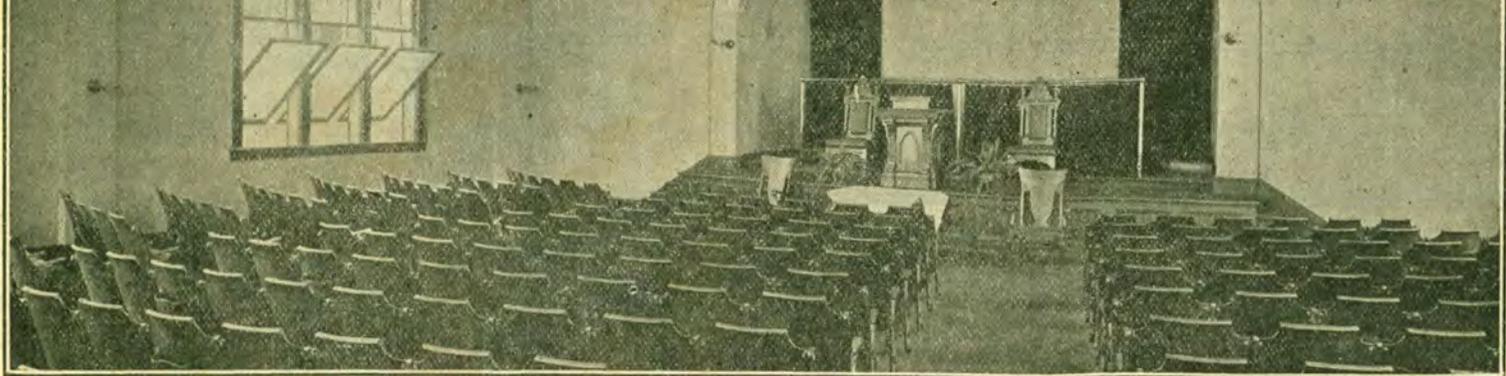


Stanford Chambers  
1218 6th Street.

# CHRISTIAN WORD AND WORK



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## THE COSTLINESS OF LOVE.

E. L. Jorgenson.

In a recent meeting, a brother asked me to preach about love; "We need it" said he. I replied "Perhaps you don't want it; love is an expensive thing." Yes, love costs. A congregation cannot receive the Bible teaching about love and remain as selfish as before. When love comes in money and service go out where they are needed. Personal desires and wishes are surrendered for the sake of unity. Preferences count for nothing and life itself is not held dear when love comes in. For, while love is not something you do (some hold that error) love is something that makes you do. It gets behind and drives like a whip only where a whip stings, love smoothes and makes the road easy. But it costs. God could not love without giving. He "so loved that He gave" (love always gives), not something he could well spare but "his only begotten." Jesus could not love without giving. He "gave Himself for us." (Gal. 1:4.) Love brought it about, but love made it easy. Neither can Sons of God and brethren of Jesus love without giving; first "their own selves" (II. Cor. 8:5; Rom. 12:1), then of their service and substance. Love demands it, but love makes it easy and blessed, lifts our work out of the mere realm of irksome duty and fills it with joy.

## THE WHOLE COUNSEL.

There is a way of preaching repentance, confession, and baptism with such an exclusive emphasis as to close up the hearts of hearers to everything else. Who has gone about the country teaching in such a way that when the next preacher talks about consecration, prayer, the second coming of Christ, missions, and such like, the brethren do not think he is preaching "the gospel?"

The Lord has an open quarrel with men who pull in the hearers heart-strings around that which, while it is a necessary part, is yet only a part of "the word" (II. Tim. 4:2). Now, while upon the one hand "the word" is not the wisdom, philosophies, theories and doctrines of men, neither upon the other hand, is it *the voice of the church*. Disciples love to hear what they have always heard, and do not like what they have never been taught. Thus, pressure is brought to bear upon the preacher and alas! anxious to please he often falls in and tells Christians what they know so well and hence do not need, rather than teach them that which, by their very dislike for it, they show they need so sorely. The work of the evangelist is scriptural and the church will always need him in sounding out the word; but it is time for him to preach what churches need, rather than what they want; to seek for subtractions where exclusion of the dis-

orderly is necessary, as eagerly as he now seeks for additions, and especially cease working primarily for a "big meeting report" in the papers.

It does not seem to me that lengthy sermons on "Baptism," week-long discussions on "What must I do to be saved?" and kindred subjects are as necessary now (except perhaps in mission fields) as in pioneer days of Campbell and the fathers. Now, no man holds more firmly to the necessity of baptism than I; but some seem to realize less the inconsistency and futility of telling men what to do to be saved, when as yet they have no desire to be saved. Let us examine it. The sermon (Acts 2:14-36 gives the recorded part) consists of argument, testimony, and exhortation (See Acts 2:40). His purpose is to convict his hearers of sin. He discusses baptism—when? *When the cry comes, "Brethren, what shall we do?"* Thus through 22 verses he labors for the conviction of Christ's murderers; then in a breath, a single verse (Acts 2:38) he tells men what to do to be saved.

Is this proportion of matter an example? If not, why not? Of course, if one has an audience of religious persons or of convicted sinners it is proper to discuss any point upon which they are uninstructed. That is simply following the apostolic precedent of taking hold of men where they are; but these considerations are not always borne in mind. It is as short a

matter to tell a convicted person *what* to do to be saved as it is useless to deal at length with that question before an unconvicted audience. The important question, "What must I do to be

saved?" occurs three times in the book of Acts (2:37, 16:30, 22:10); in each case, the *brevity* of the answer is remarkable.

Testament intended to teach the idea of rebaptism, the great commission would have read this way: "He that believeth (in baptism for the remission of sins) and is baptized (by a non-progressive, or progressive, Christian preacher) shall be saved."

The cause of the division between loyal and progressive brethren is rightly stated as being a creed but he misunderstands and mistakes the articles of that creed. The question of whether a person must understand the design of baptism before being baptized is a bone of contention amongst loyal disciples but it is not and never has been the line, not even a line of cleavage between loyal and digressive churches.

The digressive brethren have a creed. In practice the first article is: "We believe in and shall use at all times an organ or other musical instrument in the worship of the Living God." For this article of faith and practice there is exactly the same authority that there is for baby sprinkling and the Roman Catholic confessional, and that is none at all. I stand ready to unite with Bro. Kershner the moment he produces 1. a command of the Lord for instrumental music in Christian worship, 2. an example of the Lord using it, 3. a command of any of the apostles, 4. an example of a New Testament Church using it, or 5. a New Testament pas-

## CONTRIBUTIONAL

### WHOSE IS THE CREED?

John Straiton.

Prof. F. D. Kershner, President of the Texas Christian University, located in Fort Worth, Texas has begun to conduct, in the Christian Standard, a Department of Religious Problems. We would like to aid him in solving a very serious one, which he states in the following way:

"It is useless to deny, however, that as a people pleading pre-eminently for Christian union, we face an exceedingly embarrassing situation when over one hundred thousand members, including over a thousand organized congregations and ministers of the gospel, refuse, on one ground or another, to fellowship with the rest of us. The strength of our appeal for Christian union, in the first place, seemed to lie in our ability to assimilate believers in all sorts of theologies and creeds upon the simple confession of the Galilean fisherman, "Thou art the Christ, the Son of the living God." Are we now to acknowledge our failure and to say to the world that we are subject to schism just as other religious movements have been?"

The cause of this schism is given in the following words:—

"Somebody among us has insisted upon making a creed. That creed when made has produced division, as all human creeds are sure to do. Perhaps this point may be better illustrated by quoting a letter which reached my desk this morning. I omit, of course, names and places:

Dear Bro. Kershner:—Perhaps you will be surprised to receive this letter,

but I write to ask you to explain to me this question of baptism. My own sister is a member of the non-progressive Christian Church; and as I was immersed by a Methodist minister, she insists that I have not been baptized, as they do not teach baptism for the remission of sins. She is a very earnest Christian, and is deeply concerned about me; and I think she believes I will be lost unless I am baptized by one of their preachers. I am perfectly satisfied with my baptism, but I desire to know just what our people stand for or why we accept those who have been immersed by the Methodist or Baptist. I know you are very busy, but will you take time to explain this to me? I want her to read what you have to say on the subject. And oblige,  
Your Sister in Christ,

It will be seen at once from the perusal of this letter that some one has been writing a creed. Nowhere in the Scriptures is it said that a convert was asked before he was baptized whether he believed in "baptism for the remission of sins." Peter stated that a penitent believer, when baptized, received the remission of sins, but that is a totally different matter from requiring such a belief as a prerequisite for baptism. The baptism mentioned in the New Testament as Christian baptism was always the immersion in water of a penitent believer in or upon the Lord Jesus Christ. To make the definition broader than this is to destroy the ordinance; to make it narrower is to erect a new barrier to conversion. Well would it be if all of us could learn in matters of this sort not to be wise beyond what is written. Had the New

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John E. Dunn, President.

sage from which it must necessarily be inferred. For a century we have talked like this to baby sprinklers and their failure to respond has been held as conclusive evidence that their belief and practice was unscriptural. The same law must apply to ourselves. The cause of the division is with Bro. Kershner and his brethren. Is he prepared to abandon his creed and so secure union on the scriptures with "over one hundred thousand Christians, including over a thousand organized congregations and ministers of the gospel?" We shall see!

“RIGHTLY DIVIDING THE WORD OF TRUTH.”

P. G. Wright.

No. 2.

According to Christ in Luke 24:44 there are 3 authentic divisions of the Old Testament. "Law of Moses, and the prophets and the Psalms."

I am of the opinion that scholars divide aright when they make the first 17 books from Genesis to Esther the first division, or the Law. While it seems to me that Law and history overlap each other in this division. Very likely our Savior had these 17 books in mind when he said, "All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning me." By psalms he meant Job—Psalms of David, Proverbs, Eccl—Song of Solomon, and Lamentations. The third division embraces the prophets from Isa. to Malachi.

Is Christianity taught in these divisions? Certainly not. In Genesis, we have some promises relating to Christ, as in Gen. 3:15; 22:18; 28:14; 49:10. To say the most of these, they contain the gospel only in embryo and not in its fullness as Paul and the other apostles set forth after Christ died and arose. Genesis is a great book giving us the history of creation as the term Genesis indicates.

Exodus tells us of the 2 1-2 or 3 millions of the sons and daughters of Abraham who were led out of Egyptian

bondage and gives a grand history of them and sets forth the giving of the law at Sinai. But I have not seen any direct promise concerning Christ in the book. Can we in this age under the last will and testament find an answer to the question, "Sirs what must I do to be saved," back in Exodus? If so will you sight chapter and verse—The book of Leviticus is, indeed, interesting; but it has no promise of Christ that I have seen. Can you find the question asked and answered: "What must I do?" in this book as is set forth on Pentecost in Acts 2:37, 38-2? Certainly not.

Numbers as the title indicates gives an account of the numbering of the children of Israel. I have not found but one prophecy referring to our Savior in the book: Numbers 24:17. Deuteronomy sets forth the second giving of the law. It has one prophecy referring to Christ. Deut. 18:18.

I maintain that no one can live the Christian life as the apostles set it forth through the study of this book. Where can you find the items of worship in it?

The book of Joshua has nothing about Christianity. Judges has nothing pointing directly to Christ.

Ruth; nothing but a few links of Genealogy.

The books of Samuel, Kings and Chronicles set forth the history of Israel, origin of the kingdoms of Israel, history of both kingdoms. They contain the Promise to David that there should not fail him a son to sit on his throne forever. The books of Ezra and Nehemiah tell of the return of a part of the Jews to Jerusalem, rebuilding the temple and the city. They tell nothing about Christianity.

The book of Job is a good book and likely has one statement referring to Christ: "I know that my redeemer lives." Job 19:25.

The book of Psalms has likely many references to Christ, the longest and shortest chapters; but does not teach Christianity as an institution. It does not belong to the New Testament as some of our "digressive" friends hold; but was classified with the Psalms and was fulfilled as to Christ, on the cross

with the law and the prophets, and was written about 1,000 years B. C. The man is hard pressed when he tries to class the Psalms as a New Testament book in order to get authority for instruments in the worship.

The book of Proverbs contains no direct reference to Christianity. The books of Prophets: (sixteen in number) refer to Christ's kingdom, to His suffering and glory, they picture Him as the sun of righteousness rising with healing in His wings. Those who lived before Christ could look forward to a better day. The Old Testament sets forth the principle of salvation; but we must look to Christ for the New Law, dedicated by better blood and founded on better promises.

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The Design of Baptism.

First Affirmative by C. S. Austin.

PROPOSITION — The Scriptures teach that baptism to the penitent believer is for (in order to) the remission of past sins.

We begin the discussion of a new proposition this week. I shall undertake to prove the truth of the statement above. I shall introduce scriptures that I think teach exactly what is stated in the proposition. If I succeed in doing this, it stands. Of course if I fail to do this, it falls.

I submit the following brief definition of terms: THE SCRIPTURES mean the Old and the New Testaments. TEACH means to give testimony sufficient to convince an unbiased mind. The BAPTISM of this proposition means the immersion of a proper subject in water. A PENITENT BELIEVER is one that has faith in Jesus Christ and is willing to turn away from his sins and obey the Lord in all His commandments. REMISSION means forgiveness, or blotting out; so REMISSION OF PAST SINS IS a blotting out, or a washing away, or a separating from the sins committed in the past.

God undoubtedly had some motive for commanding man to be baptized. In fact He always has a motive for what He commands. We may not be able to understand God's motive for everything that He commands. However, the motive is plainly stated with many of His commands. The thing commanded is frequently of no importance per se, but derives its sacred meaning simply because God commands it, and where a blessing is promised on condition that certain commands are obeyed; these commands must be obeyed before the blessing can be enjoyed. For example: God promised Naaman that his leprosy would be cleansed, on condition that he dip him-

self seven times in the Jordan River. Before he can expect to be cleansed, he must obey the command—must dip. In like manner God promises pardon of sins which we have committed; but on certain conditions. I am now to undertake to prove that baptism is one of these conditions.

I base my first argument on John 3: 5, where Jesus says "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I hardly think my opponent will go on record as saying that a man can be saved out of the kingdom of God. A man cannot enter the kingdom unless he is born of the water and of the Spirit. It only remains to show that Jesus refers to water baptism. What else could He refer to? For what other purpose is water used as a pre-requisite to entering the kingdom of God? I do not know what the position of my opponent is on this passage, but I know that many of his brethren say it means baptism. As you remember that was the position taken by J. R. Graves. In fact, Graves makes the claim that all scholars of all denominations considered the passage to have reference to baptism until recently. So, according to the scholarship Jno. 3:5 means baptism, and if God pardons man in His kingdom; he must be baptized before he gets to the pardon.

My next argument is from Mark 16: 15, 16. "And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."

Here Faith and Baptism are united as conditions, to the fulfillment of which is affixed his royal promise of salvation, including, of course, Remission. I insist that there are two conditions (Faith and Baptism) with which man must comply before he is saved. I would not be willing to change the order and make it read: "he that believeth is saved and can be baptized." I submit this as a parallel illustration: "He that comes to the lodge and is initiated shall be a Mason." Any one can see that two things are necessary to being a Mason. Now, would you expect to get into Masonry by simply going to the lodge? Not at all. You must go, and then be initiated: then and not until then, you are a Mason. "He that believeth and is baptized shall be saved."

I would call attention next to the fact that all the blessings of the gospel are in Christ. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." II. Cor. 5:19. "If any man be in Christ, he is a new creature; old things have passed away; behold all things have become new" II. Cor. 5:17. "Our redemption is in Christ" Rom. 3:24. "In whom we have redemption through His blood, even the forgiveness of sins." From these scriptures, I know that any one can see that remission of sins is in Christ. Now, if I can show that baptism comes before we are in Christ, my proposition is proved. "Know ye not that so many of us were baptized into Jesus Christ were baptized into His death?" Rom. 6:3. "For as many of you as have been baptized into Christ have put on Christ" Gal.

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3:27. (1) Salvation is in Christ. (2) We are baptized into Christ. (3) Therefore baptism must come before salvation. This argument is simple. All can understand it.

I now call attention to Peter's language: "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 you shall receive the gift of the Holy Ghost." Acts 2:38. In this imperative sentence, there are two co-ordinate verbs, REPENT and BE BAPTIZED. Whatever is the design of one is also the design of the other. If one comes before remission of sins, so does the other. No one claims that remission of sins comes before repentance; so we are forced to the conclusion that remission cannot come before baptism. What is the design of repentance? Remission of sins. What is the design of baptism? Remission of sins. I insist that the phrase "for the remission of sins" is intended to show the design of both the imperative verbs. In Matt. 26:28 we have a parallel passage. "For this is my blood of the new Testament which is shed for many FOR THE REMISSION OF SINS." The same phrase in the English and the same in the original. Did Christ shed His blood because the sins of the world had already been remitted? Such a position would be laughable. Then are we to repent and be baptized because our sins have already been remitted? You see the force of the expression.

In I. Cor. 10:1-12, Paul presents a splendid TYPE in the deliverance of Israel from Egyptian bondage. He begins thus: "Moreover brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; etc.." Then in the 11th verse, he says: "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come." The bondage of the Israelites in Egypt undoubtedly represents the bondage of sin; and their passage across the Red Sea represents baptism. I think all will agree

to this. Now, at what point were the Israelites delivered from bondage? Where were they out of danger from the hosts of Pharaoh? Certainly not until they had crossed the Red Sea. Then on the other side they beheld the destruction of their enemies and sang the song of deliverance. Moses specifically locates the time of their salvation of the Lord, which he will show to you to-day." "Thus the Lord saved Israel that day." Now, if this is a type of our salvation we certainly know that it comes after baptism and not before.

First Negative—W. A. Farley.

If I depart from Dr. Austin's precedence of meeting argument by dumb silence and paraphrased quotations he will perhaps excuse me.

His definitions of "baptism" and "penitent believer" are faulty. Baptism is "the immersion of a proper subject in water," plus emersion—rising out of the water. I mention the fact that baptism means these two processes because the Doctor thinks a word has but one meaning.

He fails to connect the believer's baptism with remission of sins. John says the believer is born of God. If so, he is God's child. Austin thinks the believer is not God's child, but may become one by baptism. If the believer is already a child of God, how does he become one by baptism? Austin probably refers to twins.

Dr. Austin recently said, "She (Lydia) believed. Therefore it was God's power to save her." He then agreed with John, but now he thinks God has lost that power to save without baptism. I wish he could find some way to agree with himself.

His "proper subject" has faith in Jesus Christ, having first repented toward God (Acts 20:21). What therefore is his standing before God? He stands on the righteousness of Christ for the remission of sins. "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare his righteousness for the re-

mission of sins that are past, through the forbearance of God." Rom. 3:24, 25. Does this resemble "baptism for the remission of sins?" No; Paul thinks Christ's righteousness is for the remission of sins to all who have faith in His blood.

Dr. Austin recently said, "The hearts of the Gentiles were purified by faith." Good; is a pure-hearted Gentile yet in his sins? If not, his sins are forgiven before baptism. Then why baptize him in order to what is already done; God's way is to baptize him because he is saved by grace through faith.

Paul says, "Ye are all the children of God by faith in Christ Jesus." A child is born before it is clothed. If one is a child of God by faith, it is expedient to clothe it—put on Christ by baptism. It should be born first, however. Imagine our "Doctor" trying to baptize a child to give it birth! This is one of his "predicaments."

Graves probably thought John 3:5 refers to baptism, but he also thought the kingdom of God is the church. He was at least logical here. Austin is not. If literal water is meant, so is the church. If spiritual water is meant in the one, the spiritual kingdom is in the other. Graves is a witness against him; so is John. Austin's water-birth falls flat.

His second argument is based on two assumptions. (1) That Mark's commission was limited to the apostles. Others believe it now has a spiritual application. If so spiritual baptism is meant. But who were the apostles to baptize? "The believer." What is his relation to God? "*He is born of God, hath everlasting life, and shall not come into condemnation.*" Of course he will be saved.

Does Austin believe this text, even if he did base his second argument on it? He thinks it should read, "Maybe he will be saved." His second argument is an assumed "predicament."

Argument 3: "All gospel blessings are in Christ. We are baptized into Christ." Therefore we are baptized to get the blessings.

He disagrees with himself and the word both here, for he gives his peni-

tent believer the gospel call, hearing, repentance, and faith *before* he gets into Christ. Was Paul deluded in believing that "they which be of faith are blessed with faithful Abraham?" Did Jesus falsify His own teaching in *blessing* little children? Is inspiration a night-mare in recording faith as a gift of God? Or is Austin a deluded sinner in teaching that all gospel blessings follow baptism? Argument 3 comes "predicament" 3.

His illustration of Masonry only confirms the old charge that his is a religion without a change of heart. Is there no other requirement to get into Christ than into Masonry? Any sinner can get into Masonry if he has the fee and is not black-balled. Did he ever try it? Here is another: He that enlists in the army and wears the uniform shall be a soldier. He becomes a soldier (of the cross) by faith (Gal. 3:26). He puts on the uniform (of baptism) to manifest the righteousness which is by faith.

When did he discover "the name of Jesus Christ in Acts 2:38? He frequently uses asterisks instead, showing he considers "the name of Jesus Christ" of little importance in remission of sins. By what law of language does he take the phrase "for the remission of sins" from "the name of Jesus Christ?" ("Will a man rob God"—Mal. 3:4). Why not leave it where Paul and Peter preached it, and where inspiration placed it?—"The name of Jesus Christ for the remission of sins."

Those who heard these words had just been *pricked in the heart* (Don't misrepresent me again by defining "prick" for "prick in the heart."), and killed to the love of sin. Peter therefore thought they should repent unto life and trust Jesus for salvation. Does Austin know of any other name under heaven, any other power than His blood, to save and cleanse from sin?

He asks if Christ shed His blood because the sins of the world were forgiven. When Christ used that language His blood had not been literally shed. He therefore spoke of "the blood of the covenant"—See R. V. wherein he stood as a lamb slain from the foundation of the world. Paul so

understood it: "God hath *from the beginning* chosen you to salvation through sanctification of the Spirit and *belief* of the truth." For "known unto God are all His works from the beginning of the world." Belief and forgiveness are works of God. He therefore knew all about it even in the beginning. Is this old-time doctrine also "laughable?"

Of all men, Austin should be the last to base a fifth argument on the baptism of Israel. Not a single feature of his baptism is represented, yet it is as good as he can find. If Egyptian bondage represents sin, Israel was free from it some days before such baptism. The Passover blood had saved them from the death angel while preparing to leave Egypt. If Pharaoh represents the devil, Israel was safe after baptism—Where is Apostacy? If going through "dry shod" is baptism, where is his "immersion in water?" According to Austin's theory the Egyptians were the ones baptized

—"immersed in water" from which they never emerged.

The day of Israel's *leaving* Egypt, not the passage through the Sea, was to be celebrated. "Remember *this day in which ye came out of Egypt.*" Ex. 13:3. That day they were freed from the bondage of sin.

1. Do you baptize one "dead in sin," "dead to sin," or neither?

2. Did baptism or faith give "perfect soundness" to the cripple at the "Beautiful" gate? If baptism, give citation.

3. Was the palsied man (Matt. 9:2) baptized before pardoned?

4. Were sins pardoned without baptism before Christ death on the cross?

5. When did the gospel take effect? Did John preach it?

6. Was John's baptism gospel baptism?

7. Was Paul sent to baptize? Why? What was his authority to baptize?

8. Is salvation by grace or works? Is baptism grace or works?

## CHURCHES AT WORK

### BIBLE SCHOOL.

Augustus Shanks.

Lesson for

Sept. 1.

The Death of John the Baptist.

Mark 6:14-29

G. T. Rev. 2:10.

Before John the Baptist had been put to death by the wicked king Herod, Jesus sent word to John of the works He was doing. He said "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (Matt. 11:5). The martyrdom of John did not intimidate Jesus to cause Him to cease or relax from these mighty works. He continued His gracious ministry of teaching and healing

and, finally, "king Herod heard thereof." Then Herod, strange enough jumped to the conclusion that Jesus and John were one and the same. He said, "John the Baptizer is risen from the dead, and therefore do these powers work in him." Herod's strange reasoning is accounted for by his having a guilty conscience. A guilty conscience sees spectres in the shadows, hears accusing voices in the winds and sees foes in friends. Truly was it said, "The wicked flee when no man pursueth" (Prov. 28:1). Herod knew that if Jesus was John risen from the dead that it boded ill for him. It was a disquieting thought; it aroused his fears. The theory was advanced by some, "It is Elijah." And others said, "It is a prophet, even as one of the prophets." But these speculations failed to set the mind of Herod at rest. When he heard thereof he said, "John,

whom I beheaded, he is risen." The fears of a guilty conscience are not soon allayed. "Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her." Here is one of the many instances of the righteous suffering on account of the wicked. Herod was the guilty one. John had only done his duty in declaring to Herod, "It is not lawful for thee to have thy brother's wife." It required great courage from one to so address a guilty king. It was taking one's life in his hand to do it. But John had no fear; he was a righteous man; and "the righteous are bold as a lion." (Prov. 28:1.) Had Herod stopped at imprisoning John his sin would have been less. Indeed, there was even some good that came from it, inasmuch as the prison walls that confined the saint, also protected him from the murderous Herodias. She "set herself against him, and desired to kill him." For a time she could not succeed because Herod feared John, knowing that he was a righteous and holy man, and kept him safe." When he heard John, he "heard him gladly" and yet "was much perplexed." It was good to heed him, and yet hold on to his sins, was indeed a perplexing question. Herod soon learned that one sin leads to another: that one cannot fondle a venomous serpent without being bitten. The fires of hate and revenge were still burning in the heart of Herodias. She was only biding her time until "a convenient time was come." It came on Herod's birthday when he "made a supper to his lords, and the high captains, and the chief men of Galilee." A supper by such a man must of course have all the accessories such as the drinking of intoxicants, dancing and the like. "The daughter of Herodias herself came in and danced." So pleased was the king with the sensuous exhibition, and so befogged by his recent indulgences that he rashly said, "Ask of me whatsoever thou wilt, and I will give it thee." Then, as if that were not folly enough, "he swore unto her" that he would give to her the half of his kingdom. The damsel goes to her

mother with the question, "What shall I ask?" How wonderfully Satan aids his own! He presents just the opportunity Herodias had longed for so much. She quickly seizes it and answers, "The head of John the Baptist." When the king heard the request he "was exceedingly sorry," as all sinners are sure to be sometime. But as he had started out to be a fool he determines to be a consistent one. "For the sake of his oaths, and of them that sat at meat, he would not reject her." The request was soon granted. In a few moments John's head is severed from his body and Herodias looks gloatingly on the gruesome object. The eyes that once looked fearlessly into the eyes of Herod, and his companion in sin, are now closed. The tongue that once reproved them lies mute and still. On that day king Herod exchanged the insignia of his royal office for the brand of Cain. He proved himself unworthy of the royal robes and crown he wore. But John, at the same time, exchanged his prison bonds for the royal robes of spotless purity and a crown of life. Certainly, it was the happy lot of John to obtain the promise of the Lord, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

SPIRITUAL LESSONS.

Note the progressive nature of sin. Herod's fleshly lusts incited him to the unlawful marriage. When reproved by John he imprisoned him. While his base passions are inflamed by drink and obscene display he makes a foolish oath. Then, having followed the line of least resistance so long, he could not (or did not) refuse to commit murder.

This lesson also illustrates the fact, that no man can swing between the promptings of right, and the appeals of lust, without falling on the wrong side in the end.

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 ATLANTA OFFICE  
 81 Ashby Street, Atlanta, Ga.  
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 Rector, Ark.

EDITORS:  
**STANFORD CHAMBERS**,  
 ....7th & Camp Sts., New Orleans, La.  
**E. L. JORGENSEN**,  
 .....443 N. 26th St, Louisville, Ky.  
**D. L. WATSON**,  
 ....906 Julia St., New Orleans, La.  
**S. H. HALL**, ..81 Ashby St, Atlanta, Ga.  
**FLAVIL HALL** .....Holland, Ga.  
**JOHN E. DUNN** ..... Rector, Ark.  
**CHAS. NEAL** ..... Dugger, Ind  
**E. S. JELLEY JR**, Village Kalaware Taluka  
 Karad, Satara, Bombay Presidency,  
 India.  
**JOHN STRAITON**,  
 ..1030 So. Lake St, Fort Worth, Tex.  
**AUGUSTUS SHANKS**,  
 .....433 N. 26th St., Louisville, Ky

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**SYSTEM AND REGULARITY IN MISSION WORK.**

D. L. Watson.

There is no business of any kind which can succeed unless it has system and regularity. This is no less true of religious affairs.

A close study of the Bible reveals the fact, that the church is the best organized institution in the world. The qualifications required of the deacons and elders, the men who are responsible for both the spiritual and financial condition of the church, are superior to the qualifications required of men who direct the business of worldly institutions.

There is as much authority for system and regularity in our mission

work as there is for baptism or meeting on the first day of the week. That, we have had no system or regularity in the past and that we have none now, answers the question, "why have we failed in mission work?"

It is not pleasant to talk failure, but before we succeed, we must recognize our mistakes and correct them.

Agabus prophesied that there would be a great famine. Paul, who knew the conditions of all the churches directed that they should prepare to send help to the poor saints in Jerusalem. We would say then, that any one who has the confidence of the brethren and can inform himself on the conditions and needs of the field may ask for assistance.

Our present method is poor indeed. It is done after this fashion: Some preacher or brother sees the inability of brethren to do a certain work. He writes an appeal, sends it to all the papers, collects a small sum, does a little work and passes on to another location. In a short time this work is never heard from again and is frequently lost. Inability to follow up the work and keep it going to success discourages those who gave and they seldom, if ever, give again.

We have only a few foreign missionaries and they are poorly supported. We can not claim that we are doing any mission work in the home land. A few mission meetings by some of our self-sacrificing preachers is about all we do. Our schools and colleges receive such little help, that we are now trying to build schools as private enterprises.

True, our schools are better equipped, and they are doing better work, and we have more of them than we had a half-dozen years ago. There is a general awakening among all the churches in reference to home missions and many of the churches are doing a great deal of mission work. We also, have more foreign missionaries and they are being better supported than formerly. So there is a reaction setting in.

It is hard however to estimate the amount that is being given, but none will argue that we are doing as much

as we should. To give some idea of what others are doing. I append the following report:.

"The gifts of the people to benevolent and distinctly religious objects is a source of encouragement to all who are looking and praying for the enlargement of the kingdom of righteousness. Completed estimates of such gifts in the past year, according to the *New York Observer* amounted to \$252,000,000, in addition to many unrecorded gifts. Including charities which look to the churches for their support, something like \$100,000,000, was contributed for religious purposes; \$40,000,000 was given to Protestant home missions, and \$11,000,000 to Protestant foreign missions. Educational enterprises received \$92,000,000 and gifts to other public purposes amounted to \$60,000,000. Including monies given to the support of their parochial schools the total raised for all religious and philanthropic purposes by Roman Catholics amounted to only \$13,000,000."

Some weeks since we suggested that we appoint certain days in the year on which offerings might be sent to needy places. This suggestion has met with approval by those who have spoken on the subject. We further suggest that once every three months would be often enough. The advantages in this method is: 1. We can, by this means keep up a general interest in missions by continual teaching on the subject. 2. All will soon be giving something, and it is the many small amounts that will make the aggregate large. 3. All will know the needy and deserving fields. 4. A work once begun will be sustained until it is self-supporting.

It will not be difficult to enlist a large number of brethren, preachers and churches in the endeavor. Missions were the secret of success of the early church. The command was "go." They went everywhere preaching the word. System was instituted from the very beginning, "Upon the first day of the week let every one of you lay by him in store, gives the system and "when I come \* \* \* them will I send to bring your liberality

unto Jerusalem," gives the time. Missions is the heart—the very life of the church. That congregation or body of people which does not practice missions will surely die. *Missions, growth. Non-missions, death*, has been the history of all the denominational bodies. It will be the history of the church of Christ. Choose ye, now, which road you will travel.

—OBSTACLES—

From the days of the early reformation, even until now, we have fought the evils of creeds, a divided church, organs, societies *et hoc genus omne*, to such an extent that many of our preachers and writers live, move and have their being in the objective case. Not being satisfied with their conquests in these fields, they have turned, and behold are now devouring themselves and the church with them. They have followed the spirit of controversy to such an extent that they feel it their unbounded duty to pass judgment upon the works of the entire brotherhood. It is needless to say, that they invariably magnify the mistakes which they find and minimize the good. In fact they never find any good in the works of any one.

This hypocritical fault-finding habit is the greatest obstacle we have to overcome. But, as we have grown into it, we must grow out of it. I am certain that if we would devote as much time to preaching the gospel as has been given to criticising the work that others are doing there would be much less evils in the church and the gospel would have greater force and many more souls would be saved.

Dr. Marden said in one of his editorials:

"A DEADENING HABIT.

'A fault-finding, criticising habit is fatal to all excellence. Nothing will strangle growth quicker than a tendency to hunt for flaws, to rejoice in the unlovely, like a hog, which always has his nose in the mud, and rarely looks up. The direction in which he looks indicates his nature, because he is always looking for something to criticise, for the crooked and ugly, who are always suspicious, who invariably look

at the worst side of others, are but giving the world a picture of themselves.

"The disposition to see the worst instead of the best grows on one very rapidly, until ultimately it strangles all that is beautiful, and crushes out all that is good in oneself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose your faith in people. The bad are the exception; most people are honest and true, and mean to do what is right."

We have not said the above in any spirit of animadversion or fault-finding on our part, but because we see the evil and our attention has been called to it many times by our readers. We hope that those who are given to this habit will seriously consider every phase of any work before they offer one single word of criticism against the work of a brother or congregation who are every whit as capable of judging scriptural matters as they.

A number of preachers have expressed a determination to teach and preach more on missions. Can any preacher call himself guiltless if he fails to teach on this subject? If he teaches the subject at all, which will he adopt, the one of system and regularity or the occasional hap-hazard, slipshod way we now have among us?

One hundred strong, brave preachers can revolutionize our missionary

work in one year. How many will join us in this fight?

"THAT BLESSED HOPE."

Chas. Neal.

"Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." Tit. 2:13.

The essential elements of *hope* are—*forecast, expectation and desire*. Hope always *looks forward*. Of the many things it beholds in the future there are some which it *expects*. Some of the things expected are desired and others are dreaded. It is only the desirable things of which we are said to hope.

Among the many things which Paul beheld in the future there was one desirable thing upon which his hope was so centered that he designates it "that blessed hope." Is there a way by which we may know what that hope is which was so blessed to Paul? We think there is. His "blessed hope" is closely associated with the "glorious appearing" of Christ. This marks the time when that hope shall be realized. In thinking of that same thing he says, "Our citizenship in heaven; whence also we wait for a Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working where- by he is able even to subject all things

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Dr. D. L. Watson

unto himself." Phil. 3:20, 21. A new fashioned body, made like unto the glorious body of his Master is the *hope* which Paul here associates with the coming of Jesus from heaven. Let us look at another statement from Paul to the Romans: "We ourselves groan within ourselves, waiting for our adoption, the redemption of our body. For ~~we~~ <sup>But if we</sup> ~~hope~~ <sup>are saved</sup> ~~for that which we see not,~~ <sup>do we with patience wait for it."</sup> Rom. 8:23-25. In the above Paul says he was patiently waiting for the realization of his hope which was the redemption of his body. This to Paul was "that blessed hope." And why should it not be? He who suffered so much for his Master, who knew so well the meaning of labor and travail, hunger and thirst, fasting and watchings, cold and nakedness to whom the scourge and the chafing chains were no new experiences and the cold cheerless prison walls no new sight. What a glad release, what glorious associations, what eternal blessedness, and all to the faithful, toiling, suffering servant of the Lord. What a happy thought, what a blessed hope!

But the blessedness of "that blessed hope" is the fact that it may be "our blessed hope." Sweet to me is the anticipation of the time when my Master, "whom having not seen I love," shall visit this earth to gather His jewels. When those who sleep in Jesus shall come forth and the living saints shall be changed and all that joyful band shall rise to meet the descending Lord. I truly wish to live to see that day—but should it please my Lord that I sleep ere that time shall be, I trust that it shall be the halo of "that blessed hope" which shall surround my couch when I shall pass to "sleep in Jesus." Anticipation of the glorious future helps much in the faithful performance of the needs of the present hour. "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like Him; for we shall see Him even as he is. And everyone that hath *this hope* set on him purifieth himself, even as he is pure." I. Jno. 3:2. The thought

of the nearness of the Savior's appearing and the realization of this glorious hope which sustained Paul in the deepest suffering, is the strongest incentive to righteous living with which I am

possessed. Brethren let us dwell more upon these things. It will make better Christians of us and we shall enjoy our religion far more.

THINGS CURRENT

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A strong pull. \_\_\_\_\_

Quit finding fault. \_\_\_\_\_

Four good papers for one dollar. \_\_\_\_\_

Increased interest in our combination contest campaign this week.

Subscribe for Word and Work while the combination is on.

Every subscriber will occasionally find a subscription blank in his paper. That means that we are hunting for business and want your help.

Montgomery, Ala., Aug. 18, 1912.

Out tent meeting on Jeff Davis Avenue is progressing nicely. No additions but all we can seat under the tent. Bro. Talley is in Greenville today had a full house at the church and a full Bible school.

Detroit, Mich, Aug. 12, 1912.

Fine meeting at Plum Street yesterday. One came forward in the morning. Bro. Tickle of England was with us. Held services at house of correction—400 prisoners present. Bro. J. W. Grant of W. Nashville, Tenn will speak at Cameron Ave. tomorrow night.

Claud F. Witty.

Sellersburg, Ind. Aug. 9, 1912.

I go to Tennessee for some meetings beginning 12th inst, the Lord willing and will work for N. O. I do not intend to quit till the debt is paid.

T. Q. Martin.

You might as well get four papers for the price of one. Subscribe now!

Mrs. S. E. Pierce writes, "I love W. and W. better than any paper I ever read."

Bro. D. S. Freeman, of Gunter, Tex. passed through the city Tuesday enroute home from Memphis.

Patterson, Cal. Aug. 9, 1912. Had two baptisms last Lord's day. Begin a series of meetings Aug. 14. J. A. Craig.

Bro. E. S. Parish of Highland Ave. church, Montgomery, Ala., sends us a postal in reference to their work almost every week. Every congregation should do this and help the cause along.

Misses Mabel Miller and Charlotte Detres began work in earnest for subscriptions last week. They obtained a few and got lots of promises. One or two girls like this in every congregation will help us add 10,000 new subscriptions to our list.

Atlanta, Ga.

May God speed the good work you are doing through Word and Work. It is a great paper, but every issue makes my heart ache because I am not able to help New Orleans. I long to do greater things for Christ.

Miss Mattie Gas.

Bro. Stanford Chambers preached an excellent sermon to an appreciative audience Sunday evening Aug. 18th on the Worship of the Virgin Mary. This is one of the most important subjects in the United States. We may

say that it is vital. His residence in this city for a number of years peculiarly fits him for these subjects. We shall endeavor to reproduce some of his sermon in the near future.

Monroe, La.

Am just home from Milo, Ark., where I have been with Bro. Sandy in a good meeting. Eight confessions up to Thursday night, interest growing. Will go from here to Colson's for a few days meeting. Success to Word and Work and the New Orleans work.  
W. W. Freeman.

Detroit, Mich. 503 Willis Ave.

Dear Bro: Aug. 17, 1912.  
Bro. J. W. Grant spoke at Cameron Ave. last Tuesday night and at Plum St. Wednesday night. We enjoyed his visit very much. There were two additions at Plum St. this morning. Bro. G. A. Klingman is in a meeting at Williams, Ind. He will move his things to Bowling Green, Ky. this week but will be here next Lord's day. Bro. Klingman has done a great work in Detroit.

Claud F. Witty.

Gibbsland, La., Aug. 17, 1912.

I am at this place waiting for a train out to Homer, La. It is about nineteen miles from here. Bro. Price has just gotten here from Vicksburg. I am feeling eager to get into the work. Last Lord's day evening, I closed an eight days' meeting at Rock-Springs, Rutherford Co., Tenn., where I obeyed the Gospel twenty-one years ago, and where my father and mother have been attending services for forty years. It certainly was a "treat" to be with so many friends and relatives. We baptized three and reclaimed three. The meetings should have continued longer. The crowds and attention were very good.

S. H. Hall.

A PERSONAL LETTER.

We are going to move into our own building Oct. 1st. It is not pleasant to pay rent, with the prospect of the rent increasing as the business grows. We

therefore concluded that it is safer and cheaper to pay interest. We have purchased a building. Our friends can help us in this enterprise by renewing their subscription if it has expired, by paying in advance and by sending in new Subscriptions. Our combination (four papers for \$1.00) is extremely liberal and should enable every one to send in a long list of subscriptions. You can help us place Word and Work on a firm basis and make it better than it has ever been. You can help your friends by supplying them with the very best reading matter obtainable. *Not only members of the church, but every body will subscribe on this special offer.* You should give them a chance by calling their attention to it. Our three combination papers are old and standard papers in their line—good for both the city and country reader.

Word and Work goes to about 800 post offices. There are at least ten people at each office who would pay \$1.00 for four good papers. Won't you see them for us and thereby help us to add 8,000 or 10,000 new subscriptions to our present list? *A number of our best preachers say that Word and Work is the best paper published.* It is our aim to make continual improvements.

We consider this a mutual fight. The more subscriptions you send the better

paper we can make, and the more good we all can do.

Will you be one to do your part? We will do ours.

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

HELP NEW ORLEANS.

A count up reveals the fact that it will yet require \$1,500 to put us out by Oct. 1st. It may require a few dollars above that, depending on the amount of exchange and postage we may yet have to pay.

We have \$6558.50 in pledges which we consider good as the bank, payable Oct. 1st. provided we raise the balance by that time. We have some other pledges payable Jan. 1st. It would be a great help if those brethren would write us and tell us to count them in for Oct. 1st. How many of you can do it?

OUR EYE is on the figure \$1,500. That is the thing in our way. If we had it we could collect the rest in a few days. Won't you help reduce that figure to a cipher?

BE ONE of 150 to give \$10.00 each to help us get rid of this awful bug-bear and blight to the cause of Jesus Christ in this dark place in which we should have a bright light.

DON'T GET IMPATIENT with us. We can't stop this fight yet. We

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positively can't. But victory is in reach if you will help us this one time more.

Please make a contribution and please take a paper and go to others and urge them to put down as they are able and forward the amount to us as soon as you can gather it up.

Please do this service for Jesus and His cause.

Yours versus an unfinished task.  
Stanford Chambers,  
1218 Sixth Street.

#### IT OUGHT TO BE STOPPED.

"What ought to be stopped?"

"Why that big interest bill the church in New Orleans has to pay."

"How big is it?"

"Almost \$50 a month almost \$2.00 each working day of the month."

"Well that is pretty big interest, but what can be done to stop it?"

"Different things could be done. If one brother or several would give us or pledge \$1,500 we could then collect thousands of dollars already conditionally pledged and reduce the principal. We only lack \$1,500 of having enough in pledges and in cash to wipe out the whole debt."

"I wish you could clear it all up in a week or two. How can a man of limited means help you much?"

"In the first place give what you can give in cash. If you feel that you can help us again with a gift, make a definite promise of the amount you can give and the time you will be ready to give it. Then try to get your congregation to make a special gift for this, our great need. Secure permission from the elders to announce this in advance. Tell them we have helped ourselves before calling for help and are still helping. We support an evangelist and we operate a day school with three teachers. Our membership has increased and we are still on the job."

"All right. I can give you \$2. now and I'll give you \$2 more within 30 days if you haven't the debt paid by that time. Our congregation is not very wealthy, but I think we can raise from \$5. to \$10 in a special collection. Maybe it will suit us to attend to that on a Sunday night."

"Very well, thank you. These things carried out will give us from \$9 to \$19 and there is another way some of our friends have followed successfully—writing to others and asking them to give us a lift."

"I can do some of that too."

Don Carlos Janes.

#### FUEL FOR THE FIRE.

"Here is another offering from me and from a Friend which will help to lessen the church debt. Hope you will get all by Oct. 1st."

A. J. Selley.

Will do what I can and I do hope I can do much and that you may not fail to get the needed amount.

Mrs. Marion Willis.

"Keep the matter before the world in all our good papers. Oh! I hope the brethren's hearts will beat to the needs of the church in New Orleans."

W. S. Long, Jr.

#### THE MORE THEY HELP THE MORE THEY WANT TO.

That is true of very many. The above three have each sent as many as three times and some four times to our needs here.

The bulk of the \$1500 will come from those who have helped before.

Some receive in better spirit the third or fourth appeal than others do the first and only one. And I wonder why the difference.

#### BUT HERE'S MORE FUEL.

"I see you are still in need of the full amount to settle that debt so I will come again. Put me down \$2. more by Oct. 1st. and if you see you are going to be short let me know."

May God bless all the faithful in Christ"

W. M. Mikeman.

"I write to pledge for myself \$10. toward paying the church debt by or before Oct. 1st. and will try to get others to help."

Isaac Cchuff.

"God bless the effort."

Foy E. Wallace.

Page Twelve

(He sent a donation. —S. C.)

"Find enclosed small donation. Hope and pray you will succeed in lifting the whole debt and then do much good in that great field. I used to preach some around Amite."

J. A. Craig.

"We earnestly hope and pray for the success of the cause in New Orleans."

Z. C. Sheridan.

"I am so sorry I can not do more for the cause in New Orleans."

Ella Loving.

And the dear sister has raised nearly \$200. for us. But she has seen this field.

#### A WET BLANKET.

A certain editor says he hopes we will succeed but will be sorry if we do. It will not be laid to his charge that he contributed any thing to this cause or encouraged others to do so.

#### IN THE LAND OF EVANGELINE.

Stanford Chambers.

I spent a few days embracing the 2nd Lord's day inst. with the famous little band at Ellis, La. Preached six times to good interested audiences and baptized one young lady.

We have some excellent people at that point who have more to say about the cause of their Master than on any other subject. I love to be among them.

They are planning to make their Bible study more effectual by gathering more of the children together as well as other folks and creating more interest.

I advised them to give Brother Elam's helps a trial.

Some have been using such help as they could get from papers they take but it is impracticable to supply all with the religious paper. The lesson helps are more helpful and more convenient.

This is the only worshiping band of primitive Christians we have been able to locate on the S. P. lines between N. O. and Houston. The railroad guide shows it to be a distance of 362

miles and 78 stations, and only one N. T. church in that distance! (and only one digressive between N. O. and Ellis.

Here, brethren, is a challenge of our loyalty and zeal, our faith and sacrifice, our love for Christ and souls.

What shall we do about it? Suppose we consider ourselves unequal to the task and fold our hands and do nothing! Then I tremble for us in that day! Do you see any good reason why the N. O. church should be free?

ACKNOWLEDGEMENTS.

(Continued.)

July 5 to 12 inclusive.

Bro. Karnes per J. O. Blaine, Tenn.	\$ 1.00
Ch. Flat Rock, Tenn.	5.00
T. R. Freeman, Tenn.	1.00
Zenobia Freeman, Tenn.	1.00
Miss Ona Slagle, Tex.	1.00
Miss Lou Dodson, Tex.	2.90
Miss Ella Loving, Tex.	1.50
Mrs. C. C. Hollinsworth, Tex.	4.00
Ch. Robert Lee, Tex.	1.75
A. J. Youree, Tenn.	5.00
C. N. Sparkman, Mo.	2.50
J. S. Odom, Tex.	5.00
Mrs. L. B. Holloway, Ky	.50
above four per J. E. Dunn.	
W. L. White, Mich	25.00
Burr Hart, Mich.	5.00
J. J. Hart (Sender of above)	100.00
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(CORRECTION.

The credit of \$100. in last report given

to J. T. Rutherford should have been given to J. L. Rutherford. \$6.00 through C. E. Eldridge should have been C. E. Woolridge and Nameless, Bickness, Ind. \$2.00 should have read, Bicknell, Ind.

NOTICE—We still have a number of the Larimore Books we should turn into cash by Oct. 1st. Also Bro. Austin's tract 'Christian Unity.' The tract sells for 10c.

Many thanks to the dear Lord and all our friends.

Stanford Chambers, 1218 Sixth Street.

The following is the rating of the candidates. In renewing your subscription please vote for the candidate of your choice.

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## FOREIGN MISSION FIELD

The field is the World; and the Good Seed,  
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Each Christian has his acre

WM. J. BISHOP, Editor

To the faithful Churches  
of Christ:

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

To the unfaithful  
Churches of Christ  
Awake to soberness right-  
eously, and sin not; for some  
have no knowledge of God; I  
speak this to move you to  
shame.

### A JOURNEY IN INDIA.

E. S. Jelley.

On the evening of the 17th of June I started out for Naur, as I had received a letter from there urgently requesting a visit.

It is 5 miles from Nasik to the R. R. station, and if one is fortunate he can get a seat in the tram from 3 to 8 cents according to how tickets chance to be selling at the time.—how would you like a street car service with a variable fare?

I said "if one is fortunate," for only 20 are allowed in a tram, and you may have to wait for the next (an hour, more or less) and the next, and then finally walk or take a tonga (horse-car).

Well, I decided to walk to the station and save fare unless I should find myself getting too tired enroute; so I walked, against a tropical wind that blows steadily day and night nowadays, and should bring us rain, but has so far only brought about the 500th part of the rain we should have had since the 1st of June. The wind is so heavy that it is almost impossible to ride a bicycle against it (the other day I was completely worn out by a ride of 4 miles and had to get down and rest, for the 2nd time, before I could try the last 2 or 3 furlongs).

I arrived at the station at about 11 p. m. and although I, like most missionaries, travel 3rd class, paying about 1-2 cent per mile, I, as is also the custom of Americans and Europeans, went into the 2nd class waiting room, and laid down to get a little rest. I had forgotten to bring my watch and so I got up every now and then to see if it was train time—2:30 A. M. Finally I got up and found it 2:40 but the

train had not yet arrived so I bought my ticket and took a seat in the European compartment of the 3rd class among a crowd of English soldiers, two of whom had their shirts off. One of the soldiers tapped me on the shoulder when I was in a semi-doze to ask me if I would have a cigarette. I declined with thanks, for he had shown unusual courtesy. He talked with me a little, but I could not understand his brand of English. Seeing that one of the soldiers preferred sitting up, I took the unoccupied half of the bench and got a little rest. In about a couple of hours we arrived at Manmad, at which station my train was waiting. There I met my old acquaintance of some 15 years standing, Mr. Bruere, a former M. E. board missionary stationed at Poona, but associated with Pandita Ramabai as her pastor, but at present associated with her alone. I once heard him say he had never seen an immersion until in 1896 or '97 when Ramabai asked him to immerse some scores of her girls.

Mr. Bruere took me into the refreshment room for a cup of coffee and we took the train together and talked until we reached Puntamba, where I got off. Mr. Bruere was formerly unfriendly toward me, but he has long since outgrown such pettiness, and seems to have quite a warm place in his heart for me as a fellow worker in the gospel. I really believe he is quite earnest in trying to bring souls to Jesus, and I tried to sow a little seed looking toward bringing him himself into obedience to the commands of Jesus.

At Puntamba I inquired for the house of the S. A. Ensign, and was di-

rected to the M. E. Missionary's house. He too is an earnest worker, and one who does not feel above the native people as missionaries in general do. I took chota hajari (morning tea) with him, and excused myself from 11 o'clock breakfast, saying that the native officer in command of the S. A. would doubtless feel slighted if I did not breakfast with him.

I took breakfast with said officer, who is a cousin of Bro. Ghorpade, and the M. E. pastor (a native) came over and listened to the Scriptures for some 2 hours, until called away by a message from his missionary. He could not answer the Scriptures I quoted, and so admitted that the church of Christ is in the true path. Later he wanted me to go with him to confute some Brahmins but I declined, as I did not want to appear associated with the Methodists.

The S. A. officer inquired about the way, and is thinking of coming into the true church. He will not do so to get a situation, for I told him plainly without his asking, that I have no situations to give, and that we have good brethren that I would like to put to work but am unable to do so.

From Puntamba I started out on foot about 1 o'clock for Naur. The wind was blowing a gale and I had to put up my umbrella to keep the dust from behind from being blown in to my eyes. I tried to use the umbrella as a sail to propel me along, but it was only partially a success, for while it pressed me forward it also pressed downward. Naur is 6 miles from Puntamba, across a veritable dry desert (dried up farms). A part of the way lies along the bank of the Godaveri River, which owing, to a recent rain somewhere was slightly swelled—not a tenth as much as it should be. The land all around there is a fine field for a geologist. There is a whole lot of copper among the stones, there, but also many different curious varieties of stones, rock and earth. There was one large stone there containing what appeared to be the remains of some gigantic animal, a piece of petrified wood, and large diamondlike crystals. Going a little way farther I

came to a piece of rock which was apparently animal remains, partly coated over with amethyst, in the regular crystal diamond-like formation. I picked it up and took it along with me on the rest of my journey and brought it home, to the delight of my small son, who is an amateur geologist.

When I arrived at Naur I was joyfully welcomed by the Mang people, who had been waiting for me nearly a month.

They frankly explained all of their aims and desires. They are as yet devout idolators, but they cheerfully announced their intention to throw idolatry overboard as soon as they are in the church. They wanted to become Christians, but had little idea about Christianity, except that Christians worship one God and His risen Son Jesus Christ. They frequently asked me what church I belonged to, and although told, the church of Christ, they could not remember the name. If any other missionary, Catholic or Protestant had come in their way, they would have applied to him as cheerfully as to me, excepting that I am more approachable than some missionaries.

They said they wanted their children educated, and they wanted to attain to the eminence of Christians; also that they wanted me to take their part against the other caste people, who refuse to let them bring water from the same place in the river as they do. There was also a little said about some sort of famine relief.

They wanted me to build a school house, although they have a large Mang hall which cost some \$270. which would be very suitable for a school.

One old man asked me if we sprinkle and I told him "No," and so he told the others with joy "Sahib says you do not have to be baptized, just tell people 'We are Christians, and in the Church' without being baptized."

Another man however heard me say that we immerse, and said promptly, "*One leaves his sins and the old life in the water and comes up out into a new life.*"

They were very anxious for me to open a school, and promised to bind themselves to send both boys and girls

(something unusual). They were also in earnest about becoming Christians and voluntarily told me they would cease from child marriages and idolatrous marriages, and have their children married as Christians when they should become of marriageable age. This shows that they meant to try and live up to the Christian religion; for it is very hard to persuade missionized people to give up their unchristian marriage customs even after they are sprinkled. The Naur people are reformed highwaymen, reformed by the strong arm of the law; and yet they want to become Christians in order to ennoble themselves and their children.

They would gladly furnish some 20 to 25 boys and girls, and they say that while they are in the darkness, yet they will gladly follow instructions, until I am satisfied and willing to baptize them.

I made them no promises, and after they had given me my breakfast at about 10 A. M. (I have long since ceased to fight against invincible tardiness in getting breakfast) I started back for Puntamba, where I arrived about 1 P. M.

After resting at the Ensign's house, and preaching to him and a newly arrived officer, I went over to the R. R. station and waited for the 7 o'clock train. At the station I saw a Brahamin guru (religious teacher). He had a towel over his shoulder showing that he is quite attentive to bathing and ceremonial cleanliness, but also bringing a modern European towel into the service of his religion, a thing I have never seen before. He sat down beside me and proceeded to take out a cloth with two books inside. He pulled out one of the volumes rolling his eyes up and making a smirk, that was more or less hypnotic. He had scarcely sat down when a young man came and bowed down to his feet against his protest. Soon after the same young man came back and repeated it, the guru telling him "Don't," and "Get over there," and as a final remedy lifting his feet up on the bench under him. There was a merry twinkle in the young man's eyes that belied his devotion. Soon the guru started to-

wards a crowd, and I noticed that they were clapping their hands in concert. I asked the reason and was told that those people were being taught religion by said wandering guru. His shaved pate (I believe he had retained about a dozen hairs in lieu of a queue) was soon out of sight, but I could still see and hear the handclapping for a long time, although it seemed to grow fainter. I presume they were trying to clap themselves into tune with the infinite.

I arrived at Nasik at about 2.30 A. M. and took the train. As they were getting ready to start, the driver called out "All aboard, tickets 3 annas" (60) to my disgust—the company were taking advantage of us on account of the time of year, although the rains had not come on. Arriving at home I found wife quite sick with a fever, and that she had telegraphed for me to come home at once. she is better now.

All of our schools are progressing nicely, and all of our schoolmasters and preachers are members of Christ's church. The church in Ahmednagar is progressing well.

Monday I took a trip to Bombay and met Bro. and Sister E. Karlsson, who are working among Europeans, Jews, and Arabic speaking people. They were greatly rejoiced to see Bro. Salve and myself and sent their love to the brethren in America.

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