

Christian Word and Work

Volume 5

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Number 9

MOTHER'S BOY.

A little wild, unruly fellow,
With tangled curls of yellow;
With tiny face quite tanned and
freckled,
Wee hands all brown and speckled.

He tracks the floor the baby wakes,
He begs for tarts and cakes;
The rules of school he disobeys,
And sometimes truant plays.

Oh, many, many times have I
Been tempted most to cry
O'er stockings heelless, kneeless worn,
Shirts buttonless and torn.

Yet, after his heart's not bad,
My willful, fiery mad;
I own he's careless, heedless ever,
But mean or selfish never.

Friends doubtless with intentions kind,
Say to his faults I'm blind,
'Tis ever thus with mothers, though—
Our boys—we love them so.

—Kathleen Kavanaugh.

FOOTPRINTS OF JESUS.

E. L. Jorgenson.

THE MINISTRY OF EPAPHRAS.

"Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness that he hath much labor for you, and for them in Laodicea, and for them in Hieropolis." (Col. 4:13, 14.)

This man, so fervent in prayer, lived at Colosse, was a fellow-servant of Christ with Paul, and later, a fellow-prisoner. He was a preacher, Col. 1:7) but more especially, a "pray-er." For, as some one has said, there is the ministry of the closet as well as the

ministry of the pulpit; that of *praying*, as well as *preaching*. I know that a certain preacher living in Georgia, one well-beloved by readers of Word and Work—is in the habit of praying by name for every member of the church he serves when he is absent from them. Now, it goes without saying that one who is faithful in the ministry of intercession is also faithful in the other phases of service, such as public proclamation of the word, personal work, and visitation of the sick and poor. Preaching to men, according to primitive example, needs the further supplement of praying for them. I hold no privilege dearer than that of being prayed for by righteous men. (Jas. 5:16). I know not how many undeserved blessings have fallen on me; how many snares I have escaped; how much of God's goodness to me is to be accounted for, through the prayers of others. Yet, to ask and enjoy the prayers of others lay the burden (and yet not burden, but rather precious privilege) of interceding for others upon you. Jesus has set the example of unselfish praying. It is a teaching that came with Christ. Praying for others was practically unknown until Matt. 5:44 fell from Jesus' dear lips and when, later, his prayer on the cross, "Father, forgive them," ascended to the God who had for the hour, forsaken him.

It is good to know that Christ's present high-priesthood consists largely in constant intercession for his own. Of his intercessory *style*, we have an example in John 17. Of his intercessory *power*, we have an example in the case of his supplication for Siman, "That his faith fail not."

We know from Simon Peter's after life that the prayer of God's strong son was more potent than the desire of Satan. "To sift him as wheat." What matters it then how much Satan may desire to have us, if He who died

that he might put to naught him that had the power of death, make constant counter-petition for us? Likewise, let us make petitions for one another, exercising ourselves in the ministry of Epaphras. For it is evident that God can do some things through our prayers which he cannot accomplish without them, since he has himself so limited himself.

—TITUS 1:5.—

"For this cause I left thee in Crete, that thou shouldst set in order the things that were wanting, and appoint elders in every city as I gave thee charge. (Titus 1:5) This verse contains first, a general charge, "Set in order the things that were wanting," then, a particular, "Appoint elders in every city." Notice: (1) Paul considered a church without a fixed eldership as "wanting" (2) He recognized however, that such a lack was sometimes necessary for a time. Material for the eldership must be prepared and squared up to fit the specifications. He recognized this by leaving Crete without having *himself* appointed bishops.

(3) Observe Paul's diligence in moving from place to place with the Gospel. He was debtor, both to Greeks and to Barbarians and could not linger in Crete; yet (4) he was not forgetful of the needs of those he left behind. In their behalf he exercised the ministry of prayer, as well as that he sent ministers—in this case, Titus—to water his planting. (5) Mark Paul's humility; he was willing to be assisted by Titus, one less gifted than himself. He did not scorn the co-operation of the humblest servant, only that the word of God might run and prosper.

Young man! where is your mark on the nineteenth century?

To be womanly is the greatest charm of woman.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

THE PENNY IN THE CHURCH COLLECTION.

The state makes us pay taxes, the lodge its dues the club its assessments and the rest of the world its bills. "Pay that thou owest," it demands, and we must pay or get out. The church alone lets our contribution be voluntary. And because the screws of compulsion are not put on us, we dodge and hedge. Result—the church has to go limping through the world with a staff in one hand and hat in the other. With an apologetic cough she timidly asks a little alms. When the collection plate is passed, men and women weighted with excess of luxury, surfeited with plenty, indulgently and patronizingly give the smallest coin of the republic—a penny—in a day when the most colossal gifts of humanity's history are being presented, millions for education, for institutions, for libraries and memorials, millions for universal peace and the arts of peace. The joke of the age is that after one has spent his dollars for luxury, he must "save a penny for church." If the Lord loves only cheerful givers, there are going to be some vacant mansions in the sky. If every member of the church were to give as he gives to the world, the devil would soon begin to pull down his flag.

We owe God much. Some debts beyond price. Last year in central Texas a rich drover whose son had committed murder engaged the best criminal lawyer that money could produce to defend his boy. He was acquitted. The lawyer presented his bill. It was staggering. The attorney said "I hope you do not think it too large." "Oh, no; not at all," he responded. "You have saved my boy. I would gladly have given you twice as much." Last winter a faithful pastor won the boy to Christ

and has saved him from a continuance of drunkenness and sin. When the pastor asked the drover for a contribution for his church, the thank offering was—a dollar! How much do we owe? A tenth anyhow. We give that tithe in tipping those who serve us. God asks a tenth of our money and the Sabbath, the seventh of our time. A seventh of our days and a tenth of our money is God's. Seven is more than six and ten than nine, yet men accomplish more work 'n six days than seven and prosper more with nine-tenths than with all. No man knows just why. It's one of those mysterious laws of the Almighty. There must be a reason.—Rev. S. W. Purvis, D. D., in Cuban Evangelist.

I looked upon the pale cold form
Of one who lost his life
He lived a life, weak and infirm,
And fell amid the strife.

He did not know that strength
Is pure and holy living.
He did not know that days of length
By God for truth are given.

He drank the wine and drained the lees
Of earth with grossest pleasure.
He did not look as one who sees
That party is without measure.

He came, he went, forgotten, lost,
On time's swift changing page.
He left no mark but what it cost
To time his death and age.

Ah! that we do should be to bear
A part of mankink's ceaseless care
To speak aright should be our dare,

And help each others burdens share.
A kind word is never lost,
A good deed lives on and on,
A clean life is worth the cost,
And outlives the shining sun.
—Wm. Horace Rea.

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CONTRIBUTIONAL

THE BEGINNING.

W. H. Sandy.

"We are the servants of the God of heaven and earth, and build the house that was builded these many years ago." (Ezra 5:11.) Where our plea has not been presented, the first impression when it is presented, is "they are starting another denomination." On my last preaching tour in Fla. (which has just ended) I was thoroughly convinced that there are yet very many places where our plea is not understood. We tried to make it plain to all, that we are not building another house but simply building on the old foundation that was laid "these many years ago" by the apostles and prophets (I Cor. 3:10-12, Eph. 2:20-22) Also tried to show them the importance of starting right, and of following the "old land marks." "There is a way that seemeth right unto a man but the end thereof, are the ways of death." (Prov. 14:12) Then is it not very important that we find the beginning corner, and follow the old land marks? How may we find the beginning corner? God's field notes (the Bible) tells us where the beginning corner is, and where the lines were run; and, all surveyors are warned not to remove any of the old land marks, nor to make any new corners. (Prov. 22:28.) But, alas! many new corners have been made, and the surveyors have run the lines to suit themselves. About A. D. 650 the Pope of Rome made the first new corner on the old grant. Others seeing that he had made a new corner, decided that they had the same right; therefore other corners were rapidly made. Martin Luther made his corner in 1540. John Calvin, made his in 1550, John Smith, made the Baptist corner in 1607, John

Wesley, made the Methodist corner in 1737. All of these men were directly, or indirectly connected with the church of Rome, the mother of the Episcopal church, and the grand mother of the others. But the question is when and where was the divine corner made? What are the marks that we may follow them? God said His house should be built in Jerusalem. (Zech. 1:16; 2:12; 8:3.) His house, is a spiritual house, (I Peter 2:5) composed of saved people (Acts 2:47; Eph. 2:12-22). When did people receive the remission of their sins? Thus it is written, and thus it behooved Christ to suffer, and to rise the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." (Luke 24:47.) When did this preaching begin at Jerusalem? On the day of Pentecost A. D. 33 (Acts 2) Did not people receive the remission of their sins before this time? "Without the shedding of blood, there is no remission." (Heb. 9:22.) "It is impossible that the blood of bulls, and goats should take away sins" (Heb. 10:4.) "Redeemed by Christ's blood" I Peter 1:19; Rev. 5:9. Upon what conditions were they redeemed? Faith; Acts 2:36. Repentance; vs 38. Baptism: vs. 38. Who told people to believe in Christ, repent of their sins and be baptized, that their sins might be blotted out? The Holy Spirit through Peter. Was remission of sins ever preached in Christ's name before? No. Did not Peter call this the beginning? Acts 11:15. Is there salvation in any other name. Acts 12:4, If those who on that day (day of Pentecost Acts 2) heard the gospel; Acts 2:1-35; I Cor. 15:1-3, believed the gospel; vs 36 repented of their sins; vs 38 and were baptized, were saved from (pardoned of) sins that are past; Rom.3:

25, and people to day hear the same gospel; believe it, repent of their sins, and are baptized, will not the same results (forgiveness of sins) follow? If no, God is a respecter of persons; Acts 10:35; Rom. 2:11. If yes, you know for yourself, that you are at the beginning corner. The Holy Spirit made the corner on the day of Pentecost A. D. 33, putting the three steps to it; namely: faith; Acts 2:36, repentance; vs 31, baptism; vs 38. The term "know assuredly" in vs 36 means "believe most confidently." When men teach that the only condition of pardon is faith, they remove two of our Father's land marks. Therefore cannot identify themselves with the old Jerusalem corner. Their field notes direct them to Calvin's corner made at Geneva, in 1550.

The wrong place, and the wrong time for the beginning of the church of Christ. Those who teach unconditional election, remove all the marks made by God's surveyor—The Holy Spirit. Therefore cannot run their line further back, than where this doctrine was first taught by Calvin and Smith. All others, who do not teach as did the Holy Spirit through the apostles cannot trace their line any farther back than the beginning of their peculiar doctrine. And, even when that is done, it only shows the time of the origin of a human institution. If the marks on the corner do not correspond with the marks given in the field notes, (The Bible) it can not be the corner made by the Holy Spirit. On the day of Pentecost A. D. 33, men heard the gospel; God's power to save; Rom. 1:16, believed the gospel, obeyed the gospel, Acts 2:1-47, were saved from their sins, and added (by the Lord) to the church. We have already proven that this was the time of the beginning of the church of Christ in its entirety.

And, if the church thus began, will not God add all who hear, believe and obey the same truths preached by the Holy Spirit through the apostles on that day, (day of Pentecost Acts 2) to the same church? Would you have God add people to that same church?

If yes, preach the same gospel preached on that day by the apostles, and those who believe and obey it will be made free from sin—added to the same church to which those on the day of Pentecost were added. This makes plain the Savior's explanation of the parable of the sower, Luke 8:10.11. The seed of the kingdom is the word of God." Man is "begotten again by the word of God;" I. Pet. 1:23; Jas. 1:18; I. Cor. 4:15. When thus begotten, and baptized he is born again John. 3:5, is a new creature; II. Cor. 5:17; Gal. 3: 26, 27. A child of the king. As he is now a child of the king—in the kingdom of God on earth; it is needful that he find the marks of the line that leads to the everlasting kingdom: which will be found in the twenty one letters addressed to the children of Romans. Brethren, study them, and live up to their instructions. Where in the Bible do we read of peoples "joining the church? or of joining the church of our choice?" Out of who's *discipline!* was the church instructed? Who's confession of faith did they use? I will give a handsome reward, for the first profession of faith used after the days of the apostles. I have the one used by the apostles.—Dennis, Miss.

Happy every one who can say "This one thing I do," if that one thing is a service for God.

ATTENTION, BRETHREN!

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Gospel As Fully In
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CHURCHES AT WORK

THE CALL OF THE FIRST DISCIPLES.

Mark 1: 14-28. Read Luke 5: 1-11.

Golden Text:—"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 37, 38.)

Time.—A. D. 28.

Place.—Galilee and Capernaum.

Persons.—Jesus and the four disciples.

INTRODUCTORY.

About nine months have elapsed between the events of the last lesson and those of the present lesson. This is the year of beginnings or the first year of Christ's public ministry. John preached "baptism unto remission of sins." Jesus says "the time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the gospel." What is the kingdom of God? It is not the setting up of any omnipotent worldly sovereignty, any more than it was the restoration of David's throne. It is the rule and realm of God in the hearts of men. God can rule only in the hearts that have admitted him and seek his guidance and direction.

The appeal of the gospel. "Repent ye and believe." To-day multitudes of men are following many methods of reform and schemes of social betterment. Many agencies and many instruments are used to lift humanity God-ward, but there is only one way, "repentance and faith." No man can see the kingdom of God until he first sees his sins and feels the condemnation of them and turns himself in humble trust to the help and care of God.

A call to service. To enter the kingdom of God means a call to service.

One is not called to service before he has God in his heart. "He saw Simon and Andrew his brother casting a net." This was not their first meeting as we learn from John of the early intimacies of Jesus with these first disciples. The work of the spirit in their hearts and consciences is told by Luke. They heard the call "Come ye and I will make you to become fishers of men." "And straightway they left the nets." They meant business, there was no tarrying, no preparation for the services they left all to Jesus who said, *I will make ye*. If we possess the faith of those fishermen and give ourselves to God, he will *make us* just what he would have us.

BIBLE SCHOOL.

D. L. Watson.

Teaching is the most important work of the church work.

The church replenishes its ranks from the school.

Are you teaching missionary work in your school? If not, why not?

Have you the best Bible School in your town? If not, why not?

Reports from all over the country indicate that this part of Word and Work is highly appreciated. Form a class and go to work.

Every School should have a teachers-meeting once a week thoroughly to prepare the lesson and form plans for enlarging the school. An hour should be devoted to this meeting. You say, only two attend these meetings; then those two will make better teachers because they each have broadened the

others views. Try it for three months.

The elders should prepare the teachers for their work by giving them a thorough training. Don't ask any and everybody to take a class.

PRACTICAL QUESTIONS.

1. How are people called of God?
 2. Name the different vocations of the twelve. Name the twelve.
 3. How many remained faithful to the end?
 4. How long were the disciples under the personal training of the Savior?
 5. Repeat the golden text.
 6. Give a concise Bible plan to increase the number and efficiency of the preachers?
 7. Does a man require a special education and training to become a successful preacher?
 8. What advantage had those who had the personal training of Christ over those who are laboring for him to-day?
 9. Would you be willing for your boy to become a preacher?
 10. Call for volunteers for the ministry? Encourage the boys.
 11. Name the things Christ did and the journeys he made during the first year of his ministry.
 12. Why was John cast into prison?
 13. What was the work of the twelve apostles?
 14. What did they preach after the resurrection of Jesus?
 15. Does God call his disciples to-day?
- Does the true apostle of God preach the same gospel the first twelve did?
17. Was the apostles body organized?
 18. Did one apostle have more power than the other?
 19. Did they at any time after the resurrection make or change the mode of worship?
 20. Do you know a fisher of men?

with the idea that each one had a work to do in gaining the victory for our Lord—the Captain of our salvation. As a result of our combined efforts two small congregations have been established and a third is being started. One congregation has nearly finished a house for church and school, and the original congregation will finish their meeting-house this year. We secured brother J. F. Thompson of Carmichael, Miss., to teach us two singing schools last fall. He has promised to come again this year and teach us two more schools.

Having observed the sad mistake that many evangelists make by holding meetings in destitute fields and leaving members without being trained in the Master's vineyard, to go to other places, thus allowing their work to be of no avail, I decided to work here until the members are better trained for usefulness in the new sphere into which they have just entered that they may bring forth fruit to the honor and glory of our Lord and Savior.

Through the influence of Sister Jennie Spikes the brethren at Paris, Texas have contributed about \$50.00 and brother N. L. Clark and the church at Gunter, Texas \$15.00 to this work. The brethren here have given about double the above amount.

Let us try to sow the seed of the kingdom—the Word of God—in the hearts of all, that fruit may be produced to give praise to our heavenly Father and His Son Jesus Christ. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.) "He that soweth sparingly shall reap also sparingly." (II. Cor. 9: 6.)

A GOOD SUGGESTION.

A certain brother makes the following suggestion; "Encouraging children to study Japanese and other languages of men who need the gospel I think would be a step toward evangelizing the world and of more practical

value than spending so much time on "dead languages" and "modern languages" that one does not wish to put into practical use."

The above sentiment is sensible and timely. Too much time is spent on studies that are of no practical use whatever after the student leaves the school room. The matter of teaching modern languages should be taken up in our Bible Schools especially. Students thinking of becoming missionaries should be encouraged to take up the study of the language of the country they contemplate making their field of labor, so that when they are ready to go they will be at least in part, prepared to speak the tongue of the people to whom they go. This would not only accelerate the missionaries work, but would aid in creating more interest in world-wide missions.

HOW TO GET THE EARS OF THE PEOPLE.

A brother from Los Angeles, California says, "Our greatest trouble here is to get a hearing. We have never learned how to get the ears of the people. When we can get to teach a person regularly for a while it nearly always results favorably."

In the last sentence quoted the brother suggests the solution to the problem. If we are unable to get the people to come to be taught regularly, then we should go to their own homes and do it. I want to suggest that the church at Los Angeles take up the work individually. Let each member male and female, select some one of his acquaintances and make that person a special object. Study and pray how to teach him (or her) and be constantly on the watch for a favorable opportunity to do or say something that will bring him to Christ.

A boy who wants to win a girl puts his heart into it and even lies awake at night thinking of plans. If we will only love the salvation of souls this much and be as earnest in it as a young man is to gain some fair hand the results are sure to be gratifying.

THE PRESBYTERIAN CHURCH AND MISSIONS.

The Presbyterian church of the United States has one hundred and seventy-one churches supporting a foreign missionary each; twenty churches each supporting two missionaries; three churches supporting three missionaries each, and two churches supporting five each. This makes one hundred and ninety-six churches who are supporting two hundred and thirty-seven missionaries. In addition to this they have thirty-seven individuals who are each supporting a missionary.

What the Presbyterian Churches can do the churches of Christ can do. Why not let us work more to this end? Six hundred dollars will support a single missionary; twelve hundred dollars a man and his wife. What church will set its mark for six hundred dollars? What church will try to raise twelve hundred?

J. M. McCaleb,

623N. 25th St.

Louisville, Ky.

HELP NEW ORLEANS.

The following amounts not previously reported have been gratefully received. To the givers we say Thank you, in the name of our Lord.

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Miss Flora Travis, La.	2.00
Mrs. Anna Davis, Ind Penny-a-	
day	1.22
Jeff. R. Weir, Tenn	1.00
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<hr/>	
Total	63.22

TO MAKE ANOTHER PAYMENT.

It is so arranged that at any time we have enough on hand to make a \$500.00 payment we may do so. We want to make another payment just as soon as possible, so as to stop in-

Continued on Page 11

Christian Word and Work

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RELIGION AND POLITICS.

D. L. Watson.

We are not discussing the right of Christians to vote and hold office. We assume, however that 90 per cent of them take more or less interest in politics. They generally discuss the political views and platforms of those who seek their suffrage from a political situation only; but, seldom consider, even the moral qualifications, much less their Christian virtues. Nowadays a candidate has only to receive the endorsement of the political organization and every adherent of that party will vote for him regardless of his religious views or even, if his moral standing be notoriously bad.

It is a fact that most any man will stoop to do things in a political sense

that he would abhor in his private or business life. That speaks ill of the country which boasts of being the greatest Christian nation in the world.

Our political system, from the ward politician in our great cities, who buys his votes with beer and whiskey to the Halls of Congress where an officer's vote and influence is purchased with grants, privileges and even money outright, is rotten to the core. This is made so by the negligence and votes of Christian men. True, you say, that politics and religion do not mix, but that man who can not take his religion into politics with him has a very poor quality of religion.

If the horrible condition of American politics is ever to be lifted from the slough into which it has plunged, it must be done by Christians. You would certainly not look for reforms from any other source. The Devil does not reform any of his works. No moral reform has ever had any lasting or permanent effect. Every good thing comes from God. The advancement of nations from barbarism and semi-civilization to their present state of enlightenment is due solely to the Word of God. If we ever hope to increase our present standard or even to hold the position we now occupy among the nations of the earth we can do so only because the righteous ruleth.

We give on another page an address of the Hon Woodrow H. Wilson one of the aspirants for President of the United States at the incoming election. It shall be our purpose from time to time to give the views of various public men on Christian topics. The religious press and Christian voters of this great country can effect a wonderful influence at the coming election. WILL THEY?

J. M. McCALEB.

D. L. Watson.

While Bro. McCaleb spent about 48 hours in New Orleans, we studied him and his work very closely. We pronounce him an unselfish, consecrat-

ed, hard-working man of God. His interest is in the salvation of the world. He is as deeply interested in the cause of Christ in America or England as in Japan. His supreme purpose is to carry the gospel to the Japanese. We went fully into his work in Tokyo. As a part of his missionary work he conducts a boarding school in which English and the Bible are taught, besides the Japanese branches. The work is now self supporting. He can teach twice as many pupils as he now has accommodations for without increasing his current expense. He also owns ground enough suitably located, for an additional building. This building will cost \$2500.00. I asked him what he considered his greatest need to make his work most effective. He said, "the erection of this building is the most important at present." He repeated this several times. So far as I am able to judge his work is in a thriving and prosperous condition and this building is badly needed.

Bro. McCaleb has done a great work in America for the churches in America, more perhaps than any half dozen other men among us. He has traveled continuously among the churches for more than two years, teaching the importance of missionary work in America. As a complement to him for the work he has done and for the sacrifice he and his family are making and especially for the advancement of the cause in Japan, we suggest that it is but just and fair that he should be supplied with the necessary funds to erect this building during the Summer. We will ask the church in New Orleans to make a contribution to him on the First Sunday

I believe that there are numerous others who would be delighted to help in this work. Please make an announcement in your congregation that the idea is a good and righteous one and that on the First Sunday in April you will give them an opportunity to give something also. Send the contributions to Word and Work, 906 Julia St., New Orleans, and we

will forward it April 15th.. If you prefer, you may forward your contribution directly to J. M. McCaleb, Tokyo, Japan.

PENTECOST A REVIEW.

John Straiton.

There are two preachers of the name of T. W. Phillips. One lives in Fort Worth and writes in the *Gospel Guide*. The other writes in the *Christian Standard*. It is to be hoped that brethren generally do not confound the identity of these two preachers, for one is a society and instrument music man: the other is opposed to both. I am sure neither man wishes to be mistaken for the other. This is a review of an article by the Standard writer.

Bro. Phillips writes on the Lord's supper. The article, as a whole, is good. He writes clearly and scripturally on the important topic, and gives some valuable, and to me, original exposition. But towards the close of his article he accepts a traditional view of the date of Pentecost, which is, not only without authority, but is opposed to the teaching of the Scriptures.

The part complained of is as follows:—

"Again the Lord's supper is a type of the Jewish Passover. 'Christ our passover is sacrificed for us.' The slaying of the paschal lamb was the final act which saved the children of Israel from Egyptian bondage, but the sacred blood shed in 'our Passover' saves from the slaying of this lamb in Egypt. (Which was to be without spot or blemish) until the giving of the law, by Moses on Mt. Sinai, through obedience to which Israel was to be saved from their enemies and to be blessed with all temporal good, but were not promised eternal life." Deut. 20:8.

"It was just fifty days after the sacrifice of the Lamb of God (who was spotless, sinless), the Christian's Pass-

over, until the gospel, the law of Christ was given on Mt. Zion on the day of Pentecost, promising deliverance to all mankind, not only from the bondage of sin and death, but eternal life and everlasting blessedness."

(1.) The first sentence is surely a slip. The Lord's supper is not a type but an antitype of the Jewish Passover.

(2.) The giving of Deut. 20:8 must also be a slip for it has no connection whatever with the subject matter of which it is given as a proof.

(3.) No less than twenty-four scriptures are given in footnotes as proofs of the statements made, but not one is given as proof that Pentecost was fifty days after the crucifixion. Why is this? Because not one could be given. Will Bro. Phillip please find one?

It is true that it was fifty days from the institution of the Passover till the law was given on Mt. Sinai. See Ex. 12:6. 19:1, 16. But the giving of the law and Pentecost are not the same thing nor is the one commemorate of the other. Pentecost is the fiftieth day from something. But the common assumption followed by Bro. Phillips that that something is the Passover is altogether without scriptural authority.

A study of Lev. 23 gives the following holy convocations:—(1) The Sabbath. (2). The Passover. (3) The First fruits or wave offering. (4) Pentecost. The counting of the fifty days begins not from the second feast—passover,—but from the third—the wave offering. "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering: seven sabbaths shall be completed; even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. We shall be glad to hear through the *Christian Standard* what Bro. Phillips has to say to this.

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Bro. Chas. Holder changes his address from Lyerly, Ga. to Bridgeport, Ala. There will be no change in his field of labor.



Many friends visited us during the carnival season. The church is centrally located—only a few minutes ride from the principal hotels. Do not forget to visit us when in the city.



We have more than doubled our mailing list in the last twelve months. We are equipped to get out 100,000

copies of Word and Work weekly. Think of the Master.



Bro. N. R. Funderburk of Vixen, La. writes us quite an encouraging letter. He expects to contribute to the New Orleans work during the year. He appreciates the quality and general improvement of our paper.



Amite, La. Feb. 20, 1912.—The brethren at Paris, Texas contributed three dollars and thirty-five cents to missionary work in this portion of the state for Feb. 1912.—W. J. Johnson.



W. J. Johnson preached at Shiloh, La., the 1st Lord's Day in February. One young lady confessed Christ and was baptized into his name the next day. The prospects for an abundant harvest in this section are good.



Bro. E. S. Jelley, Jr. our missionary to India insists that the brethren send him one or two co-laborers. The need he says is urgent. Sometime since, Bro. John Madison Wright and wife offered to go, but the passage was not forthcoming. We would suggest that some of the churches take this matter up with him.



Montgomery, Ala. Feb. 19, 1912—We had a fine day yesterday. There is a fine audience, and good interest in the work there. We shall at an early date try to have a protracted meeting at that place. We hope to stay three or four weeks; thus getting things in shape to undertake the building of a house of worship. At present, we are using the Court House. As we can only use this at the Sunday Morning service we are very much handicapped in our work, emphasizing the need of a house.

In my absence yesterday Bro. Gus.

A. Dunn, of Highland Home College, was with the congregation at Highland Ave., both morning and evening services. His discourses were well received, being both timely and very edifying. We hope to have him with us often.—Chas. L. Talley.



The Tyler Thompson debate closed at Greenway, Ark. Feb. 16. Mr. Tyler (missionary Baptist) affirmed, in four speeches, that the *kingdom was established during the personal ministry of Christ*. He used the customary arguments and scripture of the Baptist to establish his contention.

Bro. Thompson affirmed, in four speeches that *The kingdom or church was established on the first Pentecost, after the crucifixion*. He laid his foundation well, exposed the absurdities of the Baptist doctrine, and gave beyond a doubt the scripture proof for the establishment of the church on the day affirmed.

Bro. Thompson held himself above sarcasm and ridicule which had a good effect upon the audience. We believe that much good was done.

The following preachers of the church of Christ were present:—

J. H. O'Guin, J. W. Dolison, Clarence Howard, E. V. Cowan and I. C. Forbs of Rector. Walter McMurry of Marmaduke; C. A. Sutton of Boyds-ville and W. L. Reeves of Paragould, Ark. J. E. Laird of Holcomb, T. B. Thompson of Campbell and J. H. Tiller of Malden, Mo., and P. N. Barnett of Florence Station, Ky.—P. N. Barnett.



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Continued from page 7

terest on that much. We owe it to Christ to stop this interest and save it for His cause. It would keep two men all their time in the field. Think what that would mean in soul saving.

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Kalaware, Taluka, Karad, District Satar; January 8, 1912.

On the 3rd I received a letter from Mr. Sajan Ghorpadi asking me to come to Shirdron and immerse him into Christ. I started out at once, and found that he had informed Bro. Godhaji of the intention of being sprinkled in the S. P. G. Mission, and Bro. Godhaji had told him of the church of Christ, and preached the truth so convincingly that he sent for me. On the 3rd I immersed him. On the 6th I immersed Sister Sitabai, wife of Bro. Godhaji at Degaon.

Arrived on the field, last of August 1911. Number of schools in operation (devoted primarily to teaching the N. T.) 2. Schools to be opened shortly 2. Number of immersions (not counting 1 who caused grief) — 4. Preachers Health good. Interest good. A strong cry from other parts "come over and help us." Just opening up work among the 360 Mang settlements of Belapur region and also Nassih Dist. Pray for the workers. In Christ, E. S. Jelley, Jr.

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FAMILY FORUM

THE BIBLE AND PROGRESS.

Woodrow Wilson.

The thought that entered my mind first as I came into this great room this evening framed itself in a question—Why should this great body of people have come together upon this solemn night? There is nothing here to be seen. There is nothing delectable here to be heard. Why should you run together in a great host when all that is to be spoken of is the history of a familiar book?

But as I have sat and looked upon this great body of people I have thought of the very suitable circumstance that here upon the platform sat a little group of ministers of the gospel lost in this great throng.

I say the "suitable circumstance," for I come to-night to speak of the Bible as the book of the people, not the book of the minister of the gospel, not the special book of the priest from which to set forth some occult, unknown doctrine withheld from the common understanding of men, but a great book of revelation—the people's book of revelation. For it seems to me that the Bible has revealed the people to themselves. I wonder how many persons in this great audience realize the significance for English-speaking peoples of the translation of the Bible into the English tongue. Up to the time of the translation of the Bible into English, it was a book for long ages withheld from the perusal of the peoples of other languages and of other tongues, and not a little of the history of liberty lies in the circumstance that the moving sentences of this book were made familiar to the ears of the understanding of those peoples who have led mankind in exhibiting the forms of government and the impulses of reform which have made

for freedom and for self-government among mankind.

For this is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision he stands up a free man, whatever may be the government under which he lives. If he sees beyond the circumstances of his own life.

I heard a very eloquent sermon to-day from an honored gentleman who is with us to-night. He was speaking upon the effect of a knowledge of the future life upon our conduct in this life. And it seemed to me that as I listened to him I saw the flames of those fires rekindled at which the martyrs died—died forgetful of their pain, with praise and thanksgiving upon their lips, that they had the opportunity to render their testimony that this was not the life for which they had lived, but that there was a house builded in the heavens, not built of men but built of God, to the vision of which they had lifted their eyes as they passed through the world, which gave them courage to fear no man but to serve God. And I thought that all the records of heroism of the great things that had illustrated human life were summed up in the power of men to see that vision.

Our present life, ladies and gentlemen, is a very imperfect and disappointing thing. We do not judge our own conduct in the privacy of our own closets by the standard of expediency by which we are daily and hourly governed. We know that there is a standard set for us in the heavens, a standard revealed to us in this book which is

the fixed and eternal standard by which we judge ourselves, and as we read this book it seems to us that the pages of our hearts are laid open before us for our own perusal. This is the people's book of revelation, revelation of themselves of life and of peace. You know that human life is a constant struggle. For a man who has lost the sense of struggle, life has ceased.

I believe that my confidence in the judgment of the people in matters political is based upon my knowledge that the men who are struggling are the men who know; that the men who are in the midst of the great effort to keep themselves steady in the pressure and rush of life are the men who know the significance of the pressure and the rush of life, and that they, the men on the make, are the men to whom to go for your judgments of what life is and what its problems are. And in this book there is peace simply because we read here the object of the struggle. No man is satisfied with himself as the object of the struggle.

There is a very interesting phrase that constantly comes to our lips which we do not often enough interpret in its true meaning. We see many a young man start out in life with apparently only this object in view—to make name and power for himself, and there comes a time of maturity and reflection when we say to him, "He has come to himself." When may I say that I have come to myself? Only when I have come to recognize my true relations with the rest of the world. We speak of a man losing himself in a desert. If you reflect a moment you will see that is the only thing he has not lost. He himself is there. What he means when he says that he has lost himself is that he has lost all the rest of the world. He has nothing to steer by. He does not know where any human habitation lies. He does not know where any beaten path and highway is. If he could establish his relationship with anything else in the world

he would have found himself. Let it serve as a picture.

A man has found himself when he has found his relation to the rest of the universe, and here is the book in which those relations are set forth. And so when you see a man going along the highways of life with his gaze lifted to the sloping ways in front of him, then be careful of that man and get out of his way. He knows the kingdom for which he is bound. He has seen the revelation of himself and of his relations to mankind. He has seen the revelations of his relation to God and his Maker and therefore he has seen his responsibility in the world. This is the revelation of life and of peace. I do not know that peace lies in constant accommodation. I was once asked if I would take part in a great peace conference, and I said, "Yes, if I may speak in favor of war"—not the war which we seek to avoid, not the senseless and useless and passionate shedding of human blood, but the only war that brings peace, the war with human passions and the war with human wrong—the war which is that untiring and unending process of reform from which no man can refrain and get peace.

No man can sit down and withhold his hands from the warfare against wrong and get peace out of his acquiescence. The most solid and satisfying peace is that which comes from this constant spiritual warfare, and there are times in the history of nations when they must take up the crude instruments of bloodshed in order to vindicate spiritual conceptions. For liberty is a spiritual conception, and when men take up arms to set other men free, there is something sacred and holy in the warfare. I will not cry, "Peace" so long as there is sin and wrong in the world. And this great book does not teach any doctrine of peace so long as there is sin to be combated and overcome in one's own heart and in the great moving force of human society.

And so it seems to me that we must

look upon the Bible as the great charter of the human soul—as the "Magna Charta" of the human soul. You know the moving scene that was enacted upon the heath at Runnymede. You know how the barons of England, representing the people of England—for they consciously represented the people of England—met upon that historic spot and parleyed with John, the king. They said: "We will come to terms with you here." They said: "There are certain inalienable rights of English-speaking men which you must observe. They are not given by you, they cannot be taken away by you. Sign your name here to this parchment upon which these rights are written and we are your subjects. Refuse to put your name to this document and we are your sworn enemies. Here are our swords to prove it."

The franchise of human liberty made the basis of a bargain with a king! There are kings upon the pages of Scripture, but do you think of any king in Scripture as anything else than a mere man? There was the great king David, of a line blessed because the line from which should spring our Lord and Savior, a man marked in the history of mankind as the chosen instrument of God to do justice and exalt righteousness in the people.

But what does this Bible do for David? Does it utter eulogies upon him? Does it conceal his faults and magnify his virtues? Does it set him up as a great statesman would be set up in a modern biography? No, the book in which his annals are written strips the mask from David, strips every shred of counterfeit and concealment from him and shows him as indeed, an instrument of God, but a sinful and selfish man, and the verdict of the Bible is that David, like other men, was one day to stand naked before the judgment seat of God and be judged not as a king, but as a man. Isn't this the book of the people? Is there any man in this Holy Scripture who is exempted from the common standard and judgment? How these

pages teem with the masses of mankind! Are these the annals of the great? These are the annals of the people—of the common run of men.

The New Testament is the history of the life and the testimony of common men who rallied to the fellowship of Jesus Christ and who by their faith and preaching remade a world that was under the thrall of the Roman army. This is the history of the triumph of the human spirit, in the persons of humble men. And how many sorts of men march across the pages, how infinite is the variety of human circumstance of human dealings and of human heroism and love! Is this a picture of extraordinary things? This is a picture of the common life of mankind. It is a mirror held up for men's hearts, and it is in this mirror that we marvel to see ourselves portrayed.

How like to the Scripture is all great literature! What is it that entrances us when we read or witness a play of Shakespeare? It is the consciousness that this man, this all observing mind, saw men of every cast and kind as they were in their habits as they lived. And as passage succeeds passage we seem to see the characters of ourselves and our friends portrayed by this ancient writer, and a play of Shakespeare is just as modern to-day as upon the day it was penned and first enacted. And the Bible is without age or date or time. It is a picture of the human heart displayed for all ages and for all sorts and conditions of men. Moreover, the Bible does what is so invaluable in human life—it classifies moral values. It appries us that men are not judged according to their wits, but according to their characters.

That the last of every man's reputation is his truthfulness, his squaring his conduct with the standards that he knew to be the standards of purity and rectitude.

How many a man we appraise, ladies and gentlemen, as great to-day, whom we do not admire as noble! A man may have great power and small

character. And the sweet praise of mankind lies not in their admiration of the smartness with which the thing was accomplished, but in that lingering love which apprises men that one of their fellows has gone out of life to his own reckoning, where he is sure of the blessed verdict: "Well done, good and faithful servant."

Did you ever look about you in any great city, in any great capitol, at the statues which have been erected in it? To whom are these statues erected? Are they erected to the men who have piled fortunes about them? I do not know of any such statue anywhere unless after he had accumulated his fortune the man bestowed it in beneficence upon his fellowmen and alongside of him will stand a statue of another meaning, for it is easy to give money away. I heard a friend of mine say that the standard of generosity was not the amount given away, but the amount you had left. It is easy to give away of your abundance, but look at the next statue, the next statue and the next market-place of great cities and whom will you see? You will see here a soldier who gave his life to serve, not his own ends, but the interests and the purposes of his country.

I would be the last, ladies and gentlemen, to disparage any of the ordinary occupations of life, but I want to ask you this question: Did you ever see anybody who had lost a son hang up his yardstick over the mantel-piece? Have you not seen many families who had lost their sons hang up their muskets and their swords over the mantel-piece? What is the difference between the yardstick and the musket? There is nothing but perfect honor in the use of the yardstick, but the yardstick was used for the man's own interest, for his own self-support. It was used merely to fulfill the necessary exigencies of life, whereas the musket was used to serve no possible purpose of his own. He took every risk without any possibility of profit. The musket is the symbol of self-sacrifice and the yardstick is not. A man will instinctively elevate

the one as the symbol of honor and never dream of using the other as a symbol of distinction.

Doesn't that cut pretty deep, and don't you know why the soldier has his monument as against the civilian's. The civilian may have served his State—he also—and here and there you may see a statesman's statue, but the civilian has generally served his country—has often served his country, at any rate—with some idea of promoting his own interests, whereas the soldier has everything to lose and nothing but the gratitude of his fellowmen to win.

Let every man pray that he may in some true sense be a soldier of fortune, that he may have the good fortune to spend his energies and his life in the service of his fellowmen in order that he may die to be recorded upon the rolls of those who have not thought of themselves but have thought of those whom they served. Isn't this the lesson of our Lord and Savior Jesus Christ? Am I not reminding you of these common judgments of our life, simply expounding to you this book of revelation, this book which reveals the common man to himself, which strips life of its disguises and its pretences and elevates those standards by which alone true greatness and true strength and true valor are assessed?

Do you wonder, therefore, that when I was asked what my theme this evening would be I said it would be "The Bible and Progress?" We do not judge progress by material standards. America is not ahead of the other nations of the world because she is rich. Nothing makes America great except her thoughts, except her ideals, except her acceptance of those standards of judgment which are written large upon these pages of revelation. America has all along claimed the distinction of setting this example to the civilized world—that men were to think of one another, that governments were to be set up for the service of the people, that men were to be judged by these moral standards which pay no regard to rank or birth or conditions, but

which assess every man according to his single and individual value. This is the meaning of this charter to the human soul. This is the standard by which men and nations have more and more come to be judged. And so the form has consisted in nothing more nor less than this—in trying to conform actual conditions, in trying to square actual laws with the right judgments of human conduct and more than liberty.

That is the reason that the Bible has stood at the back of progress. That is the reason that reform has come not from the top but from the bottom. If you are ever tempted to let a government reform itself, I ask you to look back in the pages of history and find me a government that reformed itself. If you are ever tempted to let a party attempt to reform itself I ask you to find a party that ever reformed itself.

A tree is not nourished by its bloom and by its fruit. It is nourished by its roots, which are down deep in the common and hidden soil, and every process of purification and rectification comes from the bottom—not from the top. It comes from masses of struggling human beings. It comes from the instinctive efforts of millions of human hearts trying to beat their way up into the light and into the hope of the future.

Parties are reformed and governments are corrected by the impulses coming out of the hearts of those who never exercised authority and never organized parties. Those are the sources of strength, and I pray God that these sources may never cease to be spiritualized by the immortal subjections of these words of inspiration of the Bible.

If any statesman sunk in the practices which debase a nation will but read this single book he will go to his prayers abashed. Do you not realize, ladies and gentlemen, that there is a whole literature in the Bible? It is not one book, but a score of books. Do you realize what literature is? I am sometimes sorry to see the great clas-

sics of our English literature used in the schools as text-books, because I am afraid that little children may gain the impression that these are formal lessons to be learned. There is no great book in any language, ladies and gentlemen, that is not the spontaneous outpouring of some great mind on the cry of some great heart. And the reason that poetry moves us more than prose does is that it is the rhythmic and passionate voice of some great spirit that has seen more than his fellowmen can see.

I have found more true politics in the poets of the English-speaking race than I have ever found in all the formal treatises on political science. There is more of the spirit of our own institutions in a few lines of Tennyson than in all the text books on governments put together:

"A nation still, the rulers and the ruled,
Some sense of duty, something of a faith,
Some reverence, for the laws ourselves
have made,
Some patient force to change them
when we will,
Some civic manhood firm against the
crowd."

Can you find summed up the manly, selfhelping spirit of Saxon liberty anywhere better than in those few lines? Men afraid of nobody, afraid of nothing but their own passions, on guard against being caught unaware by their own sudden impulses and so getting their grapple upon life in firm-set institutions, some reverence for the laws themselves have made, some patience, not passionate force, to change them when they will, some civic manhood firm against the crowd. Literature, ladies and gentlemen, in revelation of the human spirit, and within the covers of this one book is the whole lot of literature, prose and poetry, history and rhapsody, the sober narration of the ecstasy of human excitement—things that ring in one's ears like songs never to be forgotten. And so I say, let us never forget that these

deep sources, these wells of inspiration, must always be our sources of refreshment and of renewal. Then no man can put unjust power upon us. We shall live in that chartered liberty in which a man sees the things unseen, in which he knows that he is bound for a country in which there are no questions mooted any longer of right or wrong.

Can you imagine a man who did not believe these words, who did not believe in the future life, standing up and doing what has been the heart and center of liberty always—standing up before the king himself and saying, "Sir, you have sinned and done wrong in the sight of God and I am his messenger of judgment to pronounce upon you the condemnation of Almighty God. You may silence me, you may send me to my reckoning with my Maker, but you can not silence or reverse the judgment." That is what a man feels whose faith is rooted in the Bible. And the man whose faith is rooted in the Bible knows what reform can not be stayed, that the finger of God that moves upon the face of the nations is against every man that plots the nation's downfall or the people's deceit; that these men are simply groping and staggering in their ignorance to a fearful day of judgment and that whether one generation witnesses it or not, the glad day of revelation and of freedom will come in which men will sing by the host of the coming of the Lord in His glory, and all of those will be forgotten, those little, scheming, contemptible creatures that forgot the image of God and tried to frame men according to the image of the Evil One.

You may remember that allegorical narrative in the Old Testament of those who searched through one cavern after another cutting the holes in the walls and going into the secret places where all sorts of noisome things were worshipped: Men do not dare to let the sun shine in upon such things and upon such occupations and worships. And so I say there will be no halt to the

great movement of the armies of reform until men forget their God, until they forget this charter of their liberty. Let no man suppose that progress can be divorced from religion, or that there is any other platform for the ministers of reform than the platform written in the utterances of our Lord and Savior.

America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of Holy Scripture.

Ladies and gentlemen, I have a very simple thing to ask of you. I ask of every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their daily perusal of this great book of revelations—that if they would see America free and pure they will make their own spirits free and pure by this baptism of the Holy Scripture.

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