

Christian Word and Work

Volume 5

NEW ORLEANS, JANUARY 16, 1912.

Number 3

AN INFLUENCE.

You lived life bravely!
And though the fight was hard and long,
You never flinched from what was right,
But through dark watches of the night
You filled the hours with song.

You lived life sweetly!
Your presence brightened all the day;
Though so much sorrow crossed your path,
You met it with a quiet faith
That swept all bitterness away.

You lived life nobly!
For by our generous self-denial,
Others were taught to see the light
That makes me strive for what is right,
And meet life bravely with a smile.
—K. Von Kloster.

FOOTPRINTS OF JESUS.

E. L. Jorgenson.

ANNUS MIRABILIS.

We are now well started upon the year 1912. There being an error of four years in the Gregorian calendar, we are really in the year 1916. Many have resolved that they will make it the "wonderful year," and that things may actually come to pass in their lives this year. Now, a resolution sometimes works against itself.

Just as a man on a bicycle often runs into the very obstacle he watches in order to avoid, so sin takes occasion of the resolution and slays thereby, and although the resolution may be righteous and holy and good, it may nevertheless become the instrument that sin uses in beguiling unto death.

This criticism does not apply to the one resolution that ought to cover and eliminate the need of all others; namely, that we will give ourselves more fully to Christ for safe-keeping.

If the man on the bicycle will watch his track instead of rocks and holes along the side he will fare better. If the disciple will set his mark in the eternal regions, and drive single-eyed toward Jesus, he too will make better progress. He does not need to know where every den and dive is, if he knows where they are *not*. Neither does he need to bind himself with a self-made law of many resolutions if he will commit his case to Christ. For, it is evident that a resolution to avoid Satan is unnecessary in the case of one who has already resolved to seek Christ, since these two can not all lie in the same path, neither can the narrow and broad roads at any point intersect.

THE SCALE.

Anxiety, desire to have and to hold, greed, covetousness, extortion, there is the scale so many run. Anxious for tomorrow and its needs, there follows a desire to lay up treasures against tomorrow's wolf. And this desire, which may in many cases be lawful, borders close upon, and too often merges into that cupidity we call greed. Greed issues in such avarice as God names covetousness (which is idolatry) and this, in its turn, leads to extortion. This last is one of the six sins mentioned in I. Cor. 5 as being just ground for withdrawal of fellowship. Beginning with anxiety then, it is possible to take all the intermediate steps and come at last to have such an inordinate desire for possession as leads one to obtain by sinful means, that is, extortion.

Jesus strikes at the root of this fearful growth when he says in Matt. 6, "Therefore I say unto you, Be not anx-

ious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." He follows this declaration with a seven-fold argument against anxiety. (1)

The life is more than food and the body than raiment. (2) *The Father feeds the birds.* (3) *It is useless to be anxious;* that is, even if one should take thought, he could not thereby add a cubit to his stature. This, its utter uselessness and futility, is, by the way the best and much the shortest argument against worry I have ever seen.

(4) *God arrays the lilies.* (5) *The Gentiles are thus anxious.* The habits of the Gentiles were so generally evil that the Lord considers the fact that *they* are anxious about possessions an argument why disciples should not be.

(6) *The Father knows our need of all these things.* That is, those things which answer the questions. "What shall we eat; what shall we drink; and wherewithal shall we be clothed?"

(7) *The morrow will be anxious, for itself.* With other words, that day has enough evil without borrowing tomorrow's troubles. Do not cross bridges until you come to them.

ANXIETY'S SUBSTITUTE.

But what antidote does Jesus offer for this anxiety so dangerous in its consequences? *Trust, founded in God's promise,* "All these things shall be added unto you." What are the means of securing all these things? *Prayer,* which prevails because the petitioner seeks, "first his kingdom and his righteousness." "In nothing be anxious, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil 4:6. All scriptural prayer is built upon scripture promises. *Make the conditions right,* lay out your request and claim your answer. It can not fail. Scripture and experience tes-

tify that for those who really seek first his kingdom it is safe to fling out upon the promise that "all these things shall be added." But let there be no looseness in seeking the kingdom. But first things first. Cease playing about the edges of Christianity and take hold. Laying aside the finger-tip religion, come to earnest grips with the matter. I repeat make the conditions

of prevailing prayer right, ask for your needs, cast away anxiety and accept the peace passing understanding. Such procedure will relieve you of the difficulty which attends trying to serve two masters. Such a double service is really an impossibility upon which fact (See "Therefore" Matt. 6: 25) Jesus builds his attack against anxiety.

an indefinite uncertain way as is frequently the case but let us decide upon some worthy cause or particular work for the Master and bend all of our efforts in that direction, continuing to work with system, order and regularity as we would in our personal business. Again, in regard to spiritual growth, let us set the standard before us and strive daily to attain as nearly to it as possible, praying the Lord to deliver us out of the snares of the devil and to give us victory. We of ourselves can do nothing, but our sufficiency is of Christ through whom we can conquer. If we purpose to do greater things for the Lord and work to that end, in twelve months from now, how different will the landscape appear—the gospel will have been preached in destitute fields, thousands of perishing souls will have been brought to the Lamb of God that takes away the sins of the world, new church houses will have been built, a deeper spirit of reverence for God and His word will have taken possession of His people, and a greater activity on the part of the entire church along all lines of Christian work and worship will be manifested.

In contemplating the great results, let us not lose sight of the cost. The road will be rough. Discouragement and disappointment will come. Temptation will be thrown around us. But in all of the difficulties of life, "Trust in Jehovah with all thy heart, and lean not upon thy own understanding; In all thy ways acknowledge him, and he will direct thy steps." (Prov. 3: 5, 6.)—New Orleans.

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A PROSPECTIVE VIEW.

D. L. Cooper.

In my last article I endeavored to take a retrospective view of life; in the present one, I desire to take the prospective. To dip into the future and revel in possibilities and, quite frequently, in impossibilities which assume the aspect of possibilities to the visionary mind, often proves detrimental for various reasons in things pertaining to this life. Many men have plunged into the depths of disappointment and despair by allowing the imagination to wander purposelessly over the plains of the future. And, too, our Savior said, "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is evil thereof." But, in matters spiritual, I believe that we can without injury to ourselves look toward the rosy-tinted west and behold ourselves in the evening of life plodding along the King's highway toward the mountains of eternal glory. This inspiring vision can we behold with as much certainty as Micaiah beheld the results of the battle when he in prophesying against Ahab said, "I saw all Israel scattered upon the mountains, as sheep that have no shepherd; and Jehovah said. These have no master; let them return every man to his house in peace." (I. Kings 22:

17.) The only condition upon which the materialization of this soul thrilling vision depends is loyalty to God and his Word. Christ will keep us and lead us in the paths of righteousness, which lead to the fields of light above, if we will but follow Him. (Psa. 23:3.) He will neither cast off one that follows Him (Jno. 6: 37), nor can anyone snatch them from Him (Jno. 10: 28), while they are following Him. Paul, though enveloped by the clouds of temptations and weaknesses of the flesh and pressed on every hand by persecutions and afflictions, looked forward to life's triumphant end with full assurance of hope. (II. Tim. 4:8.) Stephen, while stoned, looked into the heavens and saw Jesus on the right hand of God. (Acts 7:5-6.) Ours is the crown of life if we hold fast the beginning of our confidence firm unto the end. (Hob. 3: 14.)

Having beheld this beautiful picture of the future, let us purpose, as we have never before, to do more for the Master, to consecrate our lives anew to His service by giving Him our all in all. This we can do, if we but will. It is the investment that will yield the greatest returns in the shortest time—the returns therefor being peace, joy and comfort, which pass all understanding, in this world and eternal life in the world to come. In purposing to do more this year than we have done formerly, let us not do it in

GOD'S WAY VERSUS MAN'S WAY.

J. W. Atkisson.

The foolishness of God is wiser than all the wisdom of the wisest men in the whole world (see I. Cor. 1st Chap.) hence the prophet has truly said, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23). And this is the reason that Isaiah gave us the following:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20). "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 8-9).

I do not claim that baptism takes away sins. To my mind, there is nothing clearer than that baptism can not take away sins. It is equally true that faith does not take away sins, nor does repentance. Man's acts can not take away sins. Sins can't be washed away except by the blood of Christ. Yet the blood of Christ will wash away no man's sins while he is in unbelief, or impenitent. The pardoning act of God will be performed for no man in impenitence, or who makes an issue with God on baptism, or refuses to be baptized. (See Luke 7:30; Matt. 7: 21-30; II. Thess. 1:7, 8).

And I wish to remark in passing that Christians do not believe in a water salvation. But we do believe that salvation is conditional, and that the conditions must be performed or complied with by the sinner in order to salvation. We believe that salvation is in Jesus Christ and that men and women are saved by being baptized into him. (See Gal. 3:26, 27; Rom. 6:3, 4; Mark 16:16; Acts 2: 38; 22:16.) On the day of Pentecost the multitude heard the gospel, were pricked in their hearts, and said unto Peter

and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost." Acts. 2:38.

But, now, let me illustrate this point by the Israelites who had been bitten by fiery serpents, and cured by looking at an artificial serpent made of brass. See Num. 21:4-9; John 3:5-18.

Now, no one ever pretended that there was virtue in the serpent of brass. The brazen serpent did not cure, but God did. He said to those who were bitten, "Look and you shall live." Believing God they looked and were saved from their affliction. It was God's grace love, mercy that placed this means of healing before them. Their salvation from suffering was God's gift by grace, because without his help they would have died. No one ever pretended that there was virtue in the water of baptism. Water baptism does not cure the bite of sin, but God does. He frees us from sin when we obey him, and not before. (See Rom. 6:17,18.) He says "He that believeth and is baptized" he receives the remission of all his alien or past sins. It was God's grace, love and mercy that placed this means before him; and as the man bitten by the fiery serpent must obey the command to look, so also the sinner must obey the command to be baptized before he can expect salvation. Read Mark 16: 15, 16; Acts 2:38; 22: 16; Rom. 6: 17, 18; I. Peter 1: 22.

It is true that man is lost on account of sin. But God's power can rescue him. But what is God's power for salvation? Misguided zealots often pray for it to be sent down from heaven to save sinners. Of course the saving power is of God. But what is this power and how does it save? Paul said that the gospel of Christ is the power of God unto salvation to every one that believeth. Rom. 1:16. The gospel, then, is God's power to save.

But how does the gospel save, or how

does God save by means of the gospel? Paul, writing about the second coming of Christ, said he would render vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus. (II. Thess. 2:8). And Peter said, "For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey the gospel in order to be saved. (See also Heb. 2:9; Rom. 6:17, 18.) "Trust and obey, for there's no other way."

God's way says: "Go preach the gospel to every creature. He that believeth and is baptized shall be saved," but man's way says "not so, come to the mourner's bench and agonize and pray until you get salvation, then you may be baptized because you are saved." God's way says that the scriptures thoroughly furnish the man of God unto every good work (II. Tim. 3: 16, 17); but man's ways says not so, but we must have a humanly devised creed or book of discipline by which to square our religious doctrine, practice and polity!

Men were given two eyes and one tongue in order to see twice as much as they say.

NOTICE

WE have quite a number of Bro. Larimore's books still on hand. These books should be in every home and read by every man and woman and child who needs help to be a true Christian and a better citizen. These books will give you a better appreciation of life and a truer vision of heaven. Just the book to read and lend to your friend to read.

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CHRISTIAN WORD & WORK

906 Julia St., New Orleans, La.

PAUL NOT AN IMPOSTOR.

Carl Barnette.

A few days since. I was returning from Mobile, Ala., to my home on board the Str. Jas. A. Carney. I overheard a conversation between a leader of "Socialism," and a follower of "Darwin's Decent of Man." There was also a Jew present and their theme was to destroy the Bible accounts of creation, the flood, the resurrection of Jesus, and the frauds of the Apostles, especially of the Apostle Paul's conversion.

I was asked by Mr. Manning the follower of "Darwin" what I really thought of the Bible as being the Word of God and of their conversion.

My answer was "the fool hath said in his heart, there is no God" and the Carnal man cannot receive the things of God."

I then began in my weak way to defend the Bible, and to show from the Bible that it is true, in all its accounts and that Paul was no impostor.

I quoted I. Cor. 4:11, 12. II. Cor. 12:14; I. Thes. 2:4-9; II. Thes 3:8 Which show that Paul could not have coveted wealth by becoming a Christian, for all the wealth was in the keeping of those whom he had forsaken. The poverty was on the side of Christians. They were so poor that if any among them had possessions they sold it and divided it among the rest. Hence, Paul writes to the Corinthians "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and we toil working with our hands." Near the end of his life he presents to us a picture of an old man shivering in a Roman dungeon, asking for a cloak to cover his suffering limbs from an Italian winter.

He did not accept the lowly Nazarene for reputation, for he was held in the utmost contempt. He had been put to death as a criminal among thieves, and he had espoused illiterate men to his cause, quite a contrast to

the Apostle Paul who was brought up under Gamaliel. The wise and great men rejected the teaching of Christ. He was counted the filth of the world and the offscouring of all things. I. Cor. 4: 13.

Paul sought not worldly ambitions in civil affairs, he took no part, only to advise Christians to observe civil laws, and like Jesus he sought not to effect temporal powers. He thought not himself better than the humblest of his brethren. He said that he was not worthy to be called an apostle, and was less than the least of all saints and was the chief of sinners.

His brethren were fellow laborers and fellow servants. He rejoiced in proclaiming the gospel, though through envy and strife. He did not rule churches, which he had founded, and asked, "was Paul crucified for you? or were ye baptized in the name of Paul?" He "preached not himself but Christ and him crucified." He cared not for displeasure of others, for he rebuked all churches alike for their sins. In his preaching he buried himself behind the cross. He never gratified himself, his teachings were antagonistic to loose, selfish conduct. He was strictly moral, and taught obedience to all laws and civil government, and he raised no seditions. He behaved himself unblamably toward the brethren. He took advantage of none, and his aspirations were but the holiest and highest ideals. Earth to him was nothing: He looked for the recompense of reward. Paul set out to destroy Christianity. He hated Christians and to put them to death was his chief joy, and then to become a Christian was to incur from his people, (Jews the same hatred he had possessed. No man can truly say that Paul who spent his life in toil, and induced others to make all earthly sacrifices and become Christians an impostor. That Paul had received a divine revelation is evident by allowing himself to pass through the perils he did, to suffer as he did, and ask others to do the same. "If" said Paul, "we have

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only hoped in this life we are of all men most pitiable."

In his declarations concerning his divine revelation Paul says: "For neither did I receive the gospel of man, nor was I taught it, but it came to me through the revelation of Jesus Christ. Gal. 1:12. He declared it to be at noon day, and that upon the highway in the presence of witnesses. It was at a time when his senses could not have betrayed him, and the truth of the fact become so widely known that Paul said to Agrippa, "For the king knoweth of these things unto whom I spoke freely; for I am persuaded that none of these things are hidden from him." why if Paul had have fabricated his story, why did such a man as Ananias go to him in Damascus, knowing him to be an enemy.

If therefore he was an impostor of his miracles were only soceries, or as we would call it today hypnotism. He would not have met the sage of the world, the hating Jew, the power of magistrates the priests, the prejudice and passions of the people, the haughtiness of the wise, had he been an impostor.

Himself, in his teachings, and writings he hid in Jesus, and when he mentioned in any way or brought his name into his work, it was by apologies he did it. He covered his name up as a third person when for years he had been silent upon his divine favor. He said "Neither is Paul that planeth, nor Apollos that watereth, anything but God that giveth the inhease."

Instead of self-praise, he says "not I but the grace of God that was with me" and in modesty he appears on every side.

Here I was interrupted by the landing of the boat, but they promised to hear me again on this matter.—Fair Hope, Ala.

What our enemies say ought not to

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CHURCHES AT WORK

BIBLE SCHOOL.

D. L. Watson.

We said in our last issue, that teaching the Bible to every one is not a good work which the church may or may not do, *but that it is a part of the work which the church must do.*

We wish now to emphasize the fact, that the organization of the church should be the organization which conducts the teaching part of the church work. The secretary of the church should be the secretary of the School. The treasurer of the church should be the treasurer of the school. Among the plurality of elders and deacons should be found a sufficient number of teachers, one of whom should have general charge of the entire school. In other words he occupies the position denominated superintendent in a Sunday School. This does not mean, however that every teacher must be an elder or deacon, neither does it preclude the possibility of women teachers.

One strong protest we wish to make is against a separate organization.

Another very common practice is to turn the school over to the young people of the church. This results in the old people quitting the school and the young people quitting the church. The Bible is the greatest book in the world and those who implicitly follow its example are most successful. We contend for a restoration of the primitive church; in the matter of teaching there is scarcely a church among us which should not do a great deal of restoring. A church which has no Bible School is as far from a primitive church as one which has a Sunday School with all its modern paraphernalia.

THE WAY TO HAVE A GOOD BIBLE SCHOOL.

1. Have a good leader.
2. Have good teachers.

There should be a teacher's training class, when possible.

3. These should have regular teachers meetings at stated intervals to discuss the lesson and the best methods of teaching and conducting the school.

4. Thorough work on the part of the teachers will create an interest among the pupils.

5. A good song leader, who stands in the midst of the singers to lead.

6. A good secretary who keeps the address of all pupils and who has the absent ones visited by some of the pupils.

7. Commence on time.

8. Close on time.

9. Hearty and enthusiastic work by every one for the upbuilding of the school.

A FEW DON'T'S.

1. Don't have a one man school.
2. Don't commence late.
3. Don't close late.
4. Don't have a teacher who won't learn the lesson.
5. Don't make a debating society out of the school.
6. Don't neglect the reports of the secretary and treasurer.
7. Don't neglect visiting every one in the community, time and again, inviting them to attend.
8. Don't quit your lesson for some other subject.

Finally brethren be ye perfect as your father in heaven is perfect.

Lesson Three.

For January 21, 1912.

Title: The Birth of Jesus.

Lesson Text: Luke 2: 1-20.

Golden Text: For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

Practical Questions.

Why does God's glory affright men?
How shall we "make room" for Christ?

Home Daily Bible Readings.

- M. Luke 2: 1-20.—The Birth of Jesus?
- T. Mic. 5:2-9.—The Deliverer from Bethlehem.
- W. Isa. 9:1-7.—The Prince of Peace.
- T. John 1:1-14.—The Word Made Flesh.
- F. Heb. 1:1-9.—God's Final Word.
- S. 2. Tim. 1:8-14.—The Lifegiver.
- S. Gal. 4:1-7.—Fulness of Time.

The birth of Jesus is the fulfillment of the promise given us in Genesis 3: 15. About four thousand years before Christ, God said the seed of the woman would bruise the head of the serpent that beguiled her.

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1: 1.) "And the Word became flesh and dwelt among us." Christ the Lord became flesh, suffered as man suffers, was crucified and rose from the dead, all that man might be saved—he came into the world and his own received him not. Those he died to save are crucifying him anew each day. As we assemble around the Lord's table each Lord's Day, and note among the absent many that should be there we cannot but feel that his own people are driving more nails into his dear hands, putting more thorns into his crown and shedding his blood anew.

Out of Bethlehem shall come forth a ruler of Israel. God used human agents to fulfill this prophecy of Micah. This is to help us understand that the heavenly Father directs every detail of life. Caesar Augustus ordered that all the citizens of the Roman Empire should be enlisted. In obedience to this order Joseph and Mary journeyed to Bethlehem where Christ was born. No doubt Joseph and Mary were not the only ones turned from the crowded inn. In this age during notable gatherings, the hotels

in our large cities are over crowded and many are turned from their doors. Luxury was not needed, therefore the heavenly Father did not prepare it. He desired that the Word should become flesh in the most humble state. Angels announced his birth to the most humble—shepherds. The shepherds said: "let us go and see." The only way to find the truth about God's word is to try it—seek the truth and obey it. The best way to settle your doubts is to get into religious service. God

wants you to go and see—to find the truth and to obey the Gospel of the Lord Jesus.

Questions:

Did Christ have anything to lose by becoming flesh?

Have you anything to lose by accepting Christ and becoming a child of God?

How do we know that Joseph and Mary were poor?

Is poverty necessary to salvation?

Now, all speak at once if you want to.

Two local church papers have just come to my desk. "The Denton County Church News" is published monthly from Denton, Texas, by Bro. C. E. Wooldridge in the interest of the Church of Christ in Denton County. The paper gives items of interest from fourteen churches in the county.

The church at Denton is now in an evangelistic campaign using home forces, Bro. Wooldridge doing the preaching. The following is the program for the first week:

Sunday, 11:00 a. m.—"Jesus the Bread of Life."

Sunday, 7:15 p. m.—"Why I Believe the Bible Came from God."

Monday, 7:30 p. m.—"How to Rightly Use the Bible." (Illustrated.)

Tuesday, 7:30 p. m.—"The Dispensations of God's Favor." (Illustrated.)

Wednesday, 7:30 p. m.—The Two Testaments Compared and Contrasted.

Thursday, 7:30 p. m.—When Did Christ Establish His Church?

Friday, 7:30 p. m.—"What Think Ye of Christ." (A character study.)

Saturday, 7:30 p. m.—"Was Jesus of Nazareth the Son of God?"

Sunday, 11 a. m.—"Jesus our King."

Sunday, 7:15 p. m.—Divine Agencies and Instrumentalities in the Conversion of Sinners."

The Bible lessons at 3:00 p. m. daily, the first week, will be on the proper divisions, historical periods and lands of the Bible. Outlines of lessons will be furnished those who attend these day services.

The other paper is the "Christian Messenger" published monthly at Fayetteville, Tenn., by Bro. G. Dallas Smith in the interest of the church of Christ in Fayetteville and Lincoln county Tenn.

Evangelists Report.

The following is the report of the work done by the evangelist of the

MISSIONS

Stanford Chambers

MISSIONS.

The above topic seems to have been assigned me and I am to be held responsible for any shortage of material for this page. But the subject is such a good broad one that, when my pen runs dry, any good article, no difference what phase of the doctrine or practice of Christianity it discusses can be turned to these columns.

Missions comprehends the whole duty of the church, the whole duty of the preacher or teacher, the whole duty of man. The mission of the church and of each member is to carry out the commission of our Lord, which embraces discipling, baptizing, teaching, observing. Is anything left out? Nothing.

Every contributory article fit for publication, all that is properly said on the "Bible School," everything worthy of mention in "Things Current," in fact every good thing that passes through "Word and Work" is to be considered a contribution to "Missions."

But I think we should fail of the Manager's object if we should treat the subject so broadly and generally and so I suggest that we make this our

"Help One Another Department" and give a free-for-all "pitch in." Let it be a sort of "Cheer-up Corner" and a "Preachers' and Elders' Exchange Bureau."

All are cordially invited to contribute ideas to this department. Short, pithy, pointed paragraphs of an inspirational character will be appreciated. Tell how you do things. Tell us how you solved that hard problem. What did your congregation do for itself last year? What did it do beyond its own boundary? What are its plans for 1912? What are your plans? Discuss such questions as, "How to establish the cause in new fields." "How churches of Christ Can Support Men on the Firing Line." "How Increase the Supply of Preachers?" "How to Build Houses in New Fields." "How Arouse Greater Interest in Lost Souls?" A thousand and one other questions will suggest themselves as we go along if a goodly number take interest in this department and help to make it helpful to all. Bear in mind any scriptural plan you have, even if you did work it out yourself, belongs to all and you ought to have to tell it. The Lord gives no copyright.

Christian Word and Work

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

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PRAYER—WORK.

D. L. Watson.

Be careful to read the two editorials by Bros. Neal and Straiton. They bring out two definite points which we very greatly neglect:—The power of prayer and the importance of work. The essential properties of the one and the results of the other.

God does not always answer our prayers, especially, He does not always give us what we pray for in the way we expect it. For instance Christ prayed for the cup to be removed, God sent the angels to give him strength to "drink the cup."

We frequently pray for God to bless us, physically and temporally, that we may consume it on our own lusts. God does not answer any prayer which does

not have as its ultimate end the extension of the Kingdom and the glory of God. All other prayer is vain. Again as dutiful children we should make our wants known to God and then leave the results with him, doubting nothing. At the end of prayer comes work. Christ went from his prayers in the garden, with renewed strength for his crucifixion.

Bro. Neal's article demonstrates the fact, that our prayers are answered through the instrumentality of God's children—our brethren—the church. Does God answer prayer in any other manner? We are not prepared to affirm or deny the proposition at this juncture, but, we are more and more constrained to believe that the church is the medium through which God bestows his blessings. Yet there are many instances, it seems, which controvert the idea, that God's blessings come only through the church. It may be that the church is yet in an imperfect state and is therefore not capable of doing the work that God intends for it to do, and many blessings are consequently bestowed through other mediums.

We "grow in grace and a knowledge of God's word." This does not mean a simple ability to repeat passages of scripture, but that we must possess a working knowledge of the Bible that we may apply it to existing conditions and reap the fruits of God's purposes. Let us, not only make ourselves spiritually good, as individuals, that we may receive God's blessings, but, let us place our churches in a working condition that God may accomplish his purposes and bestow his blessings through his church.

SOME ILLUSTRATIONS.

The lack of ability to apply the word accounts for the inactivity of many churches. We call attention to Bro. Tant's news item on another page. No doubt these brethren were conscientious in their inactivity. They were not teaching the Bible in their church, consequently their children were at-

tending sectarian Sunday Schools. They were, also acting as unwisely in the education of their children. The wrong position of these brethren, as with thousands of others, is due to the negative teaching of many of our writers and preachers. The result of Bro. Tant's effort with them shows what can be done when a preacher who understands "how to rightly divide the WORD," goes among them.

FELLOWSHIP & MISSIONS.

We are in equally as bad condition in reference to assisting one another in our respective work and in reference to doing Mission Work and supporting the ministers. This condition is quite common as will be shown from a quotation from Bro. W. J. Brown's letter.

"Glad to have a word from you, and to learn that you are having some success in getting help to pay expenses. I have been watching reports in the papers, but I see you are far from getting the amount needed. It seems to be out of the question to get much help from our people. It presents the work in which we are engaged in a bad light. God cannot say of many of us individuals, and still fewer of us as congregations, what he said to Abraham: 'I am the God of Abraham.'

"It seems that it is so in this country, that a man who has enough faith in God not to make a pecuniary contract with his servants, will almost be forgotten by the so-called Christians."

Notwithstanding that the above charge is true, yet it is not due to any failure on God's part, but to a failure on the part of those who apply or rather fail to apply the word. "The men of means" in a particular congregation referred to in an unfavorable light by another writer would gladly support the work provided the congregation would place itself in a receptive mood for God's blessings. "Rich men" would give of their 'means' to a thousand needy fields, provided they had an opportunity to give.

The preachers are generally to blame

for this lack of opportunity. Very few missionary sermons are ever preached. Many preachers never stay in one place long enough to know the ability of a congregation to give and they do not therefore teach along missionary lines. One excellent preacher said that he did not preach on giving because "the brethren would think he was preaching for money." Another (Big Texas Preacher) wrote us a letter of condolence, admonished, us to hold out; but, said he could not help us "on account of the drought." He had, on the same day he wrote the letter preached to a large congregation with many men of means in it. He failed to give them an opportunity. Another preacher sent us one dollar and regretted that a large congregation was too poor to give. We wondered if there were any poorer in the congregation than he. On the other hand we have been liberally and abundantly helped by numerous churches all over the country. This liberality was due to some one calling attention to our work and the day of prayer and fasting and giving all an opportunity to give. In every instance the effort resulted in much liberality.

If all could be given an opportunity and taught the importance of doing mission work Word and Work readers alone, could build a few churches each year in deserving and inviting fields.

PRAYER CHAIN.

Charles. Neal.

"The shortest way from one Heart to another is oftentimes by the way of the throne of God."

The above truth has recently been very forceably impressed upon my mind regarding the pressing need of the New Orleans work. It was upon the Sunday that New Orleans and others of the Lord's sheep were fasting and praying to God concerning their incumbered condition. I had failed to see notice of this solemn meeting and knew nothing about it. The

church at Dugger was ready to start that morning service. In the short interval between our Bible School and the other morning service I was meditating on the lesson to be presented and, as I ever try to do, asking God to direct the same to good and even overrule my intentions to the greatest good—at 10:40 I was fully persuaded to preach from "The Benefits of Afflictions." At 10:45 I had decided on "Your abundance may be a supply for their want." (II. Cor. 8:14.) In connection with this I read and discussed the context and several other scriptures on the duty and blessing of giving and set forth the pressing needs of New Orleans and asked willing hearts to respond. We sent, as a result of this work \$25.00 to help in their work there. Up till the very minute, I had not intended to make a public appeal for New Orleans, thinking that our present condition forbade. What made the change. A brother just at that time said that a sister wanted him to ask me if I had read in Word and Work about New Orleans. This awakened a desire to help and impressed me with my duty as never before and in less than five minutes, yes less than one minute I had decided on the lesson to be presented on that occasion. How did it all come about. I believe God heard their prayers and touched the hearts of individuals in Dugger. Bible readers and Bible believers do not have to indulge in fancy to occupy such a position.

commanded to let our requests be made known unto God and in such way draw near to the throne of grace. See Phil. 4:6; Heb. 4:16; Again we are assured that the eyes of the Lord are over the righteous and his ears open unto their prayers. See I. Pet. 3: 12.—We also believe that God has and does touch the hearts of individuals that causes them to do his will—if only their hearts be right. See I. Sam. 10:26. We had already prayed that very day for God to guide and overrule; and we believe he did. The last link of this chain was the accomplishing of the deed. That God uses men as a means of accomplishing his work needs no citations. Had we failed to respond to the prompting of God he could have provided help from some other source to fill up the measure of our lack. See Esther 4:14.—Dugger, Ind.

GO FORWARD.

John Straiton.

Difficulties bravely met are more than half overcome.

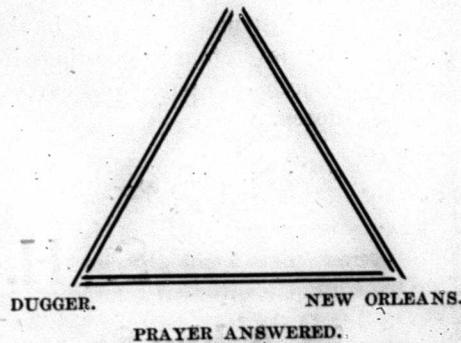
The children of Israel were in a tight place. They had left Egypt behind them. Pharaoh had followed them. The Red Sea rolled before them. To go forward seemed impossible. To go back was to fall into the hands of erstwhile taskmasters. Their cry to Moses was:—was there not graves enough in Egypt that you should bring us here to die? And Moses in distress cried unto Jehovah The answer came clearly and distinctly why call ye, unto me, speak unto the children that they

GO FORWARD.

Forward they went and the Red Sea dried before them. Forward they went to safety and a better land. Forward they went and the difficulty disappeared before them.

In that wonderful allegory—the Pilgrim's Progress—Bunyan tells of Christian coming to the Hill Difficulty. It looks as if it would overwhelm him but he marches up to it and a path

THRONE OF GRACE.



Let the reader note that we are
PAGE NINE

opens before him. He sees the lions in his way, but he marches up to them and finds that they are chained.

Every Christian has his difficulty. Every church has its difficulty. The little country church and the bigger town church, each have their own peculiar difficulty. I have visited dozens of congregations and to listen to most of them you would think that no church ever had such difficulties to face and overcome as that particular church had. And the longer the congregation broods on them, the bigger the difficulties grow. The absolute indifference of the community in which they live: the bitter opposition of the sects by which they are surrounded: the unfaithfulness of some of the members: the poverty of the congregation: the character of the preacher or the kind of his preaching; or some other thing is the difficulty. What is to be done?

Speak unto the children of Israel that they go forward.

God in his reply to Moses seems almost impatient of prayer. Why cry ye unto me. Prayer is valuable. Prayer is Christian's vital breath without it he cannot live. But there is a time for action as well as a time for prayer. At the Red Sea the time for prayer had passed, and the time for action had come.

Speak unto the children of Israel that they go forward.

Brethren, God knows all about your difficulties both as individuals and as congregations. Take it to the Lord in prayer. But when you rise from your knees go forward in the path which the Lord has marked out for you. Let nothing cause you to hesitate or stand still. *Go forward and possess the land, which the Lord thy God giveth thee.*

Papa—How did you get your clothes so terribly torn?

Tommy—Tryin' to keep a little boy from bein' licked.

Papa—Ah! a brave deed. Who was the little boy?

Tommy—Me.

Excellent Tracts

We want the following tracts out doing good. Eternity alone can reveal the good you can do by ordering them and giving them a liberal distribution.

Your orders will be gratefully appreciated.

(1) "The Importance of Studying the Word of God," "How to Study the Word of God," "The Importance of Obedience to the Word of God," by S. H. Hall and Flavil Hall; the three bound in one tract. No better tract to hand to your neighbor. 5 cents a copy 40 cents a dozen, \$2.00 a hundred.

(2) "SMITH-HALL CORRESPONDENCE." This is a most interesting discussion of the Parallelism of the use of the song book and instrumental music in worship. The ground is fully covered, the truth strongly presented. 5 cents a copy, 50 cents a dozen, \$3.00 a hundred.

(3) "HOW TO PRAISE GOD TO-DAY," by F. W. Smith. A subject all should understand and appreciate. Presented in a masterly way. 5 cents a copy, 50 cents a dozen, \$3.00 a hundred.

(4) "MISREPRESENTATION AND FALSE TEACHING EXPOSED," and "THE TWO LAWS OF PARDON," in one tract by Flavil Hall. The first part discusses the main difference between the Baptist Church and the Church of Christ. The second part gives the Law of Pardon to the alien sinner and the Law of Pardon to the erring Christian. An excellent tract thoroughly covering the subject discussed. Price 10 cents each, \$1.00 per dozen.

(5) INSTRUMENTAL MUSIC QUESTION. "PROVE ALL THINGS," "S. H. HALL'S REPLY TO PENDLETON ON THE MUSIC QUESTION," and "THE WAYS OF CAIN AND ABEL," in one tract, by S. H. Hall. This tract gives the reasons for a strict adherence to God's Word in all things. The reasons why we do not use instrumental music in the worship and why we should not use untaught questions in the work and worship of the church. 45 pages and cover. Price 10 cents each, \$1.00 per dozen.

Send all orders to—

S. H. Hall,

81 Ashby St.

Atlanta, Ga.

THINGS CURRENT

The Georgia Bible School opened Jan. 8.

Bro. P. G. Wright changes his address from Corinth to Rienzie, Miss.

Bro. John T. Smithson is now laboring with the church at Huntsville, Ala.

Bro. E. C. Holt formerly of Florence is now laboring with the Catoma, St. church, Montgomery Ala.

Bro. J. M. McCaleb will pass through New Orleans on his way to Japan early in Feb.

Don't forget to attend the Mass Meeting to be held at Odesso, Mo., Jan. 17-20.

Notice the date on your label—do not let your subscription expire—we run on a cash basis.

The two new departments will add much to the paper. You can not afford to miss it in 1912.

Montgomery, Ala.
Jan. 9, 1912.

Our work in Montgomery starts off well. We hope to do great things this year in the Master's name. We will remember the cause in New Orleans.—
C. E. Holt.

Bro. Geo. A. Klingman began a meeting at Woodfield, Ontario, Jan. 1, 1912. He reports ten additions and six baptized at Plum St. Deteroit Mich, at the regular service, the last Sunday in the year.

Bro. E. S. B. Waldron preached at Orme, Tenn., the first Lord's day in Jan. to a large audience. Bro. J. Jane

who is a teacher and preacher lives there and renders much valuable assistance to the church.

Fort Worth, Texas.
1030 S. Lake St.

Lord's day 24th Dec. was a busy day with me. At 10:15 a. m. I married Bro. Roscoe Smith and Sister Josephine Higgins. At 11 o'clock I preached at Glenwood. In response to the appeal Bro. Tuckett put in his membership with them and the husband of Sister Green made the good confession. At one I helped eat the wedding dinner. At four we met at the South Side church and baptized our friend who had made the confession in the morning. At seven I preached to the church at the North Side. What a joy it would be if every day was as full of good work.—John Straiton.

Dr. J. J. Horton enters enthusiastically on his work in Atlanta, Ga. He finds three fine congregations there now. The growth of that work has been rapid and is interesting. Five years ago, this month, Bro. S. H. Hall began work there. He found one small congregation of 35 members who owed \$1000.00 on a house. They paid that debt, paid \$2000.00 on another house and are now building a third house. They closed a meeting there in December with 135 additions. They have nearly 600 members in the city. Besides the Mission work they do about them they support Bro. Klingman's assistant in Japan. In addition to that work, Bro. Hall has held many meetings in other places, has done much writing for Word and Work and some other papers. He has also written many tracts and had them published for free distribution, and has established the Georgia Bible School which is in its second Session.

A PLACE OF WORSHIP IN ST. LOUIS, MO.

The Church of Christ which formerly met at my home 4808 Kennerly Ave., will from now on meet at 10:40 a. m. every Lord's day in the Marcus hall (2nd floor) located at the northeast corner of Marcus and Easton Avenues. The Wellston car passes the door, the Taylor car three squares east, Page car two squares south all lines transfer. All loyal Christians and their friends are cordially invited to meet with us. "Come and let us reason together." We have no ax to grind and no hobby to ride, but we want to work and worship as the Book directs. Let those who have friends living in or near St. Louis write them and urge them to come.

J. W. Atkisson
4808 Kennerly Ave.

OUR WORK AT MACON, TENN.

The church of Christ at Macon, Tenn., started work for this year on the first day of Jan. in our second Bible Reading at this place with about 50 in attendance. All seem to be doing well. We met for worship today (The first Lord's day in 1912) with more than 50 coming through the snow to worship. We withdrew fellowship from two of our members who had been walking disorderly. We then set the time for our next annual meeting to commence the 20th day of August (which will be my 5th annual tent meeting in Macon) and all will now commence to work and pray to make this the best meeting of all. We met our 3rd annual payment on our church and will meet the next two when the time comes. Most of these brethren bought land in this country owing some on their land, yet when we bought our church we borrowed all on it. I have found that brethren will work harder and better in debt than they will, to wait until they get able to build out of debt. If we had waited until we were able 10 years would have found us without a house, but as

we went in debt 5 years will find us with a beautiful brick church house and out of debt.

I would be glad that the 104 churches of West Tenn., and all other churches for that matter could learn of the great good that comes out of our Bible Reading.

I am sure that it did us more good last January than three protracted meetings would have done. Many of our neighbors, who will not hear the gospel, will come and read with us, and such gives many young men who are not able to go to school the advantage of having a Bible school at home.

J. D. Tant.

MASS MEETING.

AT ODESSA, MISSOURI,
JANUARY, 17-20, 1912

PROGRAM.

WEDNESDAY, 10 a. m. Chapel exercises.

Education and the Church.

J. A. Harding, Potter Bible College.

Discussion: T. Q. Martin, Indiana.

The Best Way to Spread the Gospel.

D. J. Poynter, Nebraska.

Discussion, N. J. Armstrong.

Sermon, E. A. Elam, Nashville Bible School.

THURSDAY, 9 a. m. The Scientific Child Trainer.

J. N. Armstrong, Cordell Christian College.

Discussion, E. A. Elam.

Educational Tendencies.

R. C. Bell, Thorp Springs Christian College.

Discussion: Jno. E. Dunn.

1:30 p. m. The Work and Influence of Bible Schools.

J. Neely Gardner, Odessa

Discussion: J. A. Harding.

How Much Should a Christian Give?

J. A. Harding.

Discussion J. N. Armstrong.

FRIDAY, 9 a. m. Bible Schools and Money.

Jesse P. Sewell, Texas.

The Duty of Christians and Church-

es in Preparing the Young for Church Work.

Joseph E. Cain, Kansas.

Discussion: E. A. Elam.

The Sacred and The Secular and Their Relation to Each Other.

E. A. Elam, Nashville Bible School.

Discussion: Jno. E. Dunn.

The Christian's Relation to State Schools and Colleges.

T. Q. Martin, Indiana.

Discussion: R. C. Bell.

Saturday 9 a. m. Channels for Christian Activities (a) Home and Foreign Missions.

Claude F. Witty, Iowa.

Discussion: Joseph E. Cain.

(b) Religious Papers and Literature.

Homer E. Moore.

Discussion: E. A. Elam.

Address Jno. E. Dunn, Monea College.

Sermon J. N. Armstrong.

SUNDAY 11 a. m. Sermon J. A. Harding.

SUNDAY 3 p. m. Sermon, Joseph E. Cain.

SUNDAY 7:30 p. m. Sermon E. A. Elam.

A general discussion will be held on each subject.

A general invitation to attend this meeting is extended to all brethren. All who can possibly do so should attend! The good received from it will more than compensate for the outlay in time and money necessary to come.

We could hope for no other men nor stronger speakers from our brethren.

Perhaps opportunities to attend such a meeting occur but once in a lifetime.

Come and bring others. You can't afford to miss it.

Fraternally.

Faculty and Directors of Western Bible and Literary College.

OUR WESTERN TRIP.

My last report left me at Alamogordo, New Mexico. From there I went to Mayhill in the Sacramento mountains and preached one week and

gathered about 20 members who agreed to meet regularly for worship. From there I came to Hope, New Mexico, and found what is called the strongest church in all New Mexico. Financially, this church is worth from \$100,000 to \$200,000 yet they were unable to build a church house.

I also found that some of them had let their children grow out from under them and were going to sectarian Sunday Schools, as they thought it wrong to have a Bible Class on Lord's Day to teach their children the Bible. Along this line I sent them a supply of my "Bible Studies" and divided them into three classes for Bible Study and hope they will soon regain what they have lost. I also found that some members there had sent their children off to Catholic schools, and others had acted as unwisely as they and had started a high school for their children and had employed a sectarian as teacher when they could have gotten a Christian as easy.

I suggested to them the propriety of building a first class business house on main street 50x100 ft. and to rent the lower part for a store and 50 feet above for church and the rest for offices. Such a building would pay for itself in 8 years, and then it would be a living capital bringing in \$150.00 per month to help build up the cause in New Mexico. This seemed to meet the approval of all the business men and they set to work to put in operation this kind of building.

They intend to build up a first class Christian school in a few years, and

Christian Youth

is an Excellent Young Peoples Magazine :

Published in the interest of the Children in the Church of Christ. The only one of its kind published.

\$1.00 a year.

Francis M. Turner,

Nashville, Tenn

are now wanting to employ a first class teacher to commence a school in their church building next September and in less than three years time they hope to have a \$20,000 school house in which the Bible can be taught as a regular text book in said school, and to this end I would like to correspond with some good school man. I can be of great benefit to brethren wanting to go to New Mexico in telling them of the Hope country.

From Hope I went to Christine, Tex. and held a week's meeting and gathered about 20 members who agreed to meet on the first day of the week for worship. Christine is one of the most ideal climates that I was ever in, but if a brother don't have several thousand dollars, he had better not be caught in the wild cat schemes of colonizing south west Texas.

From Christine I came to Waco and preached in a new church house that was built as a result of my meeting and skinning, that I gave the church at Waco last year. Many members at Waco are still aggrieved because I persuaded the elders to withdraw from most of their worthless membership last year. Their change of location from the back alley and their almost doubling in membership teaches the working membership of the church that we did the right thing. I am now at home and close my year's work on the last day of December, and start in the morning in my Bible Reading, hoping to make it the best year of my life.—J. D. Tant.

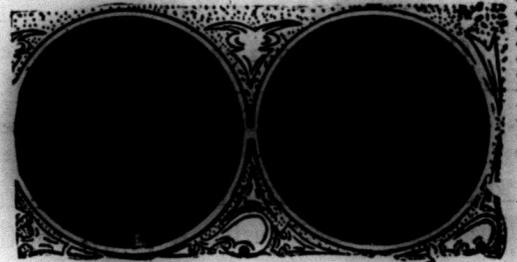
COMFORT

C. F. Ladd.

"As thy days, so shall thy strength be."—Deut. 33: 25.

This is the pledge of victory. We know not what the future has in store for us, but we do know this, that come what may, God will give us strength according to our days. And this should be enough to quiet all our fears.

ATTENTION, SINGERS!
JUST WHAT EVERY
CONGREGATION AND
VOCAL MUSIC TEACHER
NEEDS.



FLAVIL HALL and S. H. HALL

THE GOSPEL MESSAGE IN SONG.

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

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

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

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

REDEMPTION'S WAY IN SONG,

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

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

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

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

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

VOCAL MUSIC LESSONS,

By Flavil Hall.

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

Send all orders for the above books to

S. H. HALL,
Atlanta, Ga.

81 Ashby St

MISSIONS.

Continued from page 7.

Fayetteville Church during the year 1911:

Places preached during the year, 22.
Sermons preached during the year, 253.

Number of baptisms during the year, 53.

Sermons preached at home during the year 90.

Sermons preached at Mission points during the year, 59.

Number of baptisms at home during the year, 14.

Number of baptisms at mission points during the year, 28.

Two Bible Drills, of three months each, have been conducted; one at home and one at Petersburg.

All know Bro. Smith is their evangelist.

I glean the following facts from the "Financial Report" of the same church. The members were asked to state at the beginning of the year what they thought they could and would give during the year and were urged to give on the first day of the week what they purposed. "No one can give according as he hath purposed in his heart unless he has purposed in his heart."

The year's contributions, \$2100.33. Gave to Japan work, \$81.63; Lincoln Co. work, \$170.00, Charity \$87.02; Tennessee Orphan's Home, \$50.00; New Orleans, \$100.00. Other churches away from home, \$91.00. Rest applied at home. Who can beat this record?

EASILY SECURED.

A brother wrote me that he had forwarded \$27.15 from two churches to a missionary in Japan, saying: "All that it took to raise this amount was just a warm talk on the subject and an asking for a contribution."

Our brethren are doing very much less of missions than they should do and a good deal of the cause of it is

the lack of warm talks and requests for contributions. Any preacher who wants to can inform himself upon this subject. He can learn something of the needs of the field and the teachings of God's word. He can then present the matter to elders and leading members of the congregations, secure permission to take a special collection, make his speech and present the opportunity for giving and it is quite likely that something will be given.

If half of our preachers would study this subject an hour or two and make a talk in behalf of mission work, following it with a contribution for some definite thing, we could perhaps raise \$5,000 inside of ten days. There would be no need for giving up home work either. The churches are amply able to raise this sum in addition to what they are now doing and not be hurt.

The brotherhood will do greater work for the Lord when the preachers and elders ask them to do it. If we, who are public speakers in the church, will take an interest in this matter, the brethren, many of them will make a pleasing response. Our brethren on the field should not be hampered in their work for the lack of funds when we are so able to supply all their needs.

Here's a suggestion for wide-awake members of the body. Read up some on missions. See the religious papers. Find a place where money is needed. Make a missionary talk and take a collection for this particular need and forward the money direct (by draft) to the brother in the field and be glad that you have been able to do something for the Lord.

Don Carlos Janes, Louisville, Ky.

HELP NEW ORLEANS.

Since last report we have received the following amounts to apply on our debt. I am sure the brethren and churches are going to help us on to a solid footing. Then I predict and you may expect and demand that this

church be heard from in a different sort of way:

John J. Hart, Mich	50.00
Mrs. H. M. McRea, Ga.	1.00
Bible Outlines	1.00
G. W. Rutherford, Tex	50
C. R. Nevall	50
B. F. Roundtree Tex.	50
A. D. Patillo, Tex.	50
Jno. Rutherford, Jr. Tex.	50
Plain Dealing, La Ch.	5.00
Mrs. R. Rease, Ill.	1.00
West End Ch. Montgomery, Ala	15.00
Mrs. E. W. Spencer, Ala	2.00

We count this a *fine* beginning toward another payment. We are grateful, joyful and brimful of optimism.—S. C.

OUTLINES OF BIBLE STUDY

FOR USE IN
Bible Drills, Bible Readings,
Bible Classes, Prayer Meet-
ings and Home Study
By
G. DALLAS SMITH.

This little book contains sixty pages of printed matter, besides four maps and one large chart diagram. It is printed on good heavy paper and substantially bound in cloth. The book is intended to guide the student in a systematic study of the Bible.

PRICES.

Single copy, 25 cents, plus 4 cents postage. Twenty-five copies, \$6.50, prepaid. Fifty copies, \$10.00, not prepaid. One hundred copies, \$20.00, not prepaid.

SEND ALL ORDERS TO

G. DALLAS SMITH

Fayetteville, Tenn.

MISSIONS.

Continued from page 7.

Fayetteville Church during the year 1911:

Places preached during the year, 22.
Sermons preached during the year, 253.

Number of baptisms during the year, 53.

Sermons preached at home during the year 90.

Sermons preached at Mission points during the year, 59.

Number of baptisms at home during the year, 14.

Number of baptisms at mission points during the year, 28.

Two Bible Drills, of three months each, have been conducted; one at home and one at Petersburg.

All know Bro. Smith is their evangelist.

I glean the following facts from the "Financial Report" of the same church.

The members were asked to state at the beginning of the year what they thought they could and would give during the year and were urged to give on the first day of the week what they purposed. "No one can give according as he hath purposed in his heart unless he has purposed in his heart."

The year's contributions, \$2100.33. Gave to Japan work, \$81.63; Lincoln Co. work, \$170.00, Charity \$87.02; Tennessee Orphan's Home, \$50.00; New Orleans, \$100.00. Other churches away from home, \$91.00. Rest applied at home. Who can beat this record?

EASILY SECURED.

A brother wrote me that he had forwarded \$27.15 from two churches to a missionary in Japan, saying: "All that it took to raise this amount was just a warm talk on the subject and an asking for a contribution."

Our brethren are doing very much less of missions than they should do and a good deal of the cause of it is

the lack of warm talks and requests for contributions. Any preacher who wants to can inform himself upon this subject. He can learn something of the needs of the field and the teachings of God's word. He can then present the matter to elders and leading members of the congregations, secure permission to take a special collection, make his speech and present the opportunity for giving and it is quite likely that something will be given.

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G. DALLAS SMITH
Fayetteville, Tenn.

THE FORT WORTH CHURCHES
AND THE OTSUKA MISSION,
TOKYO, JAPAN.

Tokyo, Japan,

Nov., 21st. 1911.

My Dear Bro. Straiton:

After Bro. Hon left a letter came from you for him which we forwarded him. No doubt you have vital interest in the continuance of his work here and will be sorry to hear that it has been necessary for me to use the money collected from the sale of his furniture etc., for the work. When he left he instructed me to do this, hoping to raise the necessary funds in U. S. A., so I could send him the money collected from the sale for this work, and he has no more personal or any other kind of funds here with which to keep it up, I shall be compelled to dismiss his native co-worker and close the work.

His worker is a very fine young man whom I baptized. Last Sunday he had 37 children in his class. Oct. 29 I immersed two precious souls into CHRIST who were led to HIM thru this native worker. What a SHAME it would be to close such a promising work for lack of funds. It simply must NOT be done. The money used to keep it going since Bro. Hon left, MUST be refunded to him. For this we need at least sixteen dollars regularly each month. Unless the next mail brings something for this fund I must borrow the money to pay for this month's expenses. If this appeal does not bring results the Otsuka Mission will be closed as the New Year bells are ringing. How sad their sound to our sick Bro. Hon. How many souls will be deprived of the Bread of Life, if this work is dropped.

Surely you will be moved to pray a little more earnestly for this work, and do all you can to help me send Bro. Hon his money and to keep the Station open until many souls are led from heathenism and idol worship into

the clear sunshine of GOD'S truth and love.

Your Brother in CHRIST,
C. C. Klingman.

I received the above letter about three weeks ago. It came to me as a call for action, an open door set before us by our Lord. It was the voice of a man of Macedonia calling, Come over and help us. I had some funds contributed by brethren of the South Side Church for foreign mission work, and immediately I sent Bro. Hon eleven dollars, and to Bro. Klingman for the native worker the same amount.

When Lord's day morning came, I read this letter to the South Side congregation and urged on them the desirability of taking up this work. Bro. E. Arcenaux followed with a hearty commendation. At night I visited the Central congregation, preaching a short missionary sermon to them and soliciting their co-operation in this glorious enterprise. Bro. J. S. Dunn plead for the work with moving eloquence and said that if there were no other ways to raise their share of the native brother's support the brethren could deduct it from his salary.

The following Lord's day I visited Glenwood congregation and preached on the early missionaries of the Cross. They responded with a gift for the work and a promise of a definite amount monthly. At night I visited the North Side church and spoke to them on this work. They, too, gave some money on the spot and promised to help. To-day I had intended to visit the disciples at Brooklyn Heights for the same purpose, but owing to the inclemency of the weather and by their request, I put off my visit for two weeks.

Tomorrow—the first day of 1912, our first contribution of \$16.00 goes to Bro. Klingman for the support of this native worker. By the help and blessing of God, we hope to keep this up month by month. There must be about 500 loyal Christians in this

city, and it is not much for us to do this little for the Lord's great work. I write this not to boast of what we are hoping to do, for it is but a little effort, but to stir up other churches to love and good works. Surely there are more cities than Fort Worth that could do this grand work. We believe in and preach often from the commission. Let us never forget that the first word in the commission is GO.

There remains about \$40.00 due Bro. Hon from the sale of his furniture mentioned by Bro. Klingman in his letter. Then there is his support while he is regaining his health. I would suggest that those who can, and especially those who at present are not contributing to foreign work, send a gift to help our Bro. Hon, who is, in a sense both a home and a foreign worker now. His address is B. W. Hon, Harlan, Iowa.

John Straiton.

THE STANDARD.

C. F. Ladd.

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."—Matt. 5:20.

It is not enough that you are as good as some other man. You may be that and still be far from what you should be. Human measurements are faulty. God has given us the standard of character, and the rules and regulations for our lives. We are not to measure ourselves by other men, but the perfect man—Christ Jesus.

Kindness is lost upon an ungrateful man.

Eagerness is enthusiasm tempered by reason.

IMPORTANT NOTICE.

For the benefit of all we attach a renewal blank to those copies which expire during the current month in this space. If you have renewed within the past month pay no attention to it. If your date of expiration is incorrect notify us. If you do not receive the paper the same day each week notify us. We send no bills. The subscription is discontinued at date of expiration.

Renewals may be sent in at any time during the year.

SUBSCRIPTION RATES.

In the United States and all countries within the postal union, per year\$1.00

One old and one new subscription \$1.50

In Canada and all countries not in the postal union per year\$1.50

Subscriptions may be sent by draft, registered letter, bank, express or post office money order.

DO NOT send personal check and DO NOT send coin or currency without registering same.

**To Think Right and
be right**

READ RIGHT

Christian Word & Work

\$1.00 a Year.

1 Old and 1 New \$1.50

Dear Christian Word & Work Reader:

In closing the books for 1911 you ask where do we stand? It was the most satisfactory year in our history. We mean that **our paper** is now in a better position to do real good service to you than it has ever been. The growth has been gradual and substantial and the receipts larger than in previous years by 25 per cent. Still we sustained a financial loss—not as much as formerly, but no business is successful until it is financially successful. It is natural for us to look for the leaks. Last year it was due to the papers we sent out which were not paid for. A person subscribes for the paper for a year or less, at the expiration of his term we continued the paper hoping that a renewal would be forthcoming but in many instances it came not—to such an extent that the losses each month on renewals were very apparent, at the end of the year it was decisive.

Many religious papers cover this deficit by accepting questionable advertising which demand a certain circulation. To our mind, this is not right; we therefore refuse all but high class advertising and will accept no other. The best advertising comes slowly.

Again.

We wrote a few letters to some of those who have been sending us large lists of subscriptions. We append only one of several all expressing similar views:

Lyerly, Ga., Dec. 26, 1911

Dear Brother Watson:

Your letter of the 22d has been received and contents carefully noted. I am in full sympathy with you in your efforts to improve Word & Work and make of it a permanent success and an agency for great good. I will gladly do all I can to assist you. I am also in hearty sympathy with the

church there in its efforts to pay their church debt and will assist them gladly.

As to "a Missionary," and "a Sunday School Dept.," for Word & Work; I believe both will do good and there is certainly a great and growing need for more work along both lines. The gospel must be preached to every creature in all the world and the young must be trained, if the commission of the Savior is carried out as given. We **all** should **plan, pray, give, work, talk** and **live** for the growth and extension of the Church of God throughout the whole earth. The disciples, everywhere, need instruction along practical lines. We need more teachers with "**constructive ability.**" Men who can teach and train churches for a great work in the service of God and the conversion of the world to Christ.

As to sending Word & Work to subscribers after the time paid for has expired; I believe this a mistake, I am sure that a cash basis is best and I believe it will build up a larger circulation. I want to appeal to you to put Word & Work on a strictly cash basis and keep it there. May God abundantly bless you.

Fraternally,
CHAS. HOLDER.

We are going to accept the facts which our books show us and the advice which our friends give us. They can speak as no other person can. In the future notice your label and renew before expiration; otherwise Word & Work will be discontinued to your address. We are an apostle of high ideals and hard work; these two win in any honest endeavor. We want your sympathy, your help, your work and your prayers, with this we are sure that we can make Word & Work the best and most helpful paper published. Let us all strive together for that end! **All together! Now!!**