

Christian Word and Work

Volume 5

NEW ORLEANS, JANUARY 23, 1912.

Number 4

FOOTPRINTS OF JESUS.

E. L. Jorgenson.

ATONEMENT.

Gal. 1:4 states the fact and purpose of and the reason for, the vicarious suffering of Christ. "Who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father." First, the fact of the atonement; He "gave himself for our sins." Unlike the sacrifice of the goat in the type (Lev. 16) his was a voluntary offering. He "gave himself," and that not for his own, (Heb. 4:15) but for our sins. The Lord "hath laid upon him the iniquity of us all." Christ's was a dual work. He combined both offices typically represented in the two goats that Israel offered on the tenth day of the seventh month; that is, He was at once, Sinoffered and Sin bearer.

Jesus gave many gifts unto men; Rest (Matt. 11:28), Peace (Jno. 14:27); right to become sons of God. (Jno. 1:12); the Holy Spirit (Acts 2:23), the miraculous confirming gifts of the early church (Eph. 4:8). But the gift of "himself" covered all and was greater than any. It was climactic, —the summit of love. There are two senses in which he "gave himself." In service during his lifetime; and, literally at last, upon the cross. Living or dying, it was true of him that "He saved others; himself he could not save." There was such a continual and boundless giving of himself to the sick and sinful as finally culminated in the out-pouring of his blood as a drink-offering.

PURPOSE OF THE OFFERING.

As stated by the verse under consideration (Gal. 1:4) Christ gave him-

self in order "That he might deliver us out of this present evil world." Regardless of its boasted culture, refinement, and education then, the scriptures hold this present world to be *evil*. "The whole world lieth in the evil one." (I. John 5:19) It lies in the very arms of the Devil close against his wickd heart. Yea, it is so thoroughly his, that he was able to offer its kingdoms to Jesus upon condition of worship. (Matt. 4:9). From this world Christ died to deliver us First, from its *present association*, for we who died with Christ have also been raised to sit with him in the heavenlies (Eph. 2:6). Our residence spiritually is now in Christ Jesus. We share with him in his resurrected life. Thus, Paul can say, "Saints at Ephesus and faithful in Christ Jesus," for though their physical abiding place was Ephesus, their spiritual home was in Christ. Then also he died to deliver us from this evil world's *final condemnation*. "He that heareth my word, and believeth him that sent me, hath eternal life and cometh not into judgment, but hath passed out of death into life." (Jno. 5:24) "The elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

But according to his promise, we look for new heavens and a new earth wherein dwelleth righteousness." (II. Pet. 3).

THE REASON FOR THE ATONEMENT.

The remainder of the verse states our Lord's reason for giving himself viz, "According to the will of our God and Father." Back of the Father's will were love and the promise, but from Christ's view-point God's will in the matter was prime. His very incarnation was for the purpose of living and manifesting that will. "Lo, I am come (In the roll of the book it is

written of me) to do thy will, O God."

"My meat to do the will of him that sent me." "Not as I will but as thou wilt." Such were his words with reference to the motive that constrained him. Obedience to the Father was involved. Let us read, ponder and apply to ourselves that marvelous passage about the sevenfold emptying of our dear Lord,—that passage on obedience and its fruits, Philippians, 2:5-11. "Have this mind in you, which was also in Christ Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of the servant, being made in the likeness of men; and being found in fashion of man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

WARNING.

C. F. Ladd.

"Though hand join hand, the evil man shall not be unpunished."—Prov. 11: 21.

The wrath of God will some day burst upon a heedless, godless world. Now—today, is the day of grace; the door of mercy stands wide open. Soon will come the Day of Judgment, and then the door of mercy will have closed forever. Then it will be too late and multitudes will be lost. Then will the wicked be thrust into the outer darkness, and there will be weeping and wailing, and gnashing of teeth.

GOSPEL MESSAGE DEPARTMENT.

EDITORS:

S. H. HALL. FLAVIL HALL

"THE OLD AND NEW YEAR."

S. H. Hall.

The following timely and impressive words were written by Bro. T. Q. Martin as his introductory article in becoming one of the editors of the Leader-Way. They made a profound impression on me, and I want every one of our readers to be blessed with the same privilege that I and others enjoyed. May God sanctify the re-publication of these words to the good of all our readers, is my prayer. Here is what he had to say:

"As the last groan of the dying old year grows fainter and fainter on the midnight air, until all is still, reminding us of the death of sin of "the old man," the cry of the new-born year is heard just emerged from the matrix of Mother Time, reminding us of the arising of the "new man" to the walk of life.

"The old year, with its hopes and fears, its joys and sorrows, its smiles and its tears, is gone; yea, forever gone! And with it lies buried many a slighted opportunity. Now, it is sadly true and truly sad, that for a buried opportunity there is no resurrection. The Son of God, who is able to call back from the tomb our sleeping dust to "fashion anew the body of our humiliation," can not bring back to us the old year or the opportunities that lie buried in the same grave with her. This is true in the very nature of the case. A day past, whether well spent or misspent, can not be recalled. If this evening, as the sun is sinking to rest behind the Western hills, God should cause the old earth to turn back forth in his glory from behind the on her axis and we see the sun burst

Eastern hills, that would be the beginning, not of this, but of another day. So this matter is misspent time or wasted opportunities is, indeed, a serious thing.

"Now, many things may occur during 1912, if we should live through the year, which may remind us of 1911. Many opportunities may come to us during the present year similar to those which we slighted last year, but forgive me if I repeat with all the emphasis of my being, neither the dead year nor the buried opportunities can ever come again to us.

"God, help us to meditate seriously as we stand by the grave of the old year. Slumbers there in this tomb the kind word unspoken, which, if spoken, would have relieved relieve an aching heart or sent a ray of sunshine into the home over which sorrow's awful cloud was hanging? Lies there, forever cold and still, the little act of sympathy that would have put snap and push into a life almost ready to drop under its burden? are there interred beneath this mound nickles, dimes and dollars consumed upon my lust, that I might have given to the widow or orphan at my door, or sent to my self-sacrificing brother across the water, or to the worthy toiler in my Master's vineyard at home?

"I am asking these questions to my own unworthy heart as well as to the heart of any whose eyes fall upon these lines. Any my heart cries out, "Guilty!" Dear Father, broken-hearted and empty-handed, I begin another year of my earthly pilgrimage. Help me, for Jesus' sake, to devote my unworthy life to thy service more completely than ever before.

"Now, let us turn away from the grave, and while hope is singing in

the soul, "It is better farther on," let us contemplate the possibilities that are before us. Thanking our Heavenly Father for all the blessings of the old year, let us realize that it is possible for each one of us to live closer to him in the future than we have in the past. That we may be happier by being more earnest, zealous and faithful to duty.

"Meditations upon the past are profitable only so far as they lead us to resolve to improve the future. And now let each one of us make that resolve and, by the help of God, keep it.

"There remaineth yet much land to be taken," and many a soldier lies slumbering in his tent when he should be "away to the battlefield." I come to join the Leader family with the sincere hope of being a blessing. May each writer and reader of the paper strive to make 1912, if he should be spared, the most fruitful in righteousness and true holiness of all the years of his life. Asking your prayers upon my behalf to this end, I am yours in hope."

OUR JAPAN WORK.

S. H. Hall.

We feel sure that every reader of the Word and Work rejoices over the great work that our faithful missionaries have accomplished and are destined to accomplish across the seas. The West End congregation in Atlanta began sending \$6.00 every quarter to Bro. Klingman as soon as he landed in Japan. We had about all that we could do here in meeting current expenses, but we wanted to have fellowship with our workers across the seas as well as

THE CHRISTIAN WORD AND WORK

some correspondence leading up to this disgraceful church trial and the shameful misconduct of those presumptuous, so called, "evangelists" who, against the urgent and earnest remonstance of the only scriptural ruling power in the church, forced themselves in, and, supported by a faction, sought to de-organize and then re-organize the church, according to their own fancy.

"If an evangelist has official authority to go over the country and rule the churches, who gave him this authority?

"1. Did his 'home congregation' appoint him? Then one church has appointed an officer to regulate the affairs of other churches. Another church has an equal right to send one or more "evangelists" over to this same appointing church, to regulate the affairs. In exercising this authority of judicial adjustment and regulation it might be decided that church number one made a mistake in appointing evangelist number one, and the new board could invalidate this action.

"2. If one church has authority to confer power on a man called an "evangelist" to perambulate the country and discipline elders, all other churches have the same power. As these 'evangelists' will not all agree, there will be nothing final about their ecclesiastical decrees. I am certain that many preachers will not consent to the decision of the 'board of evangelists' that met at Jamesport, Mo., last winter. This church could now call for another 'board of evangelists' that would bring in a verdict wholly different from that rendered by the two 'evangelists' composing the board. To whom would the next appeal be made? Shall we establish an ecclesiastic supreme court, like the Methodists and Catholics? The truth is, this new order of things that empowers 'evangelists' to traverse the land, run the affairs of the churches and discipline their elders, is a sort of veiled ecclesiastical despotism poorly planned and organized. From such a rule may the good Lord deliver the churches.

"3. But does the 'evangelist' appoint himself? This would make the usurpation bolder and more alarming. For a man to appoint himself a custodian of the churches—travel from place to place and 'set things right'—is utterly at variance with the precepts by which the New Testament churches were governed under the ministry of the apostles. The whole arrangement is contrary to the spirit and genius of Christianity and subversion of the congregation independency of the churches."

Evangelists would better preach the word, and not try to rule and ruin congregations of which they are not members. Or as a very prominent and very intelligent preacher of age and experience recently advised:

"Attend to your own business and go straight ahead. Let the astronomers look after the weather, the farmers after the crops, and the sheriff the taxes. It is hard to run all this business and keep the preacher straight and make no mistakes yourself.

"I am set for the defense of the gospel. I have no time nor disposition to speculate on untaught questions. My time is short; what I do, I must do quickly. I am laboring under a 'great commission,' 'Preach the gospel.' This I am, by God's grace, trying to do. That's all I am trying to preach, just the gospel, no more, no less. I am not trying to run the church, nor even a congregation. I let the elders do that. I preach the word. I am not the author and finisher of any system of teaching. I am not trying to reform the reformation. I am just preaching the word Sunday, Monday, Tuesday, in season, out of season, anywhere, everywhere, in town or country, to wise and curious, individually and collectively, praying God to help me thunder the anathemas of his divine law in the ears of an unbelieving and sinful world, and point sinners to the Lamb of God, that taketh away the sin of the world, holding up a crucified Savior to the gaze of those for whom he died. I am teaching men and women how to become Christians,

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no more, no less. To do what God says the way he said it, for the purpose he commanded it, and lovingly trust him for the promises. After becoming Christians, new born babes in Christ, our place of work is circumscribed by the walls or boundaries of the church or kingdom of our Lord and Master. Hence, says Paul, "Do all that you do, in word or deed in (by authority of) the name of the Lord." This is my idea of safety. Get in the church (nothing else) and stay there. Work through the church, for the church, as the church, teach, preach, sing, pray, pay, practice; any and all of these, just as Christians in the church, endeavor to keep the unity of the Spirit in the bond of peace.

"One more thought, and I close. Brother, sister, do your own duty, no matter what others do, and the Lord will bless you. 'There are many called but few chosen.' Amen."

J. W. Atkisson.

4808 Kennerly Ave. St. Louis, Mo.

INCREASE THEIR NUMBER.

There are about two thousand apostolic preachers in the United States and Canada, or I might say there are this many in parts of the U. S. and Canada, for there are extensive fields where not one man is known who, theoretically and practically, stands for a complete return to the Christianity of the New Testament. It is thus apparent that more men are needed unless we decide that preachers are too numerous in some sections. Texas has more preachers, I believe, than any other state, but I don't believe she has too many. Nashville is perhaps the home of more apostolic evangelists than any other city in the world, yet I do not think Nashville is over-supplied.

To meet the needs of the U. S. and Canada, many more workers are needed. The situation can be helped in two ways. First, let the congregations become able to edify themselves in love. Let the elders "feed the flock" and send out the evangelists to create more

flocks. This will release some men from establishing churches and give them access to needy fields that have not been worked. In the second place, let Christian parents bring up sons for the preaching of the gospel. I don't mean to make preachers out of them against their wills and when they are not adapted to the work and can't well be, but parents can so manipulate things as to encourage their boys—some of them—to go out and tell the old story. Don't be too eager to have your boys follow money-making callings. More workers are needed.

Don Carlos Janes, Louisville, Ky.

MORE ABOUT EVANGELIZING IN THE GULF STATES.

John E. Dunn.

Recently I inserted in the columns of Word and Work a paragraph about Ft. Deposit, Ala., wanting to locate a preacher with the church to build up the cause at Ft. Deposit and sound out the word of the Lord. This announcement brought a number of letters to me inquiring about the work and expressing a desire to go to Ft. Deposit and take up the work.

The whole of S. C., Fla., Ga., Ala. and Miss. and La. is practically untouched territory. There are scores of countries in which the pure gospel of Christ was never preached. In only a few of the countries are there churches of Christ. There are hundreds of towns of from five hundred people up to large cities and no church of Christ in them. The same condition exists in the country.

These people will readily hear and accept the gospel. This is a most inviting field for New Testament evangelism. There is not a more needy and inviting field in the world. There are scattered disciples in the rural districts and in the towns and cities. They would gladly welcome the gospel minister who would go among them breaking the bread of life to the people.

In many instances these scattered disciples have asked me to help them get the gospel preached and churches set in order among them. They do not see their way to write for preachers to come and do this work. In their disorganized, scattered, untrained and discouraged condition they do not understand the work.

If five hundred brave, consecrated, godly gospel preachers would march on this territory and flood the whole country with the pure gospel of Christ, the results would be great. This much can't be done now but much can be done. There are few churches and fewer preachers scattered over the territory who are trying to give the gospel to the people.

If all the preachers who have desire to preach the gospel will launch out among the people and preach in season a much greater work can be done than is being done. The way to do it is, pack your suit case and grip and go. I believe the preacher who goes God will bless him. I know by experience that the people will readily open up their hearts to the true evangelist. If the evangelist will have the faith to do the work the way will open up and he will be prospered in his work of faith and labor of love.

There is a hesitancy on the part of these scattered brethren and also on the part of the preachers that balks the work. My suggestion to the scattered brethren is write these preachers to come on and go to work. To the preacher I would say brave the obstacles and go do the work.

The numerous enquiries that have recently come to me lead me to think that a great work could be done through the columns of Word and Work by some brother acting as a kind of medium of correspondence between the preachers and the scattered brethren. I give the following names and P. O. addresses of parties to whom preachers may write. I gave some of these before in a news para-

graph, but it may serve a good purpose to give them here:

S. L. Jordan, Ft. Deposit, Ala.

H. R. Kirby, Opp, Ala.

Dr. K. W. Harrison, Enterprise
Ala.

Elders of Church of Christ, corner
Jackson and Alcenes Streets, Pensacola, Fla.

I can not take time to answer the many letters about work. If brethren who know of work wanted done and preachers who desire to do this character of work will write me I will keep both sides before you through the columns of Word and Work.

Monea College, Rector, Ark.

Elizabeth brought John, Joseph and Mary brought Jesus, we as parents should bring our children, not send them. We should follow these parents in training our children. We can make of a child any kind of a man, good, bad or indifferent according to the training and environment we give him. "Bring a child up in the way he should go and he will not depart from it when he is old."

Less than ten percent of the religious workers to-day began after they were twenty years old. How important it is then, that we should begin with the child while he is young. We must not give our children a chance to sow their wild oats, or to become contaminated with the sins of this world, before they are old enough to judge of the fruits of evil deeds. Teach them early, both in the house and in the church to fear and love the Lord.

CHURCHES AT WORK

BIBLE SCHOOL.

D. L. Watson.

In our last issues we have put great stress on the Bible School work as being a part of the work of the church. Also, that it must be done by the church itself and not by a separate organization. In this, there are none who would risk their reputation, as a Bible Scholar, in disputing it.

The next point is to convince every one, that it is his duty to attend the Bible School and lend his aid in making it the very best school possible.

With the readers of Word and Work there are no doubt Schools of all grades—some good, others better and still others very poor. In this, there is no criticism, provided every one does his very best. God expects this of every Christian. Little paltry excuses are not acceptable to him. No one will deny that it is his duty to attend the school, nor can one find a single exception in the Bible for one not to attend. We must meet on the first day of the week and studing the word is a part of the work to be done. Then mark it deep down in your heart that you are going to take an active part in the School. If you have none, start one at once, and with study and diligence the work will grow.

We want to have encouraging reports from all the schools.

Tell us what you are doing and how you are doing it.

LESSON 4. JANUARY 28. THE PRESENTATION AT THE TEMPLE.

Luke 2: 22-39. Commit verses 29, 30.

Golden Text: For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples.—

Luke 2: 30, 31.

HOME DAILY BIBLE READING.

M. Luke 2: 22-39.—The Presentation in the Temple.

T. I. Sam. 1: 21-28.—Samuel Granted to the Lord.

W. Judg. 13: 6-14.—Parents Seeking Guidance.

T. Gen. 22: 1-13.—Abraham Offering Isaac.

F. Luke 18: 9-17.—Young Children Brought to Jesus.

S. Ps. 128.—Children a Gift of God.

S. Ex. 13: 1-10.—The First-born Consecrated.

This is a lesson for old people. Simeon and Anna, well stricken in years, were blessed of God above the others present in that they were permitted to recognize the Christ above the other babies present. Even Mary the mother of the Child did not know as much about it as these two old people. No doubt this was a reward for their faithfulness.

This is an example of bringing the children to church. Zacharias and

QUESTIONS.

1. How old was Jesus when he was presented in the temple? Was he circumcised at this time?

2. Did the shepherds appear before or after the presentation?

3. What sacrifice did Mary and Joseph bring? What did this indicate?

4. What is meant by "the consolation of Israel?"

5. How did Simeon know that this particular babe was Jesus Christ?

6. Explain verse 35.

7. What kind of a conscience must we follow?

Why is Jesus "a sign spoken against"? V 34. See Acts 28: 22.

What prophecy was fulfilled in Jesus' return to Nazareth?

DOCTRINAL.

Mrs. A. K. Ramsey.

In obedience to the Mosaic law, Jesus was circumcised on the eighth day. (Lev. 12:3.) The mother continued "in the blood of purifying three and thirty days," and in further obedience

to the law presented him in the temple. The leading thought in this lesson is the Son of God—God himself—obeying the law. If Christ, King of Kings, who had all the power on earth and in heaven, obeyed the law, how can we who are so weak escape the wrath to come unless we obey the letter of the law.

We would also call your attention to the record. Jesus was both circumcised and baptized, therefore circumcision does not take the place of baptism. Jews who became Christians were baptized. Can we believe circumcision takes the place of baptism? No, we can not! If baptism was not essential to our salvation Jesus would not have said "he that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." He would not have set us an example he did not wish us to follow.

Do you believe that Jesus wanted us to baptize infants? Can we baptize infants who do not believe. If we baptize non-believers would the baptism be effective?

Simeon came to the temple "in the spirit" and found his Savior there. He came seeking the Lord and he found him. The Bible says: "Seek and ye shall find." Those of us who go to the temple of God to-day "in the spirit" find our Lord there. God wants us to seek him and he wants us to find him. He wants us to knock at the door of his temple, he wants us to see the salvation he has prepared before the face of all people.

The personal magnetism of a genuine Christian life is the soul-winner's greatest asset. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

"Under whose preaching were you converted?" was asked of a young man who was a prominent personal worker in a revival meeting. "Under nobody's preaching," was the reply; "I was converted under mother's practicing."

MISSIONS

Stanford Chambers

MARKED IMPROVEMENT.

The time has come when the church that can (and few can not) assist in promoting work outside its own pale and does not is regarded a worthless sort of church. I hope how much this sentiment may grow.

I remember when appeals in the papers were deplored and cried down. "I don't take such and such a paper. It prints too many appeals. Somebody is always asking for money." Of course these were not the words of one who was seeking an opportunity to do good but, instead, one who regretted that such an opportunity was afforded.

"We don't believe in paying for preaching unless we can hear it" has actually been offered in the public assembly as an excuse for not answering an appeal from an evangelist in a destitute field that he might continue preaching the gospel and baptizing the people there! A decade has brought sufficient improvement that a man would be ashamed to make such a statement now.

Let us keep agitating this question until every congregation holds at least one meeting in a destitute field each year. This year 1912 is the time to begin. "The harvest is passing; The summer will end."

The brethren at Plain Dealing, La., are putting aside an amount each month to aid New Orleans and are planning a six week's campaign in Shreveport in the near future. A church that plans and does that much beyond its own boundary has passed beyond the little sphere of a selfish profession.

The Poor Church can nevertheless do

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effective missionary work. A little congregation at Atlas, Ind., while yet in debt for its property, being full of the spirit of saving others, promoted evangelistic work in surrounding communities by loading up their singers and taking their best home speaking talent and conducting school house meetings and re-enforcing tent meetings held in their reach. Other congregations could be named that have done likewise and all with greatly encouraging results. And oh, how people enjoy such work!

Interest in saving souls breaks up that old staying-at-home habit and supplants it with the going-to-meeting habit until some folks can't stay at home if the gospel is being preached in reach of them. And what preacher of the word with such enthusiastic brethren assisting could not win souls for the Lord? Even sinners, though condemned by every sermon, can not stay away from the meeting and many become convinced of sin and repent. Unspeakably joyful work!

Don't you have an idea Plain Dealing will need some help to carry on such a campaign as she is planning? Can not other churches in North La., and South Ark., be enlisted in this same enterprise? Shreveport is a growing center. Your sons and daughters will be soon, and some are already, going there. They will need the true church to save themselves and through which they may save others. You all have interests in that coming campaign.

HELP NEW ORLEANS.

The Lord is still blessing New Or-

Continued on page 12

Christian Word and Work

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THE CHRISTIAN STANDARD HEARD FROM.

D. L. Watson.

The following clipping from the Christian Standard was sent us by Prof. A. B. Barrett of Cleburne College Cleburne, Tex.

"We are informed that a New Orleans congregation that has the "Creed in the Deed" forever binding the congregation worshiping there on certain matters of opinion, is asking other churches, which it denies are churches of Christ, for assistance to save its building. This is manifestly improper. If the attitude of a congregation is such as to stifle the missionary spirit and starve its own self out, it could die and not be missed much. It should

not expect to live by appealing to those it will have no fellowship with."

This is not the first time that we have had our funeral preached by those who have a covetous eye on our property. It has been said several times, that those who endorse the American Christian Missionary Society would sooner or later own our building. The indebtedness here is used by the same people to persuade members, when they first come to the city, to attend the Digressive church. "They owe a big debt down there and you will be worried to death for money if you go," is a common expression. Now, that it has become known that we have a "creed in the deed" the Standard seems to be "stung." The Standard acknowledges and its informant knew that we have a "creed in the deed." Then there was no deceit on our part. Besides I am certain, that there are none, but the senile editor of the Standard, who would believe that we are simple enough to ask aid from those whom we have prevented from ever appropriating our property to their own use.

Enough for the slander itself.

It shall be the purpose of this article to make some comparisons for the Standard's benefit. We will then show the veiled purpose of the Standard's attack on the "creed in the deed" and the results of its doctrine, "*Matters of Opinion*." The Standard claims because we are not working through the Society, that our attitude starves our missionary spirit.

In the last five years we have established the only school in the state that has the Bible taught every day to every pupil: we have eleven Catholics and twenty-seven protestants besides our own children attending. Including the teaching, we keep four people (two men and two women) at work all the time. In that time our preachers have established five congregations around the city. Each one meets every Lord's day; one of these is strong enough to contribute \$100.00 to our indebtedness.

Comparing our work with the Louisi-

ana Christian Missionary Society;

1. We have established a school; it has none.

2. We have established five congregations; It is safe to say that it has established none.

3. We support (in our way) more than one preacher all his time, besides our regular preacher. It supports a Secretary who does mission work in the state, but who labors mostly with one congregation.

4. We have a greater percentage of tithes and pledgers. A larger percentage of the members in the Bible School and this school will show a larger percentage of attendants than any church in the state which works through the society.

5. We speak from comparative figures and can state, that the little stifled congregation which "could die and not be missed" has *done more permanent work in the last five years, and established more congregations than all the churches connected with the Louisiana State Christian Missionary Society*.

The Standard will say that this is not true. But we are printing, on this page, something the Standard can not deny, because it is copied from the pages of the Standard and was written by one of its best and most faithful missionaries, Mr. O. P. Spiegel of Montgomery, Ala. I read it after a hard days work, and as I read I thought that I was dreaming of the

Confession of O. P. Spiegel;
Comparative Statement
of the work done by
the Church of
Christ.

And the American Christian Missionary Society and its Allied Organizations in the last fourteen years in Montgomery, Alabama.

THE SOCIETY'S WORK A COLOSSAL FAILURE.

But, when I read it again the next morning, I found it all there. I am giving it to the readers of Word and Work just as it appeared in the Chris-

tian Standard of Nov. 25 issue.

We have interspersed throughout the article, bits of sarcasm in parenthesis, to make clear and to show the real intent and purpose of the writer. The article carried a picture of Mr. Spiegel, and one of his tents in Montgomery.

First read the article, omitting all that is in parenthesis and you will have his article word for word. Then read it as it appears and you will have the best laugh you have had in many a moon.

TENTING WITH CHRIST ON THE OLD CAMP GROUND.

O. P. Spiegel.

Fourteen years ago I held a series of evangelistic meetings in the Recorder's courthouse, this city, with Prof. J. D. Patton as musical director. It was in February, the coldest weather ever known here. We began with less than half a dozen present; we closed with an immense audience overflowing the room.

There was a small Church of Christ at that time away out on Herron St. ministered to by J. M. Barnes, Samuel Jordan and others. (*Watch it grow.*) We attended services there Lord's day mornings. There were fourteen additions in our meetings, but, not being able to develop a leader, we advised our members to unite with the Herron Street Church until such time as the work could be established. (*Evidently there was no creed in the deed there.*)

Within a year M. F. Harmon moved to Montgomery, and organized a congregation which was known as the Central Christian Church, and which grew during the year to about thirty members. They met in a comfortable hall on Perry Street. But at that time the Alabama Christian Missionary Co-operation? was not able to increase its supplement; in an old, conservative city like this the work could not be expected to grow to self-support in so short a time, and for lack of support Bro. Harmon left, and the work soon disbanded and went down.

About that time (*the Central Church died*) the Herron Street purchased the old Synagogue at the nominal sum of \$7,000. The church grew largely by immigration of members from surrounding country churches and members from other states, as well as several evangelistic meetings held. (*By preachers who believed in the "creed in the deed"*) This being our only congregation here all true disciples moving to this city took membership with the church, although all were not in sympathy with the three chief tenets that differentiate it from the great brotherhood of which it is a part; namely, its strenuous opposition to instruments of music in the worship, to all missionary organizations and to salaried "pastors." That church, however, "departed from the faith," some three or four years ago, when they called John E. Dunn as "pastor," whereupon J. M. Barnes withdrew and went to West End to establish a more loyal church. A month ago the old church had another unheaval, when Bro. Dunn left the church, taking with him many of the members, to start a church at Highland Park, East End, leaving the old church discouraged and largely depleted in membership. (*But they had the "creed in the deed."*)

Four years ago A. E. Dubber and S. P. Spiegel, then State evangelists, came and held a series of meetings in the Auditorium. The place of meeting was unfortunate as we had no church, no following, and the building seated some four or five thousand. Some twenty-two were gathered together, including those baptized, and a congregation was formed which was known as the Central Christian Church. (*Revivified.*) S. P. Spiegel remained with the growing congregation some six months, when he resigned to accept a work at Wilson, N. C.

After a few months of discouragement, Joseph N. Harker was called to this ministry. During his year the congregation reached an enrollment of fifty-two. An unfortunate eruption severed the membership, and drove away all friends of the congregation.

(Very common occurence) Upon the resignation of Bro. Harker to accept a call to Knoxville, the congregation being a year without a minister, the leaders out, the work scattered and went down again. (*Dead again.*)

April 1, 1911, I was sent there by the joint support of the Alabama Christian Missionary Co-operation, The American Christian Missionary Society, and the Broadway Christian Church, Lexington, Ky. (With all this backing the *Revivified Central Church will certainly live to be a year old this time.*) I find some half dozen sisters and one brother meeting nearly every Lord's Day to study the Sunday School lesson, in an informal way—the "bruised reed" and "smoking flax" of former efforts—but no church, (*evidently had no organist*), no elders, no deacons, no communion, and with nearly all the members and friends of the little church "set" against any further efforts that might be made. I knew I had come to the hardest field in the United States. This is why I came. Not only a field with no church in the midst of a wicked city but to begin in the face of the wreckage of three "failures" and overshadowed by the largest ultra-conservative, or negative, church in the brotherhood, (*this is the same church that began on Herron Street fourteen years ago when Mr. Spiegel began the Central Christian Church.*) a church so ultra-conservative that it wrote its "creed in the deed!" (*A veritable rock of offense, and a perpetual bar to the success of any organ preacher.*) A people little known and understood by the rank and file of our great brotherhood. One brother who knew of three most flattering calls which I had on my desk when I decided to reject all and come to Montgomery, said; "Spiegel, now I know you are crazy!" But we came and began a work in the heart of the wickedest city I have ever seen, though I have lived in Birmingham, Chicago, New Orleans, Los Angeles, where the standard of morality is the lowest, where every dominant influence seems to be wholly evil, and where the chur-

ches seem to be discouraged with the work which all can see must be done. Yet, surrounded by sin, the ministers and official members of the "Church of Christ" met, called me before them, informed me that there was no room for me in Montgomery, and earnestly asked and urgently requested me to leave town. (*They knew that you were teaching unsound doctrine.*)

Two Lord's days we met in the basement rooms of the Y. M. C. A. Two months we met in the Air Dome, a canvas-covered, noisy, hot corner downtown. For some months we have been meeting in the cleanest county courthouse I have ever seen. Nearly every week there have been additions. Congregations and the Sunday-school are growing.

In the summer we purchased a new tent with a supply of canvas pews with backs at a cost of \$251.10, of which \$100 was contributed by members here and throughout the State, and \$151.10 by myself and wife. Since its purchase a few dollars have been given to make my part lighter. The tent was lighted with electricity and a good piano was used. (*No matter how hard the times are, Spiegel can always find ways and means for a PI-AN-O.*)

Our first tent meeting began August 13 and lasted thirty-six days. We had twenty-seven rainy days and nights, fine audiences (often more than we could seat), superb singing, and twelve additions—all grown people.

Our second tent meeting began September 24, and continued twenty-four days with large, intelligent audiences. (*Spiegel is after intelligent people this time.*) There were seven men and women added.

Our third tent meeting began October 22, and lasted but eight days on account of the severe cold wave, yet we closed with a big audience and three fine additions. Thus the tent was up, and we were under the strain for eighty days, though we had but sixty-six days of meetings. During these meetings we held our Sunday-school and other morning services

every Lord's Day at the courthouse, and at every tent meeting I announced the time and place of services. (*Made the regular announcements.*)

Mrs. J. R. Armistead and Mrs. Spiegel alternated playing the piano. I furnished a full supply of song-books and acted as my own Sankey (and moody) at every service. I was never hoarse, never late, and never out of humor. (*How could he stand it?*) We took collections only on Sunday nights, except twice when we had missed Sunday nights on account of rain. The advertising the meetings gave us, and the acquaintance we have in the city, are of inestimable value to our work. My people attended when they could, and brought others. Mrs. Spiegel missed but one service; she was then out of the city.

We have had sixty additions since the first of April. We are united and happy. America's hardest mission field is yielding slowly but surely to us.

Our greatest need (and only need) is a lot of our own, with a cozy yet inexpensive bungalow chapel (*with an organ in it*) so we could more thoroughly centralize our work and husband our strength. We did our best to make the Church Extension Board see our great need, and we proposed to them that if they would buy us a lot we would build the chapel and let them hold all the property as collateral, and thus set us forward ten years as they had done for Mobile, but we failed with them. (*They never lend money in a city that has a church in it that has a "creed in the deed."*) They are "hard cases!" Yet we believe the Lord is in this work, and he "will provide." Too many sacrifices are being made, and too many tears are being shed, and too many night-wrestlings with the Lord over this work, for the dear Lord, who never leaves nor forsakes, to go off and go to sleep over it! He who trod the winepress alone has the deepest sympathy for those who are alone in his service, beset with his foes on every hand. "He will hold us fast."

The tent was a great success, though it came late, and is stored away clean and dry waiting for the spring sowing! In the meantime our regular work is growing, our own members are becoming encouraged, and friends are commanding our zeal and hard work. Five first-class disciples moved to this city last week, three of them (*intelligent*) men; we need men, and they have told me they will unite with us at once. I have more than fifty on my prospective list (from the church with the "creed in the deed.") not my "associate membership" list, Bro. Brinney! We are getting acquainted with the people, with all the people, with all kinds of people. These are my kith and kin. I am on my native heath. Within a year I expect to sit under my own vine and fig-tree. "Here we rest" when we are not too tired at night to sleep!

We covet the prayers of God's people everywhere. We need their encouraging, helpful words. If any know of members or friends living here to whom a visit from us would be worth while, write us. (*I will try to persuade them to leave one of the other churches that has a "creed in the deed."*) We are in this fight to the finish, a fight in loving service. And surely in this old, classic State capital, this noted capital of the Southern Confederacy that seemed to be a pleasure to the South and an aggravation to the North, this city where Jeff Davis was inaugurated President of the "Lost Cause," (*Where J. M. Barnes lives.*) whose home still stands here, (*Where Samuel Jordan preached and where John E. Dunn has done a wonderful work in building and strengthening these churches.*) a place of historic interest, surely our Lord will be our Chief Builder in erecting in his name, to his honor, a true church of Christ (*without a "creed in the deed"*) in the midst of things that shall stand as a beacon-light to lighten the way for all people.

Box 6, Montgomery, Ala. Nov. 10, 1911.

Perhaps Mr. Spiegel thought that

the above report of the work of the church of Christ in Montgomery was as much as the Standard would publish or his confreres would stand. For he could have stated that there were a number of churches established in the surrounding country; that these churches were active missionary churches, and that they had established Highland Home College, one of the best institutions of learning in the state of Alabama a short distance from Montgomery.

But, a fair report was not the purpose of either the writer of the Standard. The coloring and siting of the article intended to convey the impression that the Church of Christ in Montgomery had failed; that it was beset with internal strife, and that it was an opportune time for the Allied Societies to pour their treasures into Montgomery and Mr. Spiegel would sweep every thing before him.

He acknowledges that he has his tent folded and we predict that in a short time, that he, like the gentle Arab "will steal away in the night" and find more congenial associates. He might have added, that John E. Dunn had labored in that city only four years, but had done a wonderful work and had left, beloved by all to accept the presidency of Monea College; that the venerable J. M. Barnes is at West End still active in building churches more loyal than them all; that C. E. Holt is at Catoma and Charles L. Tally at Highland Park church all active in Missionary work; and that where these men and their colleagues labor it is impossible to establish churches which teach that God permits a man to have a "matter of opinion" about his word. We will deal with this phase of the subject in our next issue. In the mean time, we will advise Mr. Lord, (editor of the Standard) not to write funeral notices until the undertaker calls.

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3. We have a few tracts on hand that need wide-spread distribution:

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

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

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

(4). "WHAT CHURCH SHALL I JOIN," by Flavil Hall. A leaflet showing clearly the New Testament Church, with a diagram of the "Diverging Ways in Religion." Viz: God's way and Man's way. 10 cents a dozen, 40 cents for 50, 75 cents a hundred.

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MISSIONS

Continued from page 7

leans and we believe we shall come clear 1912. Another, without being solicited has promised to be one of twenty to give \$50. We are rejoiced to hear from brethren in that way. I have these names classified "A," "B" and "C." To class "A" belong those who promise \$100.00. Class "B," \$50.00 Class "C," \$25.00. Who will be the next to promise one of the above amounts? You can pay in installments as Bro. Tant is doing if you like. Bro. Tant is one of Class "A" and his promise was conditional, but he became convinced that we meant business down here and that the investment is safe, so he couldn't wait any longer and paid his first installment of \$25.00 How many preachers will raise us \$100.00 in 1912? That is \$8.33 1/3 per month. Hundreds of churches can give that and never miss it, and you will really be doing them a favor as well as us by giving them an opportunity to help.

Brother Tant says keep this matter before the brethren. Bro. H. H. Montgomery says the same. Bro. Dunn and many others say the same. We are so glad to hear these words for we were afraid a further appeal would not be exactly appreciated. To stop now, however, would be to fail and lose what has been done. Please, then, put N. O. on your slate for 1912 and let us know it so as to enthuse others and us and that 1913 will not see any further appeals from us.

Since last issue we have received the following amounts:

J. D. Tant, Macon, Tenn . . .	\$25.00
Ch. Mount Calm, Tex	10.00
Mrs. Daisy Meilly, La.	5.00
Ch. Horse Cave, Ky.	5.00
T. H. Field, Tex.	5.00
D. L. Cooper, New Orleans . . .	5.00
Sallie Story, Tenn	1.00
Mrs. One Slagle, Tex	3.00
Mrs. C. Q. Owlsley, Tenn.	5.00
Mrs. Bettie C. Alexander, Tenn	2.00
Anonymous, N. O.	2.00

Larimore Books	4.50
H. W. Jones, Ky.	4.00
Total	76.50
Last week's total	77.50

The credit of \$100.00 to the church at Sparta, Tex., in the issue of Jan. 9, should have been given to the church at Sparta, Tenn.

A STRIKING CONTRAST.

Stanford Chambers.

"Oh! if, as thy Gospels have endured through the centuries, Thy meek and life-giving spirit had also been preserved! Oh! if, as Thy first apostles and disciples, impregnated with thy divine teaching and powerful examples, established the first congregations of the faithful on the grounds of humanity and charity, those who pride themselves on being their successors had only followed in the same wake, how many black pages that stain ecclesiastical history would never have been written. * * * But no! most meek and gentle Jesus, the first to trample under foot Thy humble spirit, are those who pride themselves on being the sole depositaries of Thy doctrine. Thy commands were, that preaching and mildness should be the channels of Thy teaching, but they will construct the dungeon, they will raise the scaffold, they will fire the stake to the unbeliever. * * Those didst say that not one of Thine should assume any power or authority over others, but the successor to poor Peter takes upon himself such jurisdiction, that the might of the Roman Empire, so much despised by Thee were not even a shadow compared with the power attributed to the Roman Pontiff. The emperors styled themselves divine * * * but believed their decrees liable to revocation and amendment; but he who calls himself Thy successor, calls himself irrefutable, unimpeachable, infallible. Thou didst say that he who believed himself greater should bow to the smaller, but he who appropriates thy representa-

tion in Rome will shut his door (Foot-note).—Anyone can become convinced by attempting it without money or without being a noble) to the poor and the humble, and when the noble or the rich succeed in being received by him, they will have to bend the knee and prostrate themselves before a divinity, they will have to kiss the sandal as to a God. * * * and all that monstrous show, all that gathering of arbitrary proceedings and crushing monopoly they endeavor to base on Thy humble doctrine, on Thy redeeming teaching.

If Thou shouldst appear anew in visible form. Thou wouldst find a synagogue and an empire, prouder and more despotic than the former synagogue and the former empire. Thou wouldst also need now as formerly to grasp the whip and throw out of Thy church the traffickers in Thy doctrine. One need no longer be surprised at the Italian saying; "Roma viduta, fide perduta," Rome seen, faith lost." —G. V. Fradryssa, —A converted Catholic.

The above writer knows of course, whereof he speaks. He is not a radicalist but a fair writer and his book, "Roman Catholicism Capitulating Before Protestantism," can be depended upon for the truth of its declarations, as the author cites authorities on every point. A reading of the book will bring great profit to the thoughtful and honest investigator.

While we are on this line, see how this looks and sounds. This declaration was made by him who is now pope and was first published in 1895.

"The Pope is not only the representative of Jesus Christ, but he is Jesus Christ himself, hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks? Does the Pope accord a favor or pronounce an anathema? It is Jesus Christ who pronounces the anathema or accords the favor. So that when the Pope speaks we have no business to examine. We have only to obey. We have no right to criticize his decisions or discuss his commands. Therefore, every

one who would wear the crown ought to submit himself to Divine Right."

Let us now recall the words of our Lord, "Then if any man shall say unto you, Lo, here is the Christ, or, here; believe it not. For there shall arise false Christs, and false prophets." (Mat. 24: 23) "Many shall come in my name, saying, I am he. * * * go not after them." (Luke 21:8.) All those who discredit these loud swelling word as the false claims of impostors and believe them not and follow them not are thus far in strict accord with the Master's teachings and let the Lord Jesus Christ be true though every Pope prove false.

THE CHURCH AT NEW ORLEANS.

BY D. L.

I have called attention to the condition of the church in New Orleans. The brethren see n̄to have made a good start to build up the truth in that city. They have started in a way that will give strength and efficiency to the cause of truth. The brethren are all encouraged to go to work to teach and spread the truth. The drawback in their way is the debt that has accrued in making the start. This seems large, but the start that has been made will cost money. The start has been made, and if the brethren will cheerfully and prayerfully respond to the call, it can be done without pressing very heavily. While I am not personally acquainted with the conditions, I doubt, if the effort ends in failure, that the same favorable conditions will again be reached without a greater cost. If the brethren generally will respond to the call, the work can easily be done. Let all at once try to help in the work. New Orleans is an old and large city. Effort must be made to reach such places.—Gospel Advocate.

PUSH THE MATTER.

Dear Bro. Chambers:

I rejoice with you in the help you

are receiving. I promised you \$100.00 during 1912. I enclose you, herewith \$25.00 of that amount. I am personally acquainted with 400 preachers. I earnestly request each one of them to do something for this work; among these and our 2000 preachers, we should find at least 100 who will raise \$100.00 each.

If each of our 2000 preachers would mention the matter to one congregation during the year, the amount would be raised.

While trying to build a house for a weak church in Texas last year, and where they had been meeting for fifteen years without a house, one brother told me that the year before he thought \$100.00 too much to give. He went into business and lost \$1600.00. He said, that if he had kept out of business and had given the church \$1000.00 he would have been better off. How many of our brethren have we, who have had the same sad experience? I notice in your list of 340 donors, that some churches which have given only \$10.00 are worth over \$100,000.00. Brethren, I am not complaining, but God has ordained not only that we should give as we have been prospered, but that no brother should be unduly burdened and others go free.

Now brethren, I am in dead earnest about this matter. I want you to take this as a personal letter from me, yea, make it as personal as if I were talking to you.

1. Let each reader of Word and Work purpose in his heart to give or raise a certain amount during 1912 for that work. Write to Bro. Chambers and tell him so.

2. Let each preacher who reads this issue of Word and Work purpose in his heart that he will carry this matter before the congregations where he preaches until he has raised a certain amount during 1912. Write to Bro. Chambers 1426 Eighth St. and tell him so. You will do yourselves as much good in giving as you do them in receiving and God will bless both the giver and receiver.

Fraternally,

Macon Tenn. J. D. Tant.

If you would win others to Christ, "get right with God" in your own heart and life.

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Our new business method increased both our subscriptions and cash receipts. That means a better paper for all.

Hornbeck, La.

I wish you a happy and successful New Year. I may return to Southern Mississippi in the Spring.—G. C. Reeks.

Word and Work has added a Missionary and Bible School Department. These departments have received a hearty endorsement from all parts of the country. If you like them tell us so.

Montgomery, Ala.

The work at Highland Park church starts off well. Fine audiences and the greatest zeal I have ever witnessed. We will do a good work here.—Chas. L. Talley.

Pensacola, Fla.

Bro. J. W. Grant will begin a meeting for us on the third Lord's Day this month. After that he will consider locating with us.—J. H. Hoyt.

Montgomery, Ala.

Our work with Catoma Street church starts off quite encouragingly. All seem to have a mind to work,—had fine crowds at both services last Lord's day.—C. E. Holt.

Stephen, Ark R. 2.

Jan 10, 1912.

Dear Word and Work:

I want to ask a favor of all readers of Word and Work.

Bro. Whisnant of Stephens has begun a meeting house at that place and has run short of funds. I want to ask all who are able and willing to send him some money if it is only a small amount. Perhaps, by each one sending a little, he will be able to finish the house. He doesn't know I am doing this, but it will be a glad surprise to him as he is worthy of your assistance. Send to Bro. J. H. Whisnant, Stephens, Ark.

(Miss) Mamie Shirey.

I have taken Word and Work from its beginning—will take it as long as I live, if it continues loyal to God's word—I promise to renew *always* before my subscription expires. I love it for its merits. I hand it to others to read except an occasional copy that I find too good to part with which I preserve for future reference.

Yours for the truth,

Mrs. Mollie Cannon.

REMMERSON BIBLE SCHOOL
AND
ORPHANS' HOME.

This year we have added to our enrollment two little orphan children—a little boy eight years old and a little girl fourteen. If there are two of God's children who need our influence and Christian environment these two deserve it. It is the purpose of this

school and home to do such work, and we pray that God will give us wisdom and strength to do more than we have in the past. If each brother in the state of Georgia could see the conditions as brother Moon who has lived here twenty years, sees them, each would certainly make a great effort for this work. If we had the home we could fill it in a month's time. I firmly believe God's word to be true. Therefore, I believe that we will have the home and will have it full to the brim. I began to realize the strength of God's people for good when I saw the columns of this paper filled with help for the cause in New Orleans. God will bless those in giving that help in a great work like that. Many of the brethren in the list I know well, They have a great interest in doing for the cause wherever they can.—R. A. Keraker.

THE PROBLEM.

WHAT IS BEING DONE TO SOLVE IT?

Religious Population of the Earth.

Creed	No. of followers
Confucianism	256,000,000
Hinduism	190,000,000
Mohammedanism	176,000,000
Buddhism	147,000,000
Taoism	43,000,000
Shintonism	14,000,000
Judaism	10,186,000
Polytheism	117,681,000

Total antagonistic to Christianity 953,867,000
Nominally Christian.

Roman Catholic	230,866,533
Orthodox Greek Church	98,016,000
Church of Abyssinia	3,000,000
Coptic Church	120,000
Armenian Church	1,690,000
Nestorians	80,000
Jacobites	70,000
Protestant	143,237,625

Total 477,080,158
Infidel and Non-professor 91,752,842
Population of the world 1,522,700,000
At the present rate how long will it

take to evangelize the world? I am not asking how long it will take to convert the world truly to Christ and his Word. What a Herculean task confronts the church of God today! But Christ sees "no works of thine perfected." Missionary work so far is little more than play. According to the U. S. Religious Census of 1906, the highest average contribution per member for any religious body was \$6.88 and that was by the Seventh Day Adventists who are Judaizing teachers of a perverted gospel.

Protestant bodies combined gave \$1.09 to the member.

The highest average per member for all purposes in 1906 was by the Northern Baptist Convention which was \$11.93. In 1909 the Seventh-day Adventists report the average per member for all purposes \$19.66. The Adventists are all tithers.

GIVING IS AN INDIVIDUAL MATTER.

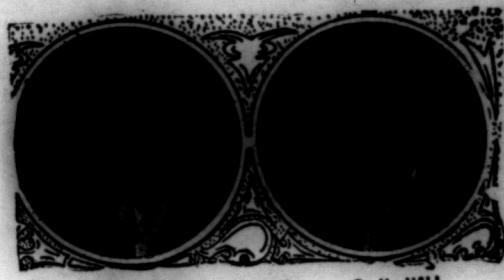
A RAILROAD MAN'S PRAYER.

An old railroad employee was converted at a meeting, and was asked to lead in prayer. He hesitated a moment, then with trembling, but clear, resounding voice, he said reverently:

"O, Lord, now that I have flagged thee lift up my feet from the rough road of life, and plant them safely on the deck of that train of salvation. Let me use the safety lamp known as prudence, and make all the couplings in the train with the strong link of love. Let my hand lamp be the Bible. And Heavenly Father, keep all switches closed that lead off on sidings, especially those with a blind end. O Lord, if it be thy pleasure have every semaphore block along the line show white light of hope, that I may make the run of life without stopping. And Lord, give us the Ten Commandments for the schedule. And when I have finished the run on schedule time, and pulled into the great dark station of death, may the Superintendent of the Universe say: 'Well done, thou good and faithful servant; come and sign the payroll and receive your check for eternal happiness.'

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Dear Christian Word & Work Reader:

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

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

Again.

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

Lyerly, Ga., Dec. 26, 1911

Dear Brother Watson:

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

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

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

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

Fraternally,
CHAS. HOLDER.

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