

Christian Word and Work

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WAS MULLER A COUNTERFEIT?

E. L. Jorgenson.

A good and faithful brother has thought it necessary to criticize in another paper the series of articles, published in this department last summer, in which I called attention to the simple scriptural methods of Spurgeon, Gordon, Muller and others. This page is not a clearing-house for controversy and therefore the brother's criticism in our own columns of some weeks ago was passed unheeded. But now, in all love and candor (for thus should brethren ever be able to discuss differences) I wish to notice the principle involved. I trust I am not so sectarian as to think I have now, or ever have had all the truth. All truth belongs to me; I am entitled to all as a Christian, but sin and ignorance still lie between me and vast realms of undiscovered scripture facts. Nevertheless, touching the series now our brother criticizes, most emphatically, I have nothing to retract. It ill becomes one to strike at a man higher up. On this principle I could not find it in my heart to reply harshly, for the brother who offers the criticism has made a sacrifice for Christ which I have not so far been willing to make. Did I not know of the brother's splendid Christian integrity I could think he was advertising for applause from certain sources. But, that can not be this brother's motive. I am sure such applause will come. However, that does not matter; but whether George Muller was a "counterfeit" or not,—this matters. For if he was, then I am. Or, if I am not, then I was five years ago. For I am now in possession of truth I did not hold then. If absolute truth, lacking in no particular, be required then we are all counterfeits. And if God regards only those who are right in every tenet, then how does he say, "grow in grace and in knowledge

of the truth." But now is there no one in Muller's case to cast the first stone; for all have sinned and that because of ignorance. Are we then all counterfeits? Was there back of Muller's work something basically criminal and base? Did his work lack wholly in the genuine metal? If not, he may have been faulty, but not a counterfeit. And then there is hope for me. He believed in God, also in Christ; I believe likewise. He confessed Christ and was buried with him by baptism; I confessed and was baptized likewise. He labored earnestly according to his light; I do likewise. The chief difference is, he was more successful by many times than I. As for the rest, some error clung to him and so it does to me. If any reader thinks otherwise of himself, let him speak out. I am trusting in Jesus' power, and God's promise, that when He comes he will himself "perfect, establish, strengthen me." Every other trust is a refuge of lies a broken reed. I do not wish to minimize the errors of sectarians as regular readers of this page know; that would but magnify my own. But, let me ask,—If one rejects all human names; preaches faith in God and Christ; insists upon the immersion of every penitent (Pierson indeed tells us there remained a few unbaptized persons in Muller's congregation, but he tells us also that Muller urged immersion upon them) rejects human missionary societies; discards infant baptism; holds communion every Lord's day; believes in the imminency of our Lord's return; teaches believers to give, yet resorts to no human money-raising methods,—if such a man is sectarian and counterfeit, then who is not? For these items describe "us." The esteemed brother attempts to attach some peculiar and unscriptural tenets to Muller by this round-about method: The Open (Plymouth) Brethren believe in such and such unscriptural things; Mr. Muller was connected with them and therefore believed

likewise. Is this fair? Who wishes his faith defined by what his brethren believe?

Really no one, liberal or conservative, ultra or radical, wishes to be measured thus. In contrast with this method of placing Muller let the reader judge of his faith by *his own statements* which are given herewith. It is of small consequence what estimate we place on Muller himself; but the principle involved is far-reaching.

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 command 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."

NOTICE.

Brethren who may take advantage of the Mardi Gras rates to visit New Orleans will find the Church of Christ on Lord's Day and Thursday night at the corner of Seventh and Camp streets. Take Coliseum or Magazine car.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

THE WORK IN ATLANTA, GA.
S. H. Hall.

We are pleased to let all who are interested in this great work know that it moves gloriously onward. This has been the best year yet, so far as the beginning of the year is concerned. At every point, the prospects are bright and promising. We have just closed one week's work with the East Point congregation, during which work we studied this question: "The Elements that Must Exist to Constitute a Faithful Church." A better week's work I have never engaged in. The brethren appreciated it so much, the few disorderly members were properly dealt with, and two more souls were added to our number. Material has been selected for the eldership; Bro. W. S. Gullatt, a former elder of the West End Congregation has moved there, which means a great help to that work. We have some of the best people in the world in the East Point church. They have one of the best buildings we have, but owe about fifteen hundred dollars on it.

We will begin a week's work with the South Atlanta congregation next Lord's Day (Jan. 19), during which time we are to study the same questions that we gave the East Point brethren. If we have any disorderly members there, they will make the necessary confessions or be withdrawn from. One week's work of the same nature will be conducted at West End Ave., following the week's work at South Atlanta. We believe that our duty is to keep our lives and conduct, individually, and in a congregational capacity, in harmony with divine law, and that it is God's to give us the victory. Thus we have worked from the incipency here. Some churches will never succeed till you "cast the devil out of them."

Having to let Dr. Horton go was a source of great regret to us. His year's work here was greatly appreciated by the churches, and it was so painful to say "good bye" to him. But his wife's health forbade his staying longer. In all of my work, I have never seen Dr. Horton's equal in many respects. He was so kind and good. He took such a great interest in all the work, and did more, perhaps, than his strength permitted. He is loyal to the Book and his daily walk was the spirit of Christianity personified. He was unanimously selected to continue with us; and after it was seen that he had to go, it was moved in our last business meeting for 1912, that we extend to Dr. Horton our deepest regrets for his having to leave, and unanimously commend him to the brotherhood, because of his noble, consecrated life while with us. Dr. Horton cannot do otherwise than help you if you are with him for only a short time, and his influence for good grows stronger the longer he stays with you. He took special interest in the physical condition in which he found me, and my present condition of health is due to his medical skill and the work he took from my shoulders while here. Our prayers shall follow him wherever he may go. The sisters presented Sister Horton with a chest of silverware and the brethren Dr. Horton with a nice Bible as a token of our love and esteem.

We are glad to report that, through Prof. H. Leo Boles, of the Nashville, (Tenn.) Bible School, we have secured the services of Bro. S. T. Nix to take Dr. Horton's place. He begins the work the 19th inst. Bro. Nix comes highly recommended, and is a graduate of the school mentioned above.

In addition to the three congregations named, we have small congregations at Smyrna, Simmsville, Constitution, and Austell that we have to see

after. Workers go out Lord's Days afternoon to these places. Bro. O. D. Bearden has been doing some work near Kingston, Ga., with which we are much pleased. He began there with only two members and now has about twenty. The people there very much appreciate his labor of love.

Our orphan's home is progressing by the sisters. Sister J. H. Johnson, 79 Ashby St., has been appointed by the elders to receive funds for the home and report regularly to the elders. Thus far, she has been meeting the expenses from our own forces here. We wish, however, to enlarge the home, and would very much appreciate sisters of other congregations and brethren, too, as to that matter-helping us in getting the necessary funds. We will appreciate boxes of food stuff as well as money. Send to her, not to me. Sister A. C. Morris has the children in charge, and I must say that I have never seen her equal when it comes to managing children: they love her, and she can make them satisfied with what is right.

We express our most sincere thanks to the following donors in helping us toward Dr. Horton's support last year: Allensville, Ky., \$25; Sparta, Tenn., \$25; Moorsville, Ala., \$60; New Hope, Cannon Co., Tenn., \$39.12; Lewisburg, Tenn., \$60; Cornersville, Tenn., \$60; Franklin, Tenn., \$60; Winchester, Tenn., \$60; Owens Chapel, Tenn., \$80; Bellwood, Tenn., \$50.95; West Huntsville, Ala., \$11; Earnest Hoover, Lynnville, Tenn., \$3; Nashville (Tenn.) Bible School, \$75; Stewart's Creek, Tenn., \$5; a Brother at Hartsville, Tenn., \$1; Newmiddleton, Tenn., \$10.05; Sister C. A. Grayson, Owens Cross Roads, Ala., \$1; Ben Culbertson, Nolensville, Tenn., \$20.

Had it not been for this substantial help, we could not have kept Bro. Horton with us, hence we want these brethren

ren to know that whatever was accomplished in the way of good here last year, is fruit to abound to their ac-

count as well as the faithful here. We ask to be remembered in the prayers of all of God's children.

ulation, is "wholly ir-religious." A Hebrew resident of New York City who had once been a member of a sectarian church, but had changed, wrote: "*The eight hundred thousand Jews of our city are really perishing for lack of knowledge.*"

Whatever we may doubt, we certainly can not doubt that we have here, within the borders of our own country, a great field for evangelistic work. There are places where our position is unknown where a month or two of faithful preaching in public and from house to house might establish a good, working congregation. There are other places where one or two disciples live which might also yield good results if proper efforts were made. These places where a few disciples reside have one advantage over the other class of fields—that is, the evangelist could probably be furnished a home without expense, and often a part (probably a large part sometimes) of the expenses of the meeting could be borne by these few disciples. *But money is not our greatest need. It is not mosey we lack so much as a firm determination to preach the Gospel everywhere. Let this determination take deep root in the bosoms of these redeemed by the blood of the Lamb and a host of difficulties will disappear.*

If it becomes the burning desire of God's children to have the word preached it will be preached. If men are needed to do the work there are many of them ready and many more could soon make themselves ready. If money is needed to rent places for the meetings, pay for advertising, etc., we have it—abundance of it. The Lord is not bankrupt, and his children are not poverty stricken. The money that is worse than thrown away for the gratification of the flesh through the evil tobacco habit would preach the Gospel to many an erring child of Adam's race. No doubt the money spent for secular papers beyond what is becoming would hold several meetings. Probably our sisters could so change their manner of dressing as to please the Lord much more and at the same time save enough to establish a number of churches each year, and I verily be-

CONTRIBUTIONAL

PREACHING THE GOSPEL.

NUMBER TWO

Don Carlos Janes.

I would like to see more zeal manifested in making known the plan of salvation as it is revealed in the Word of God. It would be a blessing indeed if Bible subjects were discussed more in the homes and on the highways, and some other lines of thought were considered less. Every disciple of Christ should know enough about the Gospel to be able to teach it to others, and every disciple should have enough interest in his fellow-men to tell them in the best manner possible what the rules of right living are. I know of no real reason why every male member in the local congregation should not be able to take some part in the public worship. And I do not know of any real reason why every male member should not have a desire to serve his Master in every possible way, unless it is a lack of teaching and proper training.

We could greatly increase our preaching force today if we could get this idea into the hearts of the brethren so completely as to move them to strive diligently to be able to speak in the assembly unto the edification of those present. Public speaking is more difficult for some than for others, and it is also true that some are better speakers naturally than others. It is even true that some men are poor speakers, but I believe that it far better for a man to make a conscientious effort to serve the Lord and bless his race than to spend time in making excuses and apologies to the discouragement of his friends and the hindrance of the cause. When a congregation

reaches the point in its own development that the sisters are diligent in all good works which they may do and the brothers are likewise wide awake to all their opportunities, that congregation will not be likely to close its doors because it has no preacher to conduct its meetings. Such a church may expect to grow numerically and spiritually and prove a rich blessing to its community.

But we should not strive only to develop the congregations to the highest degree and seek to evangelize the community in which the meeting house stands. Our work is not done when we have put the local congregation in good order and made an effort to save our neighbors. Let us think about the unoccupied fields; let us consider how much the Gospel is needed in other sections of the country. The church of Christ is strong numerically in Ohio, Indiana, Kentucky, Tennessee, Missouri, Texas, and perhaps in a few other states. There are probably more churches of Christ in Nashville, Tennessee, than in any other city on earth today. But think of the great extent of country which almost entirely without the pure Gospel of Christ.

There are only a few churches and a very few preaches in all New England. Pennsylvania and New York also have but a few congregations and only a few preachers. There is much territory in need of the Gospel in the southern part of the United States, and there is great need for preachers and preaching in the western states. The population of this country is somewhere in the neighborhood of 90 millions or more. The Roman Catholics report over ten million communicants and the Mormons have nearly half a million. It has been estimated that twenty-five millions of our people, one-half of the adult pop-

lieve the wicked gold worn on the fingers of Christians would be well sanctified if turned into evangelistic work.

It is certainly very unbecoming to dress extravagantly, wear diamonds and other jewels, chew up and smoke up thousands of dollars by the tobacco habit, and spend large sums of money to keep informed on politics and worldly things while half of the adult population of our country is "wholly ir-religious," and Catholics count their communicants by the millions. That which the Scriptures condemn is wrong of course whether all the people are children of God or not, but it is very bad to gratify ourselves along lines that are needless and useless while so many are dying for the Gospel which we could so well give them—if we had the desire, the strong, burning desire, which would bring men and money into the work promptly. There is a great day of reckoning coming. Let us, dear brethren, properly consider this question of preaching the Gospel in those sections of the country where it has not been made known and in the places where there are now no apostolic congregations. God help us to discharge our obligations here.

LOCATED IN NEW MEXICO.

J. D. Tant.

I am now located at Alamogordo, New Mexico. Have rented forty-five acres of land and commenced to farm.

For thirty years I have hardly known what home was, averaging about one month at home each year during that time.

I now hope I may be able to make a living on the farm and remain with wife and our little flock of children for a while at least.

If I do well it will be at least three years before I get able to buy a pump and dig a well, so I shall rent land to work during that time.

Since I came here I have been receiving from five to ten letters each day, asking about the country. To all home-seekers I beg to state: This is a prairie country between two mountains. The valley is sixty by ninety miles.

Water is good and can be found from 100 to 400 feet. Many do dry farming, but like most of West Texas it is a failure. Hits about one year in five. Lands around the town sell from ten dollars to forty dollars per acre. A million acres yet to home stead in our country. Grapes, peaches, pears, and prunes are not surpassed even in California.

Alfalfa is the money crop here—pays about \$100.00 per acre, yet, sorghum, milo, maze and kaffir corn, do well when irrigated. Timber, chickens, cows and hogs about three times as high here as in the East. Horses, some cheaper. Any one coming to build up a home will see quite a hard time for a few years but ten acres of irrigated land here is worth one hundred acres in the East. No finer land any where, only waiting for development. Lands selling here now for \$20.00 will be \$100.00 in next five years.

We have about forty members of the church of Christ and hope to increase our membership to two hundred and build up a good school here during the next three years. The Bible can be taught as a regular text-book in the school.

New Mexico is almost four times as large as Tennessee or Kentucky, still we have only about one dozen loyal preachers, less than twenty small congregations, and only two church houses in the State. But on the religious interests I hope to write another letter. I came here mostly from the health standpoint and to build a home.

There are many good bargains here for sale now, and as I am no land agent I'll gladly answer all questions from brethren seeking a home near a loyal congregation and a school we hope to build.

If you are seeking to make money and get rich quick write the land agents, as that class will never help to build up the church of Christ.

I hope all will look with interest for my next letter, as I want to speak of the Master's cause the next time.

WORTH SAYING AGAIN.

Stanford Chambers

But both on general principles and for particular reasons we must feel assured that the coming of the Lord draweth nigh,—very nigh now,—and hope grows into keen expectancy.

R. H. BOLL,

Gospel Advocate.

"Increasing in the knowledge of God." There can be no true increase in the knowledge of God unless we *do*, really *live*, as we learn his blessed will. Here we come into simply intellectual knowledge, but *experimental* knowledge that "tastes and sees that Jehovah is good."

S. H. Hall in W. W., Dec. 17.

"But we, as preachers, must exercise patience, kindness, love, in our preaching. After preaching God's word, the gospel of Jesus Christ, God's power to save every one that believeth, all can be ruined, destroyed, by a few unkind words."

W. B. McVey, in Leader-Way.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

PAUL.

MARYANS OR CHRISTIANS?

A. K. R.

A missionary in Louisiana stated to the writer that he had used the following method very successfully in working among the Catholics:

M.—(to a Native) Are you a member of any church?

N.—Yes, I belong to the Catholic church.

M.—That is good, I too am a Catholic. To which Catholic Church do you belong?

N.—(Surprised)—The Roman Catholic Church.

M.—I belong to the Christian Catholic Church.

N.—I never heard of that Church.

M.—You are a Roman Catholic be-

cause the head of your church is in Rome. I am a Christian Catholic because the head of my church is in heaven, Christ Jesus. The Son of God is our only head.

N.—We believe in Jesus and pray to Him.

M.—You do. Very good, let me see a string of your "Prayer Beads."

N.—Handing him the beads, here they are my friend.

M.—I notice that there are ten small beads and one big one, this division occurs several times. Tell to whom do you pray on the big beads and to whom on the small?

N.—On the large beads we pray to "Our Father" on the small ones we pray to the "Blessed Virgin Mary."

M.—If I understand you correctly you say ten prayers to Mary and one to the Father.

N.—Yes, that is correct, we pray much to the Mother of God.

M.—Then you are "Maryans" instead of Christians.

N.—Well there is something to your argument, but I was raised to believe in the teachings of the Catholic Church, I have never had any desire to belong to any other Church, however, I would very much like to know the truth, I must go now, may I hope to see you again?

BOOKS OF THE MONTH.

John Straiton.

The Commission Executed, or a study of the New Testament conversions; and other evangelistic topics, by President E. V. Zollars. Published by the Standard Publishing Company, Cincinnati, O., 307 pages. Price \$1.00

This is a book of twenty-six sermons by the President of the Oklahoma Christian University; and is intended for use in the class Room, and in advanced Bible Classes. First principles of the gospel are clearly and simply set forth. Each address is divided and sub-divided by number thus exhibiting to the student the outline or skeleton of the address. A careful study of the manner of building these sermons will

fit the student to prepare others along the same lines.

LESSONS ON HEBREWS, by R. H. Boll. Published by the McQuiddy Printing Company, Nashville, Tenn. 225 pages. Price \$1.00.

Bro. Boll writes in a clear and forceful manner in this exposition of the letter to the Hebrews. It is not a abstruse exegetical work. He, himself, disclaims that the lessons are "critical." They are something better: they are devotional. To use the Bible as a quarry from which to dig proof texts for use in controversy is to misuse it. The real use of the Bible is as spiritual food whereon the soul feeds and grows. Bro. Boll's book is a real help to that end. As he says: "These things were not meant for substitutes, but rather as aids and encouragement to Bible Study." We commend the book as a good one to read and study. No person can give it a careful and prayerful consideration without being the better for it.

SEVENTH-DAY ADVENTISM RENOUNCED after an experience of twenty-eight years by a prominent minister and writer of that faith by D. M. Canright. Published by Fleming H. Revell Co., New York, N. Y. 413 pages. Price \$1.00.

On some subjects there is one book that stands so far above all other books on the same subject that if a person has that one book he needs no other on that subject. Canright's Seventh-Day Adventism Renounced is just such a book. It is a complete and perfect exposure of that delusion from beginning to end. Adventists have attempted no reply to it for the simple reason that they cannot. So they are trying to throw doubt on his character and standing but that also is a hopeless task. If you are troubled with Adventism, get this book. Read it; study it; lend it; confront them with it; insist on them meeting it, and you will have no more trouble with them.

THE KING OF KINGS, by E. V. Zollars. Published by the Standard Page Five

Publishing Co., Cincinnati, O., 272 pages. Price \$1.00.

The great central truth of the Christian religion is the deity of Jesus. This book is a presentation of the evidence which supports this truth, and can be used, with great advantage, by any student of this greatest of all questions. With many of the chapters there are references to the works of other writers from whom Bro. Zollars has drawn his matter. Those desire a fuller treatment of any particular point are thus directed to the proper source to find it. This is a good book and worthy of careful study.

A GREAT MAN WHO READ THE GREATEST BOOK.

Don Carlos Janes.

W. H. Crook in his "Personal Recollections of the Home Life of Lincoln" in the *Saturday Evening Post* has told Mr. Lincoln's fondness for the Bible. Mr. Crook was the president's body guard and had good opportunity to know what his habit was. Under the heading "A Typical Day" he has written as follows: "The daily life of Mr. and Mrs. Lincoln commenced at eight o'clock. Immediately on dressing the President would go into the library, where he would sit in his favorite chair in the middle of the room and read a chapter or two in his Bible. I think I am safe in saying that this was the President's invariable custom—at least it was such while I was on duty with him. At about eight thirty he would join Mrs. Lincoln and little Tad for breakfast in the small, unpretentious dining room where a plain but sufficiently hearty meal was served."

Mr. Lincoln, with the burden of a nation's welfare upon his official shoulders did wisely when he began the day with a consultation of the divine oracles. It was a case of a great man honoring the world's greatest Book. No where else could he have found such wisdom as that of the sacred volume.

If it was the invariable rule of the President of the Republic in the stormy

days of civil war to read the Bible daily, what should a Christian think of himself when, burdened with cares not greater than those of the President, he fails to read his Guide Book daily?

My brother, if you are not a regular diligent reader of the Bible there is room in your life for improvement. Reading the Bible daily is not reading it too often. Reading the Bible daily is not reading it too often. Reading it through in a year is not reading it too much. The brotherhood has room to move up a notch on the subject of daily Bible reading and study. If you are one of those who read it daily, please turn missionary and try to get others into the same good habit.

TO BUILD A LOYAL CHURCH HOUSE IN LITTLE ROCK, ARK.

Little Rock is a city of perhaps forty or fifty thousand inhabitants, and most all churches have a representation here. Methodists, Baptists, Presbyterians, Catholics, Holiness, Etc., and three Disciplinary churches but no church house for the loyal disciples.

My move to Little Rock was to help build up a loyal church in this city, but we realize that it cannot be done unless we have a house of worship. I found about five families who are loyal, and they meet at my house for worship every Lord's day.

The churches in Arkansas and some other states have contributed over four hundred dollars toward building a church house in this city, but this is not enough to make a start. Will other congregations help us? This is a splendid way to do mission work. We must not neglect the cities. We must build this year. How many congregations will send us a Lord's Day contribution?

Shall we let this city be given wholly to sectarianism, or will we help to build a church house here the pure gospel can be preached to the people of this city.

All contributions sent in will be reported in the papers, so that the contributors can see how much has been given, and whether we have received their donations or not. One call

through the Christian papers the third Lord's day in December, brought us about three hundred dollars.

Send all donations to E. N. Borden, Little Rock, Ark., and it will be placed in the bank until we get enough to buy a lot, and then we will purchase the lot,

having the restrictive clause put in the deed, and then we will begin to build the house.

Your brother in Christ,
E. N. BORDEN,
Editor of Christian Pilot,
Little Rock, Ark.

CHURCHES AT WORK

BIBLE LESSON FOR

FEB. 2, 1913.

Subject: The Flood, Gen. 6 and 7, Golden Text: "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus Our Lord." Rom. 6: 23.

Lesson connection:

In our last lesson we studied of the first murderer Cain and the sins that led up to murder with the penalty for this act. About sixteen hundred years of time pass before the flood. During this time men have grown so wicked that God can not endure them longer, so he informs Noah that he will destroy them.

Lesson Story:

Noah found favor in the eyes of God because he was a good man and perfect in his generation. He preached to the people that the flood would come upon them but they did not believe.

Noah made the ark of gopher wood and pitched it within and without with pitch. It was 300 cubits long, fifty wide, and 30 high, and contained one window, and one door. Into this ark he took his wife, his three sons and their wives, also "every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort."

The Lord shut him in the ark. Then it rained 40 days and nights and every living thing died save those in the ark. The waters prevailed 150 days. Then God remembered Noah and caused the ark to rest upon Mt. Ararat. On the

first day of the tenth month were the tops of the mountains seen. But they staid in the ark until the twenty-seventh day of the second month of the following year. During this time Noah sent forth a raven which staid out and a dove which returned the first time, and the second time bringing an olive leaf, and the third time came not back. Then God commanded Noah to come forth out of the ark and bring out his family and all the animals. Noah offered a sacrifice to God and God blessed him, and the earth for his sake.

Lesson Thoughts:

Man made in the image of God became so sinful that God could no longer endure him. God saved Noah and his family because he was a righteous man. God cared for him during the year and ten days that he was in the ark. God shut Noah in the ark; God adds to the church those that are being saved. Every living thing was destroyed. God will not leave the wicked unpunished. We should become teachers of righteousness, and we should not become discouraged though we see no visible results of our labors. Noah did not cease his work on the ark because the people did not believe.

The only safety from the flood was in the ark. We are safe if we have been added to the church.

Questions:

How long did Adam live? Did he see Methuselah? How many years before the flood did Methuselah die?

How long did Noah preach to the people?

Give the Genealogy from Adam to Noah.

Of what did God repent? Why did he send the flood? Will he send another? Is God taking an active interest in the affairs of man today?

Of whom is Noah a type?

Of what is the ark a type? Name some of the resemblances.

Are you safe in the ark of the New Covenant?

Are you trying to get others to enter?

DAILY BIBLE READING.

We come now to the study of the most critical time in the life of Abraham, the father of the faithful, the builder of Altars to God. Those who read carefully, have found him to be a most remarkable man in every respect. His chief characteristics were his faith in and obedience to God. His record of sinning is perhaps many and grievous, yet his standard of purity was above the average Christian of this day, notwithstanding his moral surroundings were far inferior to ours. His faithfulness and obedience is perhaps what caused God to choose him to be the "father of many nations," "and he brought him forth abroad, and said look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him so shall thy seed be." (C. 15:5) This has been and is being literally fulfilled to this day. Since his day, the Israelites, the Christians and more than two-thirds of the heathen world have been considering Abraham to be the father of the faithful.

Questions: Chs. 22-24.

Why did God tempt Abraham? To what land did he go? Who carried the wood? What did Abraham carry? Did Abraham believe that God would save his son?

What did the angel of the Lord say to Abraham the second time?

How much did Abraham pay for the field? How was it made secure? Tell the story of Isaac's marriage? Why did not Isaac marry a daughter of the Canaanites? What blessing was pronounced upon Rebekah? Chs. 25-28.

Name Abraham's second wife? Who buried Abraham? Where? What

other important events occurred at Mamel? Name Isaac's two sons? Tell the story of the birthright? What promise is repeated in C. 26. How many times? Why was this promise made to Isaac? Why did the Philistines envy Isaac? Why did Abimelech seek reconciliation with Isaac? How did Esau grieve his parents? Tell the story of the two blessings? What great fear did Rebekah have? What promise is repeated in C. 28?

Describe Jacob's dream and God's covenant with him. Memorize Jacob's vow. Chapters. 29,33.

Tell Jacob's love story? How many son's had Leah? How many son's had Bilhah? How many had Zilpah? How many had Rachel? Was Jacob a good servant to Laban? Through whom was Laban blessed? Why? Tell the story of Jacob's departure and separation from Laban? What is the meaning of Mizpah? Memorize Jacob's prayer. Why was he afraid of Esau? What lesson do you draw from Jacob's fear of Laban and of Esau? What present did Jacob send Esau? Describe the meeting of Jacob and Esau. Chs. 34-45.

Repeat the covenant God made with made with Jacob. With whom had God made this covenant before? Name Jacob's twelve sons? Why did Joseph's brothers hate him? Tell the story of Joseph's sales. In whose house did Joseph dwell? What was placed in Joseph's hands? What authority had Joseph in prison? How long did Joseph stay in prison? Why was he taken out? What authority had he in the government of Egypt? Tell the story of Jacob's family being brought to Egypt? Chs. 46-50.

Before Jacob went into Egypt what did he do? What assurances did he have? How many people went down into Egypt? Including Joseph's family, how many were there? To what place did they go? Tell how Pharaoh came to possess all the land of Egypt. What land did he not possess? Describe the blessing of Manasseh and Ephraim. How old was Jacob when he died? Where was he buried? What fear came upon Joseph's brethren after their father died? Why? Is there

any sin recorded against Joseph? What promise did he exact from his brethren? How old was he?

We have now passed over the history of the world from "the beginning" through the patriarchal ages, covering several centuries. So far, the Hebrews have not become a nation of people, only one family governed by its father or patriarch—hence a patriarchal form of government. Egypt had become a great nation and was ruled by Kings called Pharoes. Some of the nations to the east and south-east of Canaan had become Kingdoms.

It is well to note, that God promised Abraham, and repeated it to Isaac and Jacob, that he would multiply his seed until they became like the sands of the sea-shore, innumerable and that Abraham should become the father of many nations. This promise has been literally fulfilled, while the nations not connected with the people of the Bible have been forgotten. History bears out the assertion, that every promise in the Bible, has been fulfilled as God said it would.

It is well to notice that Abraham, Isaac and Jacob were hard-working industrious men, and that God blessed them through their industry, and all their blessings come through natural channels.

In obedience, man must do his part, and through industry and acumen God blesses his servants. There is no room for acts of special providence during the patriarchal history of the Bible.

The questions are only leading ones. It is not intended to make an exhaustive study of the texts. We wish to increase our love for the Bible. Daily reading will help us to do this.

We insist on as many as will to join us in this year's reading.

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preach the gospel in
homes of your friends

Christian Word and Work

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

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MISSIONARY WORK.

In our last editorial, we gave three examples, which fairly represent our method of missionary work. Of course this does not represent our best efforts, but it does show to a certain extent the manner in which a great deal of our work is done. To a close observer, or to one who has had an opportunity of gathering information from many sources, it will be readily observed that but little good is accomplished from this kind of work.

There is another great hinderance to the success of protracted-meeting work. A congregation will change preachers for each meeting and before one has become familiar with the habits and customs of the people, he goes to another field, leaving his plans undeveloped and the work only begun. It is not possible for any great amount of

teaching to be done in the short space of one or two weeks. Neither is it possible for a preacher, who is a stranger, to so familiarize himself, in a few days, with the habits and customs of the people that his work will amount to very much.

Our best and most successful work is now being done by men, who locate in one place and evangelize the surrounding country. Just here, many preachers make a great mistake. They fall into the habit of preaching one or two sermons a week, attending a mid-week prayer-meeting and do practically nothing the balance of the week. This comes, not from a lack of energy or a desire to devote all of their time to the work, but because they are unfamiliar with any method of church-work except preaching. Knowing how to do a thing in religious matters is equally as important as knowing how to do a thing in secular matters. But, if a preacher does not know how to do house to house and Bible teaching in the homes of the members, and how to ingratiate himself into the hearts and homes of the people in the community there will be nothing for him to do in any community except preach. This point should be carefully considered by every preacher be he old or young, because the day has past when we can gather together large audiences and teach them entirely from the pulpit. While preaching is absolutely essential, yet that preacher who learns the art of being a good shepherd will do a more successful work than one who does not. This is the problem which cannot be easily solved. People are engaged in business and must necessarily do their work. Many families, especially in cities have no time to entertain company, not even the preacher and he generally goes to their homes as a visitor instead of planning his work and doing it in a methodical manner. Bible class work is one of the most important part of the duties of the minister. It is not always the best educated one who makes the best teacher but the one who can more deeply interest his pupils. A teacher who can develop the most interest in a class, having them rely upon their own work will do

more good than one who is more deeply versed in the Bible but less enthusiastic in his work.

ly versed in the Bible but less enthusiastic of much good. A preacher should remember that he is working in the interest of the church, and his attention and conversation should be directed to that one end. Many preachers lose their influence by indulging in all kinds of frivolous conversations, especially in arguing politics, labor disputes, and socialism. A minister should be as careful of his reputation and his business, which is preaching the gospel as any other public man. Again, he should be able to judge the length of his visits. Many visits are entirely too long while others are made as if in a hurry. It takes tact to know all these matters but they are essential for the successful accomplishment of the work.

A preacher frequently brings unjust criticism upon himself by staying too closely in the house. While he must devote some time to study, yet he must not create the impression that he is lazy. There is no calling in life which is more unjustly criticised than that of the ministry and for this reason he should be very careful not to give any cause for reproach.

There is another point I might mention. Many preachers neglect their correspondence and other details of their business. This should not be. Every little detail should be as carefully guarded as that of any other business. In fact, preaching the gospel is as much a business as any other vocation or calling in life. It should be as faithfully followed.

In doing missionary work there are two parties to the contract, the church and the evangelist, each having his part to perform. The work should be done in a methodical and business-like manner. The church is to send and support the preacher and the preacher is to do the work.

How far is he to be sent? Not to another church, a few hundred miles away, but near enough that he may be under the supervision of the elders of the church that sends him.

Wherever this plan has been pursued

"sects" rest a little while in the meantime, it would help the cause very much. I have no apology to make for sectarianism but some among us are making a hobby of such matters to the neglect of more fruitful themes, which is also detrimental to their own Christian growth and liable to land them in sec'arianism thus defeating their own end. What the churches need most just now is to go forward. They need development in Christian work. The average church knows practically nothing of the unconverted world nor how to reach it. For this the preachers are largely at fault for like preacher like churches. To give an example among many after hearing him preach, I took dinner at the same place with a certain brother one Sunday and as we sat on the porch I made repeated efforts to draw him out on some missionary theme. He had attended a debate and had afterwards taken it up himself in the newspaper. To my queries there was no response save to evade the subject and invariably revert to the happenings of the debate—whether the fellow had lied or whatever his opponent was justified in saying so in case he had, and matters of like nature. I am not opposed to debates, properly conducted and in the proper spirit, but for the most part they imperil the spiritual growth of those who take part in them. The spiritual vision of the churches needs to be brought soundly home to their hearts till they feel it and feel it so strong that they will be impelled to act both in the matter of giving and going so far as in them lies. And I repeat that this work lies mainly with the preachers.

Preachers for the most part confine their labors to a certain territory. If each will make it a point to teach the churches in the field of his operations urging them to take up some definite special work and stick to it much may be accomplished. Such a work involves two items: First, getting suitable workers to offer themselves for the field, for it is impossible for the churches to support missionaries if there are none to support. Second, enlisting the churches in their support. If one church feels unable of itself to

support a worker then two or more should do it. And this means also, at least till they grow into the habit of it, that he churches thus enlisted will have to be repeatedly reminded of their duty in order to be kept in the continuance of well-doing.

As we enter the new year of 1913 let us resolve on more and better work. What the writer did "for two years" is open to all the other brethren. If it was lawful for me to do this it is lawful for all others who may have a mind to do the same. While the newspapers will never be able to accomplish this work by themselves they can by acting on Brother Watson's suggestion, be a powerful assistant.

J. M. McCaleb,
Goshigaya Gakim,
Tokyo, Japan.

In order to baptize a man just before Christmas, we were again compelled to borrow the pool of the Greeley Christian Church, which for various reasons we dislike to do. We therefore resolved to make some arrangements of our own, and this is the way we did it. By moving our Folding Machine a foot from the wall of our printing office, we had sufficient space for a pool beneath the feed-board (which swings entirely from over the space for the pool) of the Folder. With the help of Brethren T. V. Foster, Charley Barkley, M. D. Webb and Walter Shipp, we cut through the solid cement floor of the printing office and sank a vault of sufficient dimensions, which we walled with brick and thoroughly cemented water-proof. From our well just outside the office we pump, with one of our electric motors in the office, a 2-inch stream of pure water, filling the pool in a few minutes. The office being always warm in winter we can baptize with unusual comfort on the severest days known to the West, as the office also serves for a comfortable dressing room. Thus another troublesome problem has been overcome, and at a money expense of but a little over a dozen dollars.—
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THE BUSINESS END.

Stanford Chambers.

I receive many letters from subscribers pertaining to the business of Word and Work. I am glad to be of any service to the readers and to the paper, but I suppose most of those who write me think I am connected with the business end of the paper. I write this to correct the impression. Dr. D. L. Watson is Managing Editor.

ACROSS THE SEAS.

John Straiton.

I have just received the following letter from our missionaries to India. Judging it to have more than a personal or local interest I am giving it to the readers of the Word and Work. Perhaps the title this time should be "On the Seas" instead of Across the Seas.

On board the S. S. Scinda
in the Mediterranean Sea,
December 27, 1912.

Mr. John Straiton, 1030 Lake St.,
Fort Worth, Texas.

Dear Brother:—

Long ago you asked for a long letter; and now we think it has been long enough for you to receive a long letter; and I will try to give it to you to-day, this being the last chance to catch the mail from Port Said to New York.

The last chance, I mean, on this trip; for we are to reach Port Said this evening, after a continuous run of seven days across the Mediterranean.

But we have had much rough weather even in this inland sea, so that we have not been able to do much writing. This has been the case during the whole of our voyage, save for a very few days only. In one way this has been good for us, in that we have been obliged to rest; but we did not want to rest so much.

Well, your letters of introduction to Brethren in England and Scotland proved a great blessing to us, in our trip, desiring as we did to have a chance to lecture on the way, while getting acquainted with the Brethren

and Sisters here, and learning something about their manner of work, and worship.

Brother Drummond was the first we met, and he gave us a hearty welcome to his beautiful home circle, where we called with your letter; and were entertained at tea.

We had been delayed a few days after landing, repairing broken packing cases, and getting our goods stored at the Anchor Line Pier, ready for the voyage to Bombay; so that when we called to see Brother Drummond, we were quite ready to take the train that night for London. But he held us fast, took us to a meeting being held that very night, called members of the Missionary Committee together, made us welcome into their counsels later on, and undertook to arrange the lecture tour for us, under the guidance of your brotherly message to the various churches represented therein.

Brother Wilkie kindly volunteered to act as secretary; and skillfully did he manage the whole matter of the tour, places, dates and collections, with a hearty response to his suggestions as to entertainments. We had no expense whatever in all the tour, and no trouble to find the parties who were to be our hosts. We were met everywhere, when we landed at the station, taken

in charge, royally entertained and given our heart's desire in full—something to do for the cause—a glad and appreciative hearing and a cheerful response in the way of a voluntary contribution in each place.

In London we had to wait for arrangements, and to give the Doctor a chance to attend to her business, three weeks, before beginning the tour proper.

We found Brother Black fully engrossed in a many sided work at Twynholm Hall, and his beloved wife very ill, and precluded from seeing callers. We were sorry not to be able to see her. But Brother Black added a little more to his already heavy responsibilities by making arrangements for the Doctor and myself to give several missionary addresses in the hall and other places. One Lord's day he kindly planned to have me spend entire at Kentish Town, where Brother W. G. Chapman ministers to an interesting congregation of the faithful; and when we were ready to leave London to fill the round of engagements made for us, he had the Hall well filled, and Brother Francis in the chair, for a farewell meeting. This meeting followed a tea, which had been arranged for the accommodation of Brethren and Sisters coming from a distance.

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Beautiful cards of invitation had been printed for the occasion, announcing the Doctor and myself as the honored speakers, and I must assure you, we had a good time.

From London to Leicester, with dear Brother and Sister Leavesley, in their beautiful home, their two lovely daughters sparing no pain to make us happy; and useful I trust we were able to be, as both the Doctor and I had a fair chance to be heard in behalf of India.

Birmingham was planned for the next place, and thither we made our way, Brother and Sister William Denley being hosts, with their lovable and promising children, one daughter having married and gone as a missionary to Siam, and another living in South Africa, scarcely less a missionary. Here we met dear old Sister King, mostly confined to her bed, but still editing a little paper, though near 100 years old. Brother Launcelot Oliver lives here also, and he is the efficient editor of the Bible Advocate.

Brother and Sister John Crockett received us at Leeds, their four intelligent sons also making us welcome, and the eldest, Arthur taking our photos with his excellent kodak. Brother Crockett is editor of the missionary page in the Bible Advocate, and also Treasurer of the Missionary Committee.

At Wigan, our next appointment, Brother and Sister James Marsden and two lovely daughters welcomed us and made us happy in their beautiful home, while we did our best to give addresses worthy of the Indian mission field.

Again at Glasgow—it was almost like getting back home, to meet Brother and Sister Drummond and family again, Brother William Crockett, Sister Linn, and the large family of bright and intelligent children, one of whom is the energetic and accomplished wife of Brother J. Arthur Wilkie, who so skillfully conducted our lecture tour, from his office in Glasgow. Sister Crockett was absent from home, taking care of a son, Norman, who is quite ill; but her sister Miss Linn, Brother Crockett, and the young people,

all conspired to make us happy. Brother H. Elliott Tickle and Sister Tickle and daughter entertained us for dinner, and Brothers Crockett, Wilkie and Tickle at lunch in Restaurant.

Edinburgh was the seventh appointment—seven letters to the seven churches which are in Britain—and yet it seemed a mere chance that we should come with just seven letters. Brother

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and Sister Nimmo received us with the same kindness that had been shown us everywhere, and used us as we wanted to be used—for showing up conditions in India, the dire need of the Gospel, and the character of the people—how they must make good Christians. However, there is no need to argue the case, since we have plain command, to go into all the world, and disciple all nations. We ought to be willing to leave results with God Almighty.

Yes, Edinburg was the seventh, and Brother and Sister Nimmo have seven children, two of whom are still at home, fair daughters still unmarried, and engaged in Christian work as opportunity offers, the father doing himself most efficient in business and in church work of every sort, one of the compilers of the hymn book generally in use—almost exclusively, I should say, in Great Britain containing over one thousand hymns. I consider Brother Nimmo an expert in the art, a splendid judge of hymns, having quite a library of hymn books, which he has collected from various quarters. Add to Brother Nimmo the other two members of the committee, Brothers H. Elliott Tickle and Launcelot Oliver, and you have an expert committee on hymnology.

Our American Churches would do well to become acquainted with this book, with a view of seeking uniformity in the way of a standard hymn book.

But I must close; for I have most surely kept my word to write you a long letter.

Doctor joins me in Christian love to you and yours, all your happy family.

I cannot yet give you our permanent address—hope to be able to send it later, when we reach Bombay; but this General Post Office, General Delivery, Bombay, India, will answer until I can do better.

Sincerely and fraternally,

G. F. Armstrong-Hopkins.

Terrell, Texas, Jan. 1912.

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righteousness of God and our Saviour Jesus Christ,"

Greeting:

We are very much in need of a house in which to meet for worship. We have already secured a lot with the Firm Foundation restrictive clause in the deed and we want to erect an furnish a house on this lot at about the cost of \$3,000.00 (Three Thousand Dollars) The size of our town and the location of the lot requires a house of about that size.

We have a membership of twenty, but only eleven male members, but within the last eighteen months we have paid in on the lot and into the building fund ourselves about \$1,000.00. I mention this that all may know that we are not expecting others to be burdened while we take our ease.

If we could only realize the great amount of assistance we could be to each other by co-operating one with another, I am sure we would more readily help one another. We have an instance in the saving of the New Orleans Church property. Without the co-operation of the brotherhood, that property would have been lost, and the cause of our Master would have suffered in New Orleans.

If one hundred congregations were to agree to make a special contribution towards a fund to be used for building meeting houses where needed, and for the support of an Evangelist at other places, (as the elders might decide), and contribute only one dollar each week any congregation in a town of from eight to ten thousand people, ought by their own efforts build a house with six week's contribution, or they could have the gospel preached in their community, if that was what was most needed; each congregation to decide for themselves what use they would make of the money. In this way much good could be done, that under the present system cannot be put into effect, as one congregation alone cannot raise the required amount.

The Church at Terrell is ready to enter into an agreement of this kind if it can be put into operation on a business basis.

We began trying to secure the co-

operation of the brotherhood to help us in the building of a meeting house last June. Bro. Luther Norman had lived here, helped us in the work in and around Terrell and knew our condition and circumstances. He had printed and mailed out five hundred cards in June and we received from that appeal the sum of \$7.50. The cards and printing cost \$6.50, so you see we were only one dollar ahead with that effort.

We are going to begin building in the spring, or just as soon as weather conditions are suitable to begin work, and if there are others who have not helped us and desire to fellowship us in this work, they still have an opportunity as we will be obliged to go in debt for much, if not all of the building material.

Following is a list of congregations and individuals that have so kindly sent us a contribution to be used in erecting our building, for all of which we are truly thankful:

Mrs. Beatrice Hunter, Spur, Tex. \$1.00
 Mr. DeFord Summers, Dallas, Tex 2.50
 Church of Christ, St. Joe, Tex... 1.00
 Church, Tuscola, Tex..... 1.25
 Church, Robert Lee, Tex..... 2.00
 So. Heights Congregation, San Antonia, Tex 1.00
 Church, Kaufman, Texas..... 2.25
 Church, Fairview, Texas.....10.00
 Mrs. Ellen Gardner, Winchester,

Tenn50.00
 Mrs B. T. Elmore, Roanoke, Va.. 3.00
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 S. S. Bozeman, Electra, Tex..... .50
 Church, Willis, Okla 1.40

Total\$157.73

J. E. Gibson,
 P. C. Breeden,

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 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.

DONATIONS TO JAPAN.

We have forwarded our December offering of \$4.00, to Bro. G. C. Vincent in Japan, toward the support of the native workers there. Following were the donors:

Church to Halls' Valley, Ga....\$1.00
 Church at Pleasant Grove, Ga.... 1.00

Church at Rockmart, Ga..... 1.00
 Sister C. E. Coleman, Sheffield, Ala 1.00

We desire to make our monthly offerings for the year 1913 much larger than the past year, and are working in an effort to interest others in this worthy cause.

Kindly send donations to Ethel Finley, 102 Ashby St., Atlanta, Ga., and a report of same will be made through Word and Work.. We should be glad for the donations to be in by the 15th of each month, so as to enable us to make the offerings at a regular time.

Last February a Mang, not then a Christian, went to Kolhar to see about the prospects for opening up work there. He sent me word that the Mangs were all ready to become Christians but stipulated that I must furnish a school. Later a paper was sent me with the signature of all the Mangs, both male and female, promising to become Christians and send their children to school, giving a list of names of the children. As there were a lot of children, it was decided to give them a schoolmaster but not baptism. In April Bro. Balaji Genuba Salar was sent there. On the 12th of July Bro. Karlsson and I went there and told the candidates for baptism that they were released from all obligations to become Christians, and moreover they need expect no assistance on account of becoming Christians, and that they would be expected to put away filthy customs unworthy of the indwelling Christ, and also to give up the free food which has been offered to idols. They replied, "We have set our feet in the way, and are going to be steadfast whether you baptize us now or in 12 years. Bro. Pardhe therefore baptized them—8 men. Since then 8 more have been baptized.

Last week I got a letter from them saying they cannot feed their little ones in Kolhar, and so all of the Mangs are going to Lonavla, perhaps 150 miles distant, and they want permission to take their schoolmaster along. They say they are going to Lonavla as Christians, and will not forsake the assembling together to break the loaf, and that they will not put their children to work, but instead, send them to school.

Brethren, a dozen years ago traveling was unsafe on the Holhar road, (for highwaymanry is one of the trades of the Mangs, only it has been suppressed by the authorities in that district,) and up to last Spring those

people knew nothing of Jesus and were idolators!

Of course, I will let Bro. Solar go with them, and I rejoice at the prospects of their going to Lonavla and carrying the Gospel with them to what I consider a promising field that is in gross darkness.

Our work here in the north is progressing—I will write of it in the future. The work in the Deccan is also progressing. Five men and three women in Devlali have just asked for baptism. They say they want nothing from me, but they want to find the true God. They will probably be baptized Lord's day, I am telegraphing Bro. Ghorpade to baptize them (as he should have done last Lord's day without writing for my consent) and have the Supper with them.

There are 50 Mang children in Devlali, who would come to school, and of course the new brethren will need instructing in the Way. We are thankful, however, for the promise of a Bro. and Sister in Texas to maintain a worker, which will enable me to place one there.

Very Sincerely Yours in Christ,
E. S. Jelley, Jr.

FAMINE IN INDIA.

Bro. Selar's Work.

Church of Christ, Haldwani, Dist. Naini Tal, U. P. Br. India, 21 Nov., 1912.

For the past sixteen years there has been little but famines and dearths in the Deccan. Prices of food have continually increased until upon my arrival a year ago, last August, I found prices in a non-famine year nearly twice as high as during the famine of 1889. This is something impossible to foresee.

The past year has been one of dearth in all of the Deccan, and of real starvation in Gujarat. We were threatened with famine in Nasik, but the rains came on late and it is reported the late crops were saved. There is a real famine, however, going on in the Ahmednagar district and people are offering their oxen for sale for \$1.35 each as the oxen will doubtless starve or choke with thirst.

As almost all of the brethren live in that district, it will no doubt interest the brethren in America to know how it has affected them.

To begin with, they are very poor, coming from the Mangs, one of the poorest casts in India. Notwithstanding this, we have received no appeal for help from any of the brethren, which is a record any mission could well be proud of, for even in times of semi-plenty, the missionized people of the Deccan are a willing burden upon their respective missions, and last July, before the famine had set in earnest, I found the Mangs were greatly troubling the American Congregationalist Mission, and receiving considerable help from them.

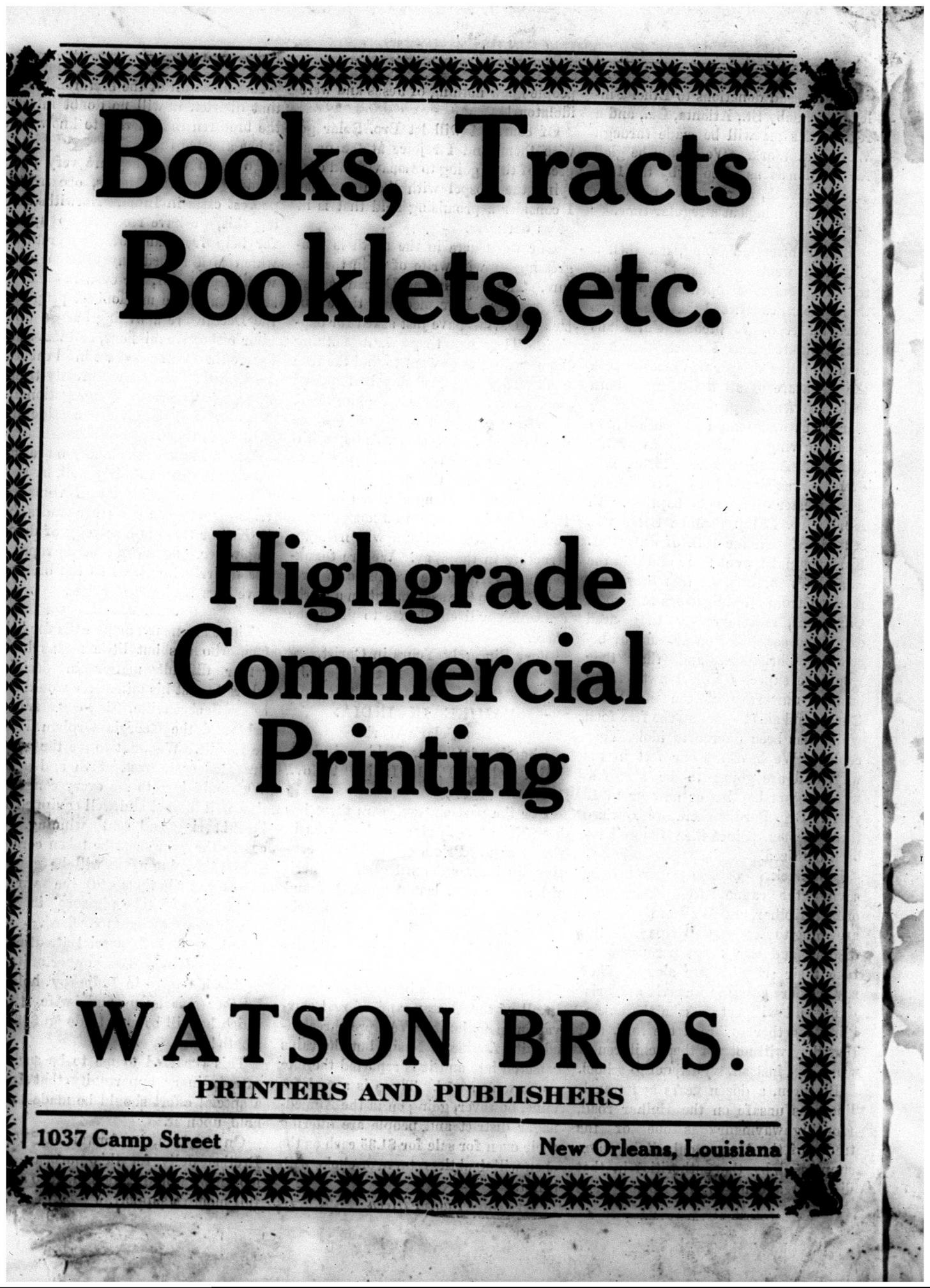
In some regions the brethren are supporting themselves fairly well, by their efforts, working at the rope-maker's trade or, one of their other trades, but in Kolhar there is a scarcity of drinking water, and no one needs ropes to use in irrigation, and so the brethren have been rendered workless.

There are many, many calls for help. One who has but little means has a rather difficult matter in deciding where to cast his mite. We would love to see Jacksonville, Fla., come free of debt and the Georgia Orphan Home be rebuilt. We want to see the gospel preached east, west, north and south. We would love to see every congregation well housed and well equipped for light-bearing and soul winning. Of course the poor must be taken care of. In this column we will be glad to report contributions to the various needs and will take pleasure in forwarding any amounts received.

I have called special attention to Brother Jelly's fine opportunity to double his force in India by holding Brother Karlsson and wife there, which he will be able to do on \$36 per month!

This occurred to me to be such an extraordinary opportunity that I felt a special effort should be made to lay hold upon it.

On the 20th, we forwarded \$6.00 to Brother Jelly for this purpose. Next month we would be delighted to send a full month's support.

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OUR RIGHTS TO GIVE UP RIGHTS

E. L. Jorgenson

A brother in Kentucky asks, "Is it right for a Christian to keep whisky in his home."

I should not think it wrong to keep whisky: but, here is the question, *do you keep it?* Likely, you drink it. There then is the evil. It would not be wrong to keep a rattlesnake in your closet, but to turn the reptile loose upon yourself and your family, that were error. That this comparison is not ill taken one may see from Proverbs 23: 32. "At the last it biteth like an adder." Until a man comes to love his neighbor better than himself Habakkuk 2: 15 applies, not alone to his neighbor but to himself: "woe unto him that giveth his neighbor drink."

Some one has recently said, "Whisky is good in its place. If you wish to preserve a dead man, put him in whisky; if you wish to kill a live one, put whisky in him."

Let us now examine the principle involved in the question, as it reaches out into other things. Paul clearly teaches that some things are right inherently, but wrong nevertheless, for their tendency and example's sake. Thus the argument in Romans fourteen is this: It is right to eat meat; but if eating meat becomes my brother's occasion of stumbling it is not right. The argument in 1 Corinthians, eighth chapter, is this: There is nothing in-

herently wicked about eating a meal in an idol's temple; but when it becomes the occasion of my brother's going further, eating that sacrificed to idols, and thus sinning it becomes wicked. To wait until your brother stumbles through your conduct is like waiting until the horse has starved to death to put feed in his manger. Manifestly therefore, the time to cease all offending practices, be they right or wrong inherently, is *now*. We have rights, yes; but thank God, we have the higher right of giving up our rights for the sake of "these least." I have not now in mind the simple matter of keeping narcotics for medical purposes, though that may not always be expedient. But I speak of the practice, so common in Kentucky, of Christian's drinking ever so moderately in their homes, and like things.

A hunter noticed and wondered that on one occasion Spike, his pointer was detouring and avoiding every gully, though it was his custom to leap across. But the smaller dog, Spiker, out for his first time was following and that explained the matter. Spike would not leap lest spiker should also leap and fail. This illustrates Paul's principle: "It is good not to eat flesh, nor to drink wine, nor to do *anything* whereby thy brther stumbleth" (Rom. 14: 21). Christians must give up many