala., with sixteen baptisms, a crowded house and much interest. He says it is the best meeting of his life.

\*\*\*

We are running the photographs of a number of the men who are helping us in New Orleans. Others will follow next week.

\*\*\*

Please mail sample copies of Word and Work of May 28th issue to the following addresses. \* \* \* Please mark Brother Jorgenson's article. So said a number of cards last week.

\*\*\*

C. S. Austin writes, "Keep the papers full. We must make a desperate effort during the next three weeks. I still think the debt will be paid."

Bro. H. H. Adamson is in a good meeting at Pekin, Ind.

\*\*\*

Bros. W. Claude and Flavil Hall have just closed a splendid meeting at Summerville, Ga.

\*\*\*

W. J. Johnson paid us a visit over the Lord's day. He is quite enthusiastic over the work around Amite.

\*\*\*



D. L. Cooper.

Mrs. Wm. Badders reports 4 baptisms and 14 added by letter recently at Pomona, Calif. Bro. W. J. Perkins preaches for them.

\*\*\*

Bro. W. H. Sandy is preaching in Missouri and Illinois. He says "My work in Missouri has set churches free from the clutches of Digressives. Thank God I have fully succeeded so far as Stone's Chapel, Concord and Perkins are concerned."

TEMPERANCE

LORD'S PRAYER.

Daniel Marsh's Comment.

There could not be a more beautiful comment upon the Lord's prayer than that given by the late Daniel Marsh. We quote the whole of it, though it may seem somewhat lengthy:

*Our Father.* By right of creation. By gracious adoption.

*Which art in heaven.* The home of thy angels. The seat of thy glory.

*Hallowed be thy name.* By the thoughts of our hearts. By the words of our lips. By the actions of our lives.

*Thy kingdom come.* Of providence to protect us. Of grace to refine us. Of glory to crown us.

*Thy will be done in earth, as it is in heaven.* Submissively, cheerfully, and, finally, perfectly.

*Give us this day our daily bread.* Of temporal things for our bodies. Of spiritual things for our souls.

*And forgive us our trespasses.* Against the precepts of thy law, and the grace of thy Gospel.

*As we forgive those who trespass against us.* In imitation of thy love and to the glory of true religion.

*And lead us not into temptation.* Of such riches, honors or pleasures as might war against the soul.

*But deliver us from evil.* Of Satan to deceive us. Of sin to defile us.

*For thine is the kingdom.* Of providence and grace.

*The power.* To establish it.

*And the glory.* Of all good.

*Forever and ever. Amen.* So let it be. So is it. So it shall be.

THE VISION IN THE CABIN.

In one of his beautiful stories, Tolstoy, the great Russian novelist, tells of a poor peasant who was a devout Christian. He was a man of kind

heart and gentle disposition; a hard worker and one who had suffered many buffetings from misfortune, but who still, even with his scant means, found opportunities to do good. The peasant had a vision. It seemed to him that the figure of the Savior came to him while he slept, and told him that he would come to his poor cabin the next day. When the peasant awoke he vividly remembered the dream. His heart burned within him, for he felt certain that it would come to pass that



Chas. L. Tally

he would see the Master. How often he had prayed that He might come, and now He was coming! He would honor with his divine presence and beneficent smile the dingy little room and bless it forever after. So the peasant set about to prepare for this event. The day was stormy and bitter cold and a biting sleet was falling. He dusted and swept the little chamber, replenished the logs in the rude fireplace and put on the customary pot of cabbage soup. He had part of a loaf of bread, and this, with the soup, constituted his larder. But poverty

was nothing; he was rich in the promise of the Master's coming.

So he watched from his window, hour by hour. The village street was well-nigh deserted. Presently he saw a peddler, half frozen and numb, struggling under his pack, fighting the stinging blast. Seeing the man about to fall, the peasant flung open the door and was just in time to catch the tottering figure. He pulled the peddler into the cabin, set him by the fire, warmed him back to life and fed him with the cabbage soup; then, when he was fully restored and refreshed, he set him on his way again. Next, a poor woman—a bedraggled creature—awoke his sympathetic heart. Her, too, he took in and warmed and fed, and dried her tattering garments and, wrapping his coat about her, sent her away stronger and happier.

Day wore on towards late afternoon and, in the glowing dusk, he perceived a child lying prone on the street, overcome by the storm. The peasant ran out, gathered the little one, cold and unconscious, up in his wide blouse and took him in. It was a long struggle to revive the half-frozen child, but at last he succeeded. With a small pan of warm milk and the remnants of his loaf of bread, he fed this little sufferer until the child fell asleep, smiling and contented, in the settle before the blazing logs.

"Ah!" sighed the peasant, as he looked out of the window to the street, "the Master! the Master said he would come, and it is nearly night."

He sat down by the fire and gazing long at the happy face of the sleeping child. In his heart there was at once a great sorrow and a deep sympathy. Presently he fell into a doze. Suddenly the room seemed to lighten about him. A mild radiance illuminated it which did not emanate from the dying embers in the fireplace. Looking up, he saw that he was not alone with the sleeping child. There stood the Master, white-robed and gazing down upon him with a smile. "Ah, Master!" he said through half-opened lips, "I have waited and watched the long day, blessed Master;

a move all along the line, and I propose that each one who reads this will immediately send one dollar. If all will do that much, the work is done. But if some will give a five or a ten, so much the better. The *time is short* only 'till July 1st. But the date of another great event might be even nearer than this. Graves will close over many this year. Let us haste. Covington, Ind.

\*\*\*

OBITUARIES.

REID. Mary Annette was born Dec. 15, 1906; Died Jan. 19, 1908. "Gone but not forgotten: Budded on earth to bloom in heaven: Jesus says: for of such is the kingdom of heaven, so I will say to the bereaved ones, fight the good fight of faith that you may lay hold on eternal life and be with her in heaven.

E. V. Lowderback.

BENNETT—On May 15th 1912, Brother Pres. Bennett departed this life to try the blessings of another. He was about 63 years of age. One of the brethren here went and talked to him concerning his preparation for another world and convinced him that it was his duty to obey the gospel of Christ, which he did one week before his death.

How sweet it is to die in the Lord, because all blessings are obtained through him! Over such the second death hath no power.

W. J. Johnson, Amite, La.

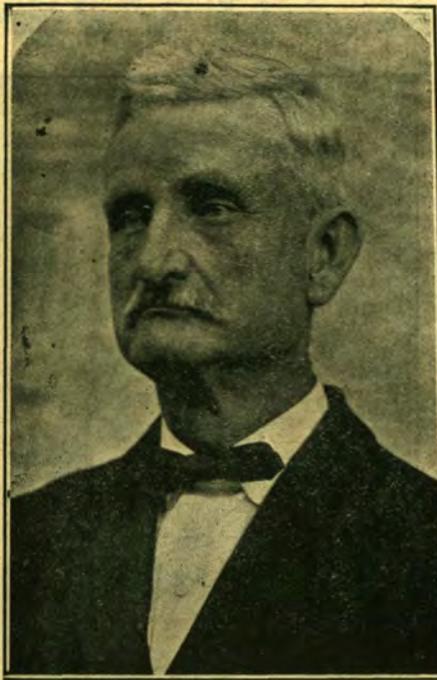
DOTY—

Tupelo, Miss, May 27, 1912.

We had a splendid service at Cross Roads, last Lord's day; the crowd being unusually large.

In the afternoon, we made remarks over the remains of William Curtis Doty, son of Bro. and Sister R. A. Doty. He was named for the late Bro. Curtis, of Decatur, Ala. and the first elder of Cross Roads church. He was born Feb. 18, 1896, and died May 25, 1912. For five months before death relieved him, his sufferings were intense. Loving hands did all they could to relieve him of the pains of

an accident sustained while in school; but to no avail. He was laid to rest in Priceville cemetery. Many from Moorsville, and surrounding communities attended the funeral. Profuse floral decorations, expressing the deep sorrow of his many friends, bedecked the casket, and grave. Bro. and Sister Doty, are heart-broken. They have our deepest sympathy. May God bless and comfort them, is our prayer. W. H. Sandy.



J. T. J. Watson.

HELP NEW ORLEANS.

Continued from page 7

all must do what they can, and DO IT NOW, and the debt will be readily and easily lifted, and not one of us will ever be the less off for the donation.

E. C. Funqua in Words of Truth.

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Under "Serious and Timely Questions." A. B. Lipscomb in Gospel Advocate writes:—

*Have you helped New Orleans?*

Down at the southern extremity of this country of ours is a city with more than a half million population. That population, while heterogeneous, is none the less susceptible to the teach-

ing of the gospel. It is really a strategic point. In the midst of this city occupied by all the human creeds imaginable and full of worldly attractions, a loyal band of Christian men and women is trying to get a foothold. With a view to future development, a few years ago the brethren took over valuable property in the heart of the city and thereby incurred a large debt. And now a good brother whose name is withheld, but whose sincerity the New Orleans brethren aver is unquestionable, makes a proposition to contribute the munificent sum of five thousand dollars, provided the remainder necessary for the cancellation of the debt is raised by July 1. Appeals

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 Prepaid.

No. 31 French Morocco Price .45 Prepaid.

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.

have been made through the religious press and hundreds of letters have been written by brethren who are familiar with the conditions and have the work at heart. Many encouraging responses have been received, but the successful culmination of the plan is not yet assured. In a private letter Brother Stanford Chambers writes: "What the total will be we cannot now reckon, but *we must bend our every energy from now to July 1.*" He also makes the significant remark: "We would the time were longer." All of which indicates that the New Orleans brethren are not yet "out of the woods," and substantial contributions at this time from individuals and churches would do much to relieve their anxiety.

While personally we do not make our gifts to the Lord's work "conditional" upon the gifts of others, and would not advocate such a course, still we realize that the good brother who made this offer may have seen in the peculiar conditions at New Orleans a reason why the proposition should be so stated. In any event, the circumstances are such as to make the situation at New Orleans acute, and the matter of our lifting the debt a test of faith and liberality.

Brethren, let us be equal to the test. Let us resolve here and now to aid the faithful church at New Orleans, and execute that resolution *before the sun goes down.*

Sunday, June 9, has been set apart for a day of fasting, prayer, and giving. These duties are clearly taught in the Bible. If each congregation will make a contribution for the New Orleans work on that day, the debt will be lifted and there will be money for other deserving points besides.

Send your contributions to Stanford Chambers, 1218 Sixth Street, New Orleans, La.

\*\*\*

"I wrote you only yesterday but my heart throbs in sympathy with you brethren and as soon as I get a contribution or a good word I have to pass it on to New Orleans."

T. Q. Martin.

\*\*\*

Louisville, Ky., June 7, 1912.

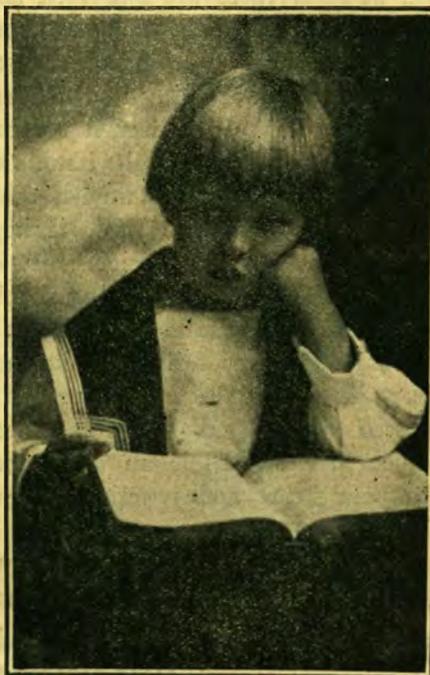
The kindness and courtesy shown us during our stay in New Orleans at the "Mardi Gras" celebration in 1910, have never been forgotten. We have frequently spoken to our brethren here of the good work you were doing in New Orleans.

Please accept this small gift from a brother and sister who are interested in your work and pray that God will help you in this time of need.

Yours in love,

Mr. & Mrs. W. Wetzell.

\*\*\*



D. L. Watson, Jr.

THE CAUSE AT NEW ORLEANS.

On my way from a meeting in Montgomery, Ala.—I have stopped off, to preach a few days in New Orleans—I find the brethren all in earnest endeavor, to save their church property, by raising sufficient money, by July 1st, to secure the five thousand dollars offered by a Tennessee brother, on condition that they raise the balance of the debt by that time, and thus pay it off at once, lift the mortgage, and stop interest. Money is coming in every day to help pay this debt, but the donations are small, in comparison with the debt, about \$5,500 of which is yet to be accounted for. If one rich person could be found, who would duplicate the Tennessee broth-

er's offer, the work would be done. The little band of faithful soldiers here are doing all they can, and are making many sacrifices. Their contribution yesterday was \$110.—I think, and the congregation is poor, and small. They are all hopeful, that they may receive enough to pay off the debt. They fasted and prayed to this end yesterday. Brethren, what you do for the aid of the cause here do NOW. It is imperative. JULY 1st IS NOW CLOSE AT HAND. Save the building here to the brethren, and thus help to spread the gospel throughout Louisiana, and Mississippi, both of which states are exceedingly destitute of gospel preaching.

New Orleans, La., June 9th 1912.—  
John T. Poe.

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SEND ALL ORDERS TO

G. DALLAS SMITH

Fayetteville, Tenn.

**BIBLE SCHOOL.**

Continued from page 6

sins or else they would have understood.

50. Notice the order here: faith salvation, peace.

There can be no peace without salvation, no salvation without faith. He who has not peace, has reason to question his salvation.

**SPECIAL POINTS.**

We call attention to the Golden Text. We find here no distinction between sinners. There is none made because there is none (Rom. 3:22, 23.) If we limit our evangelistic efforts to the higher grades of society we are not like our Savior. If we confine our missionary work to one race we are more partial than he. If the black man is a sinner we ought to bring him to Jesus.

Notwithstanding Christ's power and willingness to save sinners, his saving work is limited by the measure of our activities. There are five factors operating in every man's salvation. They are:—God the Author, the Holy Spirit the Agent, the blood of Christ the merit, the gospel the means and man the instrument. Man's responsibility in bringing the sinner and Savior together, is set forth in the following passages:—"Whosoever shall call on the name of the Lord shall be saved. 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?" (Rom. 10:13-15.)

**THE BIBLE—WHAT IT IS NOT.**

If the Bible is no more than any other book, we may ask why it has not in at least some instances been displaced by these. Why has not some one come out for some other work to take the place of the Bible in the homes, hearts and lives of the people? Why not use Homer, Shakespeare, Darwin, Voltaire, Paine or even Spurgeon, Talmage or

Moody, in the pulpit, in the home, at the bedside or the grave? There are many who object to the Bible; but most of the objections are to what the Bible is not nor claims to be. To some of these, we will now attend.

1. The Bible is not a charm, amulet or fetish to be regarded as the Indian does his medicine bag, the Negro his rabbit's foot or the superstitious Christian a relic or crucifix. It insures no blessing by its mere presence. We must study it, imbibe its spirit and live it. It is in the world and has been for ages and yet there are bad men and women. The Bible is the bread and water of life; but we must eat and drink if we would enjoy the blessing. Those who hate or neglect it are the bad. It is unpopular in the haunts of sin. Our best men and women come from homes where the Bible is kept and revered. A medicine must be taken to effect a cure. Nothing should be rejected until it fails on fair trial.

The Bible never fails to make men wiser, better and happier where it is believed and obeyed. May you, dear reader, give the Bible an open door into your heart and practice its precepts.

2. The Bible is not a single revelation made to or through one man;

but "God who at sundry times and in divers manners spake in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son."

Internally the Bible is a unit, the one great thought running through the whole—the reconciliation of fallen man. Externally the Bible is divided into two covenants or testaments. These were 1600 years in writing and by 36 men. There are 39 books by 28 writers in the Old Testament and 27 books by 8 writers in the New Testament. The cross of Christ is really the dividing line between the Old and New.

3. The Bible was not given in some celestial or supernatural language. Such would not make a revelation to man. God spake to man to be understood by him.

4. The Bible is not a systematic scientific treatise on theology or morals. Such a work would have been adapted to the learned only, whereas this is for all classes. It does not propose to give to us a solution of the mystery of existence nor to explain all the little perplexities of life.

The Bible is not a mystery. The Catholic church, on the presumption that it is, has taken it almost entirely away from the common people, claim-

**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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ing it can be understood only by the clergy. Protestants have, in many instances, done little better, claiming it has a natural and a spiritual meaning, the latter which can only be understood by the regenerated. Upon this dogma have been based the doctrines of the immediate or direct operation of the Holy Spirit in conversion, baptism of the Holy Spirit and the supernatural mysterious call or impression to preach. This is little else than contention for inspiration itself; and on this ground the Mormon or Christian Scientist or other visionary can make good his claims. Written creeds as much as say, God's will as he has given it is still a mystery; and must be revealed or simplified in some way to suit it to the needs of the people. This has been a fruitful source of strife and division in the church for ages. Let us look into this matter closely.

Webster defines mystery: a profound secret. Something wholly unknown, which is not revealed.

Robinson and Cruden: a secret. No one believes that the Bible is a secret. Then it is not a mystery. If it is not a revelation it is nothing at all. Let us now look into the Book and see what it says on this point.

Matt. 13:8. "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Rom. 11:25. "For I would not, brethren, that ye should be ignorant of the mystery, lest ye should be wise in your own conceits." See also 16:25-7 and Eph. 3:1-7. These passages teach that the opening or revealing of those things which were formerly mysteries is what the Bible really is. From the beginning, God's purpose was to unfold the present great plan—the gospel plan of salvation. Just how he would do it and what it would be were mysteries which are now revealed. The New Testament now tells us plainly of this "Great Salvation." It was first spoken by our Lord and confirmed unto us by his apostles. Heb. 2:1-4. If on any excuse we neglect it only the doom of the wicked awaits us. We shall not escape.

Will you not, then read and study

this gracious message from the allwise Creator, realizing that as a Father he speaks to you to lead you out of sin and its attendant sorrows? Believe his word, obey his commands and trust in his promises.

"Word of the everlasting God,  
Will of His glorious Son;  
Without Thee how could earth be trod,  
Or heaven itself be won?  
Lord help us all aright to learn  
The wisdom it imparts;  
And to its heavenly teachings turn,  
With simple childlike hearts."  
—Selected.

#### ARE YOU DOING YOUR LEVEL BEST?

We should serve our generation with all our heart. Our Maker has put us in the world to play our part to the very best of our ability. We need zeal in our business as well as in our religion. Shakespeare makes Woolsey say, in the famous tragedy of Henry the Eighth:

"Had I served my God with half the zeal I served my king, he would not in mine age Have left me naked to mine enemies."

Every boy needs energy of will, self-organizing force. The energetic boy is the one who makes the most of his life. The late William E. Gladstone said, in describing the qualities of Lord Palmerston in the House of Commons shortly after his death, "I am convinced that it was the force of will, a sense of duty, and a determination not to give in, that enabled him to make himself a model for all of us who yet remain and follow him, with feeble and unequal steps, in the discharge of our duties; it was that force of will that in point of fact did not so much struggle against the infirmities of old age, but actually repelled them and kept them at a distance."

Every boy with an energetic character has a contagiousness in his example. A brave boy inspires a weak lad to do his level best. Every boy ought to read "Napier's History of the Peninsular War," for it is filled with incidents of courage and energy. In

this work Napier tells us that in the battle of Vera, when the Spanish center was shattered, and the soldiers were fleeing from the battlefield, a very young officer, by name Havelock, sprang forward, and waving his hat, shouted to the Spaniards to follow him. He thrust the spurs into his horse, and leaped over the abattis which protected the French front, and dashed pell-mell against the enemy. The Spaniards were electrified by his daring, and immediately they dashed after him, yelling at the top of their voices, "El chico blanco" (the fair boy), and with the assault they shattered the French lines, and sent them running down hill like frightened sheep. A brave energetic lad makes the most of his God-given endowments, and his example inspires other chaps to do their very best.

Napier tells of another young fellow in the same regiment, who was absolutely fearless, and his example had a remarkable influence over older men. His name was Edward Freer, and he was only nineteen years old, when he fell in the battle of the Nivelles. While he was in his teens, he had been in over twenty battles and sieges, and had won renown as a valiant soldier. He was so slender in build, and so remarkably handsome, that he was really a girl disguised in male attire. He was every inch a man, and he was so fearless, so energetic, so vigorous, that the bravest and most hardened veterans watched his person on the field of battle, and immediately followed where he led, "would like children obey his slightest sign in the most difficult situations." In days of peace boys need the same courage and earnestness to fight their sins and weaknesses, and to make the most of their divinely-given talents.

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