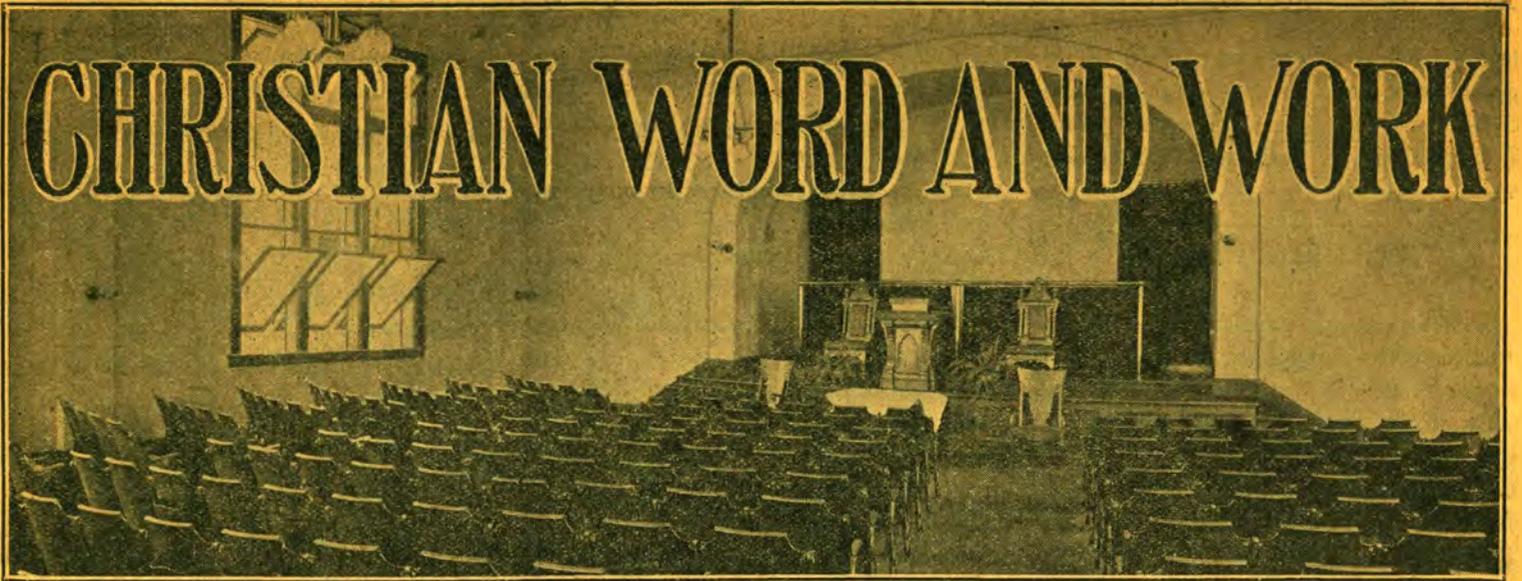


# CHRISTIAN WORD AND WORK



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## FOOTSTEPS OF JESUS.

E. L. Jorgenson.

On Providence.

"All, indeed profess to believe in Providence in a certain way. The popular idea is very foggy upon the matter. We somehow imagine that God knows everything in general, and nothing in particular—that He takes interest in, supervision of, and controlling influence over, matters at large, with an imperial disregard of details—that He moulds with a majestic hand the character and destiny of nations, but never condescends to meddle with the small and insignificant affairs of individuals. Providence is like a general who only directs the movements of large bodies of men, deals only with the officers, and never thinks of so small a thing as looking after the blanket of a private soldier, or dressing a wounded finger."

"I know men well enough to know that there are very few of them who do not believe in prayer, and that there are very few of them who do not, particularly in moments of danger, pray. Deep down under the thickest crusts of depravity, there lies the conviction, always ready to rise in painful emergencies, that God takes cognizance of every man, and is able to help him. Smooth away the idea of Providence

as we may into an unmeaning generality, the time comes in every man's life when he recognizes the fact that God is dealing with him; and he may as well recognize the fact all the time as when he is driven to feel that he has no help in himself."

"This providence in all human affairs is like the principle of vitality in the vegetable world. It does not release us from effort in every legitimate and needful way—but when our efforts are complete it takes care of the rest."

The clipping given above was handed to me, together with some others, by a brother in Christ who not only believes God but believes in God. I do not know the author but the double evidence of scripture and experience bears out in testifying to the truth of what he has said.

Is it worth anything to be free from the fear and anxiety that consume the men of this world? Is it worth anything to be free from worry about tomorrow's bread, drink, and clothing? Is it worth anything to lie down in peace and sleep, as David did, when your enemies are encamped within a stone's throw and the battle is set for to-morrow? Is it worth anything to know how to go through dark streets and alleys when duty leads you, free from the fear of foot-pads and hoodlums? If so, it is worth while to

trust in God; for trust is not a sentiment whose only value lies in its reflex influence, but a grappling hook of steel by which we lay hold on God.

When Abram had exposed himself to danger in rescuing Lot and the other persons of Sodom, God appeared to him and said: "Fear not Abram; I am thy *shield* and thy exceeding great reward." When God would lead Jacob down into Egypt he assured him saying: "I will go down with thee." It is essential to first-class work for Christ that one shall be released from the cares of to-day and the anxiety about to-morrow. Let the preacher for instance (and what applies to him applies to all in a degree) learn that God supports him while he seeks first the kingdom and you will see him accepting calls from the poor churches as readily as from others; you will see him breaking out into the destitute places and it will come to pass that "the poor have good tidings preached unto them."

Articles on this subject do not usually arouse opposition because readers are about sound *theoretically* on the question. They are orthodox, but the dear Lord knows there is a vast stretch between orthodoxy and faith. While orthodoxy stands looking at the bridge over the chasm, declaring it will hold, proving its assertions by calling attention to the strong beams and bolts, faith steps out upon it, puts it to the

test, and finds it safe as a rock. It is good to be able to say, through the fire-test of experience, "I know whom I have believed and am persuaded that he is able."

THE LORD'S PRAYER

The following beautiful composition was captured during the war at Charleston, S. C. It was printed on heavy satin, July 4, 1823. It was picked up by A. P. Green of Auburn, Ind., at Corinth, Miss., the morning the Confederate forces evacuated it, May 30, 1862.

Thou to the mercy-seat our souls doth gather,  
 To do our duty unto Thee. *Our Father*  
 To whom all praise, all honor should be given;  
 For thou are the great God *who art in heaven.*  
 Thou by Thy wisdom, rul'st the world's whole frame;  
 Forever therefore—*hallowed be thy name;*  
 Let nevemore delay divide us from  
 Thy glorious grace, but let *Thy kingdom come;*

Let thy commandments opposed be by none;  
 But thy good pleasure and *Thy will be done.*  
 And let our promptness to obey, be even  
 The very same *On earth as 'tis in heaven.*  
 Then for our souls, O Lord, we also pray,  
 Thou would'st be pleased to *Give us this day,*  
 The food of life, wherewith our souls are fed  
 Sufficient raiment and—*Our daily bread,*  
 With every needful thing do thou relieve us,  
 And of Thy mercy, pity, *And forgive us,*  
 All our misdeeds for Him whom Thou did'st please  
 To make an offering for—*Our Trespases,*  
 And forasmuch, O Lord, as we believe  
 That thou will pardon us *As we forgive,*  
 Let that love teach, wherewith Thou does acquaint us, to  
 Pardon all *Those who Trespass against us*

And though sometimes thou find'st we have forgot,  
 This love for thee, yet help, *And lead us not,*  
 Through soul or body's want to desperation,  
 Nor let earth's gain drive us *Into Temptation*  
 Let us not the soul of any true believer  
 Fail in the time of trial—*But deliver*  
 Yea, save them from the malice of the devil,  
 And both in life and death, keep us *from evil*  
 Thus pray we, Lord, for that of Thee from whom  
 This may be had ————*For thine is the kingdom*  
 This world is of Thy work, its wondrous story,  
 To Thee belongs———*The power and the glory,*  
 And all Thy wondrous works have ended never,  
 Thus we poor creatures would confess again, *Forever*  
 And thus would say eternally *Amen.*

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

THE NEW TESTAMENT. CHURCH.

S. H. Hall.

2. *When was it Established?*

(1) In answering this question, it would be well to state when it was not established.

(a) It had not yet been established at the time Peter confessed Christ, as recorded in Matt. 16:15-19, for Christ then said: "Upon this rock I will build my church." "Will build," certainly points to the future to something that is to be done, and not to the past to

something that has already been done. All, so far as I know, give the verb, in this scripture, its natural meaning, except a few who want to prove that the church was established in the days of John the Baptist: they give "will build" a distorted meaning, try to make it mean "have built" or "will enlarge, etc." But if you change the verb in the one instance, you have a right to change it in every instance in this scripture, hence make it read: "Upon this rock I have built my church; and the gates of Hades have not prevailed against it. I have given unto you the keys of the kingdom

of heaven: and whatsoever you have bound on earth I have bound in heaven; and whatsoever you have loosed on earth I have loosed in heaven."

Now, how would this sound in comparison with the way it does read? It almost makes you shudder, does it not? You feel like crying out: "That would be 'wresting' the scripture," perverting the Gospel." (Gal. 1:6-9; II. Pet. 3:16.) You are right; for certainly it would be. But no more so than trying to make "will build" mean anything else except "will build," for Christ was here telling the apostles something that he was going to do,

and we should let it stay as he spoke it.

(b) It had not been established at the time of Christ's death; for Joseph of Arimathaea was still looking for it to be established when he took Christ's body and buried it in his own new tomb. (See Mark 15:43.)

(c) It had not been established at the time of Christ's ascension and the apostles' return to Jerusalem to await the promise of the Holy Spirit; for they were still waiting and expecting its establishment. (See Acts 1:6-12.)

This leads us to the beginning of the day of Pentecost, with the disciples still waiting and expecting the establishment of the kingdom or church. But when the day of Pentecost was ending, the church existed; for Christ was adding those that were being saved to it. (See Acts 2:47.) Then, *when was it established?* There is but *one* answer, *Viz:* Sometime between the beginning and the ending of that day.

(2) But let us run another line of Scriptures and see if we get the same results.

(a) In Mark 9:1, Christ declares that the kingdom was to come when the power came.

(b) In Acts 1:8, Christ declares that the power would come when the Holy Spirit came.

(c) But Luke tells us in Acts 2:1-4 that the Spirit came when "the day of Pentecost was fully come." Then, *When did the kingdom come?* On the day of Pentecost, of course

(3) But all of this is in perfect accord with the prophecies that had gone before concerning its establishment.

(a) Isaiah and Micah prophesied about seven hundred years before Christ was born that the "house of God—" which is the church of God, I. Tim. 3:15—would be established in the "last days" and in the city of Jerusalem. (See Is. 2:1-3; Mi. 4:1, 2.) Peter declared that what took place on the day of Pentecost in the city of Jerusalem, took place *in the last days*. (See Acts 2:16, 17.) Hence here we have the right time and place.

(b) Zechariah prophesied more than five hundred years before Christ

was born that God's house would be built in Jerusalem. (See Zec. 1:16.)

(c) The New Covenant, under which the church was established, could not be established until the first covenant had been taken out of the way. (See Heb. 10:9.) But this first covenant was not removed till Christ died on the cross. (See Col. 2:14; Eph. 2:14-17.) Connect with this the fact that Christ's will, by which the church is governed, could not go into effect till after his death. (Heb. 9:15-17.) It is a little hard to see how God could have given more conclusive proof in behalf of any proposition.

To the above, we also add the statement that no church could possibly claim to be apostolic now that does not believe and teach the death, burial, resurrection, ascension, coronation of Christ, and the descent of the Holy Spirit as existing facts. (Rom. 10:8-9.) But start back, if you please, and how far will you go before you reach the time when all of these things existed and were made the foundation of the apostles' teaching? Will you not go to the first Pentecost after Christ's resurrection? To be sure you will. Read all of the second chapter of Acts, carefully and be convinced. There, Christ is preached as Lord, verse 36, a thing that could not have been preached before this.

Now go back to the days of Moses and journey this way. How far will you come before reaching all of these facts existing and being taught as the foundation of a spiritual structure? You come to the first Pentecost after Christ's ascension. Be not surprised, then, when I tell you that Christ, before that day, pointed forward to it as the beginning (Luke 24:46-52); and Peter, after the day of Pentecost, pointed back to it as the beginning. (Acts 11:15.)

Go then to the second chapter of Acts and you find Christ preached as the foundation, king, and Lord of the church; you find people believing these facts and wanting to know what to do; you find that they are told exactly what to do; you find many gladly receiving the message and doing it; and

lastly, you find Christ adding all such to His church.

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THE MAKING OF A MINISTER.

Russell Cecil

The word 'minister' in the Scriptures has many uses, but for our purpose on this occasion it means "the Minister of the Word." He is the chief officer in the church of Christ, and his multifarious duties are indicated by such scriptural titles as ambassador, bishop, evangelist, minister, pastor, preacher, presbyter, teacher, and steward. Among these titles priest does not appear, and indeed is made conspicuous by its absence. The sacerdotal function attaches to the whole body of the believers, and not in any special or exclusive sense to ministers of the Word. It is the privilege of any disciple of Christ to offer spiritual sacrifice unto the Lord without the mediation of an ecclesiastical functionary. We are not therefore concerned with the question of the making of a priest.

The Minister of the Word should be a Man.

It does not appear that women were called to this office in the early church. Women were engaged in many Christian activities, and their labors were highly blessed of God, but they were not designated as ministers of the Word, and it can not be shown from the New Testament that any woman occupied this office.

The kind of man needed must be learned from the Holy Scriptures. The office is manysided, and the duties of it are grave and responsible. The minister must labor in the spiritual realm in an atmosphere both strange and uncongenial to worldly minds and into which no one should venture rashly without an adequate acquaintance with the character of work required of him and some manifest fitness for it. God can without doubt use any kind of a man to work His will, and the history of the church shows that for the glory of His grace He has often "chosen the foolish, the weak, the base, and the despised," 'to confound the wise' and 'the mighty' (I. Cor. 1:26-29), and He will presumably continue this course as long as His infinite wisdom directs; yet from our point of view, as enlightened by the teaching and example of the Apostles and our own experience, we believe that the best material out of which to construct a minister of the Word is a manly man. Whatever the great head of the church may do, as it pleases Him, in the selection of ma-

terial, He has not authorized those acting in His name to "lay hands suddenly" (I. Tim. 5:22), on any kind of a man who offers himself for the ministry. Some men are constitutionally unfitted for the office, and should be firmly rejected, as an honest builder rejects an unworthy piece of timber in the construction of a handsome edifice. We should encourage manly men of noble minds and of honest hearts to undertake this work.

A Godly Man.

Of course the minister should be a godly man; that is, a God-like-man; one whose knowledge of God is first hand, not a simulator, or an imitator, or even that sort of an investigator, who is "ever learning and never able to come to the knowledge of the truth" (II. Tim. 3:7); but a man of deep spiritual experience, who has heard the voice of the Spirit in his own soul and has obeyed it, and has become like God in his love of truth, of righteousness and of men. It is impossible to make a true minister of the Word out of an unregenerate and ungodly man.

A God-Called Man.

He must also be a God-called man. There is a difference here which some seem to be willing to obscure. A godly man and a God-called man are not necessarily identical. Not every godly man is called to preach. The minister should be able to say:

"Sunset and evening star,  
And one clear call for me!"

It is just as impossible to make a minister of Christ's evangel out of an uncalled man as it is out of an ungodly one. "No man taketh this honour to himself," not even the devout child of God. It is bestowed from above. God chooses those who are to preach the Word, and in some way makes clear to them His will. Various elements may enter into a call,—the man's own convictions, the indications of Providence, the desire of his friends, and the judgment of the church, but a call there must be.

So much in brief as to the material out of which the minister is to be constructed. Now as to the method. With material of the right kind furnished, what of the process through which it should be put in

order to make a minister? It should be said that entire harmony of view does not exist in different branches of the Christian church upon this subject, but this is not the time and place to discuss divergencies of opinion. An effort will be made simply to suggest in outline certain things which are of value in this process. I say things which are of value; it would be rash to say things which are essential. With the right kind of material in hand, who can point out definitely what things are essential to the making of a minister? Some things we know are of value to any minister, but when a man is evidently sent of God with a message to the people, it is hazardous for us to prescribe things which we believe to be essential to him for the proper delivery of it. It can not be forgotten that some men who have fulfilled a fruitful ministry have entered upon their work with very little of what is usually regarded as helpful preparation. This is not an indication, however, that preparation is useless to the man of God. Any able bodied man with an axe in his hand can go into the woods and build some sort of a house to shelter himself from the weather, but if he were a well trained carpenter with a chest of fine tools in his hand he could build a better house. The fact that some men have preached the Gospel with power without having received any special preparation for their work does not argue that they might not have done it more effectively had they enjoyed the advantages of theological education.

Early Environment.

Early environment is an important factor in the making of a minister. Family life, youthful associations, school and college experiences contribute not a little to the formation of his character and to his usefulness in the service. The apostle Paul owed much to the superior advantages for mental and moral culture which he enjoyed in the plastic period of youth. His life from the beginning was evidently projected upon an elevated plain by his parents, and he himself had always cherished high ideals of personal piety and duty; and to his early training no doubt much of his remarkable efficiency as a minister was due. He appreciated the same thing in Timothy and took occasion to remind him of the religious atmosphere of his mother's home and of his education from childhood in the Holy Scriptures. Many of the great preachers have traced the elements of their power to these early sources. We can hardly over estimate their value in the make-up of the minister, and the church will find herself poor in ministers of the right kind unless the spirit of Christ dwells in our homes and schools and colleges.

But on this occasion we are chiefly interested in the work of the theological seminary. Many useful ministers have never seen the inside of a seminary, but schools of the prophets and institutions for the training of men in sacred learning have existed in the church throughout the most of her history, and the vast majority of those who have served in the sacred office have received their preparation in such institutions. As we are celebrating the one hundredth anniversary of the founding of a great theological seminary, the character of the work done in such an institution demands our attention.

It may be said at the outset that it should not be mechanical. Students are not to be regarded as empty barrels to be filled with theology, headed up with a diploma and thus made ready to be shipped to various parts of the world where they can be opened on the Sabbath day for the spiritual nourishment of the people. Nor are they thermos bottles to be charged with hot air or only with 'milk for babies;' but they are living men to be trained for a holy service to living men and women. The work done in the seminary therefore should be instinct with life and in close touch with human interests. Human needs and sorrows, human hopes and aspirations should lie upon the hearts of instructors, and no effort on their part should be spared to quicken the sympathies of these students with the suffering and struggling masses of mankind.

**A Wholesome Spiritual Atmosphere.**

Let me mention as the first requisite in a theological seminary a wholesome spiritual atmosphere. It may be thought by some that this goes without saying among those who have devoted themselves to the sacred calling but that is not true. The student of theology is tempted to become spiritually morbid on the one hand, or spiritually apathetic on the other. One needs to be encouraged in healthy normal development, and another needs instruction in spiritual ideals and the toning up of his notions of the kinship of ministerial character and conduct. If the spiritual atmosphere of the seminary is either too fetid or too frigid the best results in the making of the ministers can not be secured. One extreme is perhaps as dangerous as the other. In the active work the course of the true minister lies between religious fanaticism on the one side and worldliness on the other, and unless therefore he comes from the seminary with a robust character, with clear convictions of gospel truth, and with sound views as to the spirituality of the church both in its purpose and in its methods, he is almost sure to be 'corrupted from the simplicity that is in Christ.'

**Matters of Curriculum.**

This is not the time and place to discuss with any fulness matters of curriculum. There are some things, however, which I wish to say. The course of study in a theological seminary should be comprehensive in its scope and scientific in its method. It should embrace everything that can throw light upon the origin and history, the significance and worth of Christianity; it should honestly face all the difficulties connected with the subjects of revelation and inspiration; and it should refuse to deal superficially with any of the great problems of supernatural religion. A theological school above all others should be thorough in its investigation of the foundations on which revealed truth rests, and should send its students out to their work well established in their faith in the Holy Scriptures. Men who do not believe in the Bible, the source from which their message comes, certainly can not preach it to others. Preaching to be effective must be positive and dogmatic, not negative and apologetic, and what the character of it shall be must depend upon the kind of instruction the minister receives

in his seminary. The teachers in our seminaries therefore should be scholars second to none in their own departments, but they should also be men of faith; otherwise, the students who sit at their feet will have no message worth delivering. Ministers should not be educated to disseminate unbelief, but, as Paul says, they should be so 'established in the faith' (Col. 2:7), as to be guides and helpers of those who seek a firm footing in divine truth. In our seminaries are to turn out men of feeble faith they had far better cease to exist. Unbelievers are plentiful enough now without our training men to add to their number.

But while the curriculum of the seminary should be broad and thorough, it should not be forgotten that all men who are called to preach the Gospel are not called to become technical scholars. There are different departments of church work for which men should be especially prepared; and experience shows that for the attainment of this end, the course of study in the seminary has not always been happily arranged. It has been too much of a Procrustean bed upon which all classes of students, if they desire a degree, are compelled to lie. The law of adaption of

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means to end has not been wisely applied. In recent years this matter has been receiving more attention and it should continue to do so. In addition to a comprehensive and thorough-going required course, why should not the seminary add a large number of electives, adapted to fitting men for the growing needs of the church? The complicated religious activities of our day demand a variety of ministers, and many think that the theological seminary is a failure as a place for preparing men for meeting the demands of present conditions. It is charged that the men sent out are not fitted to grapple with the task before them, and that they are outstripped by others trained in the school of experience and in minor institutions who are laboring in organizations of an undenominational character. There is enough truth in this charge to awaken the church to the importance of equipping her seminaries for dealing intelligently with every species of practical church life. We can not disguise the fact that many extra-ecclesiastical movements owe their origin to a wide spread feeling that the church is not meeting, in an adequate manner, the demands of the age in furnishing men capable of dealing with present day practical problems. I do not appear as an apologist for movements of this kind, nor do I admit that the church is inadequately equipped for evangelizing people of all grades of society and for taking care of the needy, but I do believe that there is a weakness in her system of theological education which, if corrected, would render unnecessary, most if not all of the extra-ecclesiastical movements of the day. I believe thoroughly in the doctrine that the church is the divinely ordained agency for the evangelization of the world.

The Missionary Spirit

Our seminaries should cultivate more and more the missionary spirit, and instruct their students in the vast work of modern missions. Every student who leaves the halls of a theological school should be a missionary. Whether his life work be in a seminary, in a city church, in the slums, on the frontier, or in the foreign field, is a matter of secondary importance compared with the interest he feels in the evangelization of the world and the earnestness with which he devotes himself to it. It is an open question in which position he can be of greatest use. The efficiency of every minister will depend upon his personal piety and equipment, but the pastor or the theological professor can be as truly missionary in his desire to obey the command of the Master as the man who labors among the heathen.

Expression

More attention should also be given to the study of expression. It is strange that men who have consecrated themselves to the Gospel ministry should care so little to cultivate the art of public speaking; and yet nothing is truer than that many a good sermon fails to be effective because of poor delivery. Our seminaries should make more of this matter and more emphasis should be laid upon the importance of correct composition and impressive delivery. The forms in which truth is clothed and the manner in which it is presented are matters of vital moment which many a minister learns, or far more frequently discovers that he has not learned, long after the hey day of his usefulness has past. A man charged with a great message to the people should certainly study the best way to deliver it. Of what use would a magazine gun be on the field of battle in the hands of a man who did not know how to operate it? How can a pious and learn-

ed minister of the Word fulfill the functions of his office if he be unable to clothe the truth in living words and utter them with a voice and emphasis which will claim the attention of the people? I know that this subject usually receives indifferent attention in the seminary, but after more than thirty years experience in preaching the Word, I am convinced that the process of making ministers might be improved if more serious study were given to the arts of composition and delivery.

I close with the remark that Christian people everywhere feel that humanizing influences should be thrown around the young men in our seminaries; that they should not be cloistered scholastics, withdrawn from the stirring life of the day; but that they should be men of loving hearts who when they come forth to their work are able to sympathize with the poor and needy and know how to dispense the Gospel of the grace of God to our perishing race.—Sel.

CHURCHES AT WORK

BIBLE SCHOOL.

Augustus Shanks.

The Wheat and the Tares.

S. S. Lesson for July 28.

Matt. 13:24-30; 36-43.

Golden Text Matt. 13:30.

INTRODUCTION.

In this lesson Satan's subtlety is brought to view in the revealing of his method of working. He antagonizes the kingdom of Heaven, not by direct, open attack, he is too shrewd for that, but by counterfeiting it. His counterfeit miracles, apostles, churches and Christians, are works of consummate skill, by a master hand. So adept is he, that one who is "ignorant of his devices" will certainly mistake the false for the true. With good reason the Bible calls him "the deceiver of the whole world" (Rev. 12:9). A knowledge of him and of his works is a safeguard every Christian needs.

Paul says of him, and of his apostles, "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness" (II. Cor. 11:13-15). The parable before us bears testimony to the perfection of Satan's work. In the earlier stages of growth no human eye can detect the difference between the wheat and the tare; the angels even, are liable to err; God only knows the one from the other. "The Lord knoweth them that are His" (II. Tim. 2:19). The Lord not only knows, but marks His own. See Tq. 9:4; Mal. 3:16, 17; Eph. 1:13; Rev. 7:3.

EXPOSITION.

*The Parable, 24-30.* We begin with our Savior's explanation. He says, the sower is the son of man (himself), the field the world, the good seed the sons of the kingdom, the tares the sons of the evil one, the enemy the devil, the harvest the end of the world, the reap-

ers are angels (vv. 36-40).

It is not at all strange to us that God should have a kingdom in heaven, among the angels, but that he should rear up a divine kingdom on earthly soil, of human material,—that is marvelous. That this kingdom should grow at all, with Satan stalking about sowing the tares, is another marvel, and good evidence of its heavenly origin. It is good to think of what a heavenly place this old world would be if none but the good seed were sown therein. What a lovely home and church we would have if the tare sower were excluded! But that cannot be in this age! By and by the Lord will cause him to cease from his evil sowing for the space of a thousand years (Rev. 20:1-3). Then, in more senses than one, "The wilderness and the dry land shall be glad, and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

In verses 28-30 we learn that the children of the evil one are under obligation to the children of God for their preservation. See Gen. 18:23-32.

The Explanation, 36-43. 36. We would do well to follow the disciples example in going directly to Jesus for his own explanation of His teaching.

37. Jesus emphasizes the fact that the seed which He sows is good. It is good because of its pure source. They whom Jesus sows are "born of God" (Jno. 1:13), of incorruptible seed (I. Pet. 1:23).

38. No Christian is truly Christ-like if he has a narrow vision. Jesus' vision is world-wide. To Him the whole world is a field which is either bearing fruit for the heavenly storehouse or, tares for the fires of perdition. Some look upon this world as a field in which to play; others see it with the artist's eye—a place of beauty for painting; others see it as a field to cultivate to yield to them their creature comforts. God grant to us the Christ-like vision!

39. The devil is "the enemy" to every home, church, individual and every good thing. "The harvest" has been long delayed by reason of God's longsuffering but it will surely come (II. Pet. 3:8, 9). The angels have

much to do with the sons of the kingdom. They are ministering spirits to the saints (Heb. 1:14), they take great interest in a sinner's repentance (Lu. 15:10). What joy theirs must be when they are finally permitted to reap the harvest!

40. There is no hint here of a "second chance," or any other sort of chance for the unsaved when the harvest time comes (Jer. 8:20).

41, 42. Whether the language here be figurative or literal, it is strong enough to convict any man of extreme

folly who takes risk concerning his future state.

43. What a contrast is this! The ones who were once not distinguishable from the tares, are destined to shine in God's kingdom with the radiance of the sun! This is the time of the future glory of the church of which Paul spoke in Rom. 8:18. He said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward."

## FOREIGN MISSION FIELD

The field is the World; and the Good Seed,  
these are the Sons of the Kingdom.  
Each Christian has his acre

WM. J. BISHOP, Editor

To the faithful Churches of Christ:

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

To the unfaithful Churches of Christ

Awake to soberness righteously, and sin not; for some have no knowledge of God; I speak this to move you to shame.

### A BIRD'S EYE VIEW OF DARKEST INDIA

(Continued from last week.)

Our Bro. E. S. Jelley Jr., came here the last of August, 1911, and he has worked well indeed. Four schools have been opened, with about 100 attentive pupils, who give fine attention to the Scriptures. This Nasik is a great idolatrous bathing-place and I cannot tell with what anger and contempt Christ is regarded. They say "We never in our lives want to hear the name of Christ," and their children are learning the Scriptures in school—what a joyful matter!

When people find that we are Christians they do not even give us water and do not even let us touch them, and consider us very low. Nevertheless we laugh, for we say they are very ignorant. Certainly one must endure for Christ. When we go to some of the villages to preach, in some places the people give us water in their own drinking vessels. On such occasions

we rejoice very much and think those people very good.

Bro. and Sister Jelley, myself and wife and another Bro. and wife are living here in Nasik. We have opened five villages for preaching in this vicinity, at distances ranging from 2 to 7 miles and we go constantly to preach. Every one: (men, women and children) listens attentively. They are getting acquainted with us and ask us for schools, but we feel that according to the Hindu saying, "We should occupy as much bedding as we have spread," we cannot give them schools. Our work is going on well.

From the last of August 1911 till to-day (14 June, 1911) 26 persons have been immersed (of whom a very few have fallen away), four schools have been opened with about 100 pupils, and the school masters and two other brethren preach. Bro. Jelley also goes out to preach. He sometimes goes seven miles and back. The rest of us always travel on foot.

Godhaji Genuba Salve,  
Disciple of Christ,  
Nasik.

**Christian Word and Work**

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**EDITORS:**

STANFORD CHAMBERS,  
 ....7th & Camp Sts., New Orleans, La.  
 E. L. JORGENSON,  
 .....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 ..... Linton, 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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**A PLEA FOR THE PULPIT.**

D. L. Watson.

It was with a degree of trepidation that we intimated in our last issue that the profession of preaching was on a par with all other vocations and professions, and that one's opportunity of earning a livelihood in the ministry was better than in any of the trades.

This is a new doctrine and will be disputed by most every one, yet the reader might pause and consider the situation before entering a too vigorous protest. Preachers and their families generally dress neat and clean and have enough to eat. This is not always the case with other men.

Preachers who conduct themselves properly maintain a high standing in any community. If properly done,

their work is arduous, but not as irksome as that of other trades and professions.

From a monetary view point, we would not assert that the pulpit offers any opportunity of acquiring great wealth. There are no avenues or by-paths from the pulpit which lead to fortune. A money-loving preacher does not generally retain the respect and love of the community. "Hope springs eternal in the human breast." Perhaps this is one of the greatest objections urged against the pulpit as a profession for young men—they have no opportunities for acquiring wealth." That can be answered with the argument that ninety-five per cent of the men fail to accumulate any surplus for old age, and are not generally needed in places where younger men can do better work, while the preacher is secure in the esteem of his congregation and is generally retained at his work unto a ripe old age.

It is admitted on all hands that the trades and professions are badly crowded. "There are ten men for every opening," is the common cry in the cities. But, for some reason the pulpit is not crowded.

The first and foremost reason is that young men, who contemplate becoming preachers are not properly prepared for their life work.

"If you are going to be a preacher all you need to know is how to read the New Testament," is an expression which has done more injury to the cause of Christ than all the divisions in the church combined. Many argue that the Apostles were only "ignorant Galilean fishermen" and their work was wonderfully successful. If they, being ignorant, could succeed, it is not necessary for preachers to have an education at this day. They forget that these men spent three years of their life under the tutorship of the greatest teacher the world has ever produced, and when they went forth to their life's work of preaching the gospel they astonished the world with their erudition and learning. The expression, "ignorant Galilean fishermen," is coupled with the question, "where got they all this learning?"

The second cause for a dearth in the ministry is due to the fact that many men in their mature years, who have become proficient in the eldership, decide that they can do more good by preaching. Not having been trained in this kind of work from "their youth up" they are not proficient and are therefore more or less failures. They generally discourage boys from undertaking to become preachers as their life work.

We have already shown that as a business the ministry offers an opportunity of earning a livelihood equal to other vocations; that it contains as much or more honor than any of them; that the field is not crowded and that, therefore, there is no reason for not finding an opening; and that for an opportunity of doing good it surpasses all of them.

**I LOVE THE CHURCH OF CHRIST.**

W. H. Sandy.

To give all the reasons why I love the church of Christ, is impossible. Love is not a given quantity; it cannot be measured off till none is left. Ask the patriot why he loves his country; the student why he loves his books; why Archimedes loved Mathematics; or why Shakespeare loved the play! They could never give you

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**CHRISTIAN WORD & WORK**

906 Julia St. NEW ORLEANS, LA.

all their reasons, nor can I.

During the infancy of the church, it meant something to be a Christian. they were "confessors" in those days to-day the majority are "professors." Then a man confessed Christ at the risk of his life. "Greater love hath no man than this." But thank God those days are past.

Once bigotry reigned supreme in the worldly church. Bigotry was monster-born, with the head of a man, but the heart of a fiend. Bigotry is the husband of superstition. For a house to live in, they built the Inquisition.

Their first-born son was sectarianism. It is our duty to exterminate them, and Christian love will do it. Sectarianism can no more endure the heavenly atmosphere of love and charity than the prince of darkness can the light of God's glory. Sectarianism has this redeeming property: She loves religion. The greatest trouble with sectarianism is, she mingles obedience to men, with obedience to God. She clings to the Bible, but covers it with creeds. She speaks the language of Ashdod.

True religion loves the language of heaven. It is her native tongue. Her children love the word of God. The church of Christ is not hemmed in by any human creeds, but as faith was before creeds, and truth before formulas, so the church was before sects. If the church existed once without sects and human creeds, it may again. And it will.

The word church signifies not merely *ekklesia* (called out), but *kirk* or *kuriakos*, the Lord's; that is the Lord's people; consequently all the saved, are God's people, God's family, the church (Acts 2:47). Any institution that does not embrace all the saved, is not the church of Christ, for the Lord added to the church daily those that were being saved. (See above reference.) We serve the same God now, and as He is no respecter of persons, as people are saved now, He will add them to the church. Then why "join the church of your choice?" Can you do that without leaving the church of Christ? Christ said "you cannot serve two masters." In going to sectarian

churches, you must bow to sectarian creeds—doctrines and commandments of men. Our Savior said those who use them, shall perish with their using. (Matt. 15:9. Isa. 29:13. Col. 2:18-22.)

This is one great reason why I love the church of Christ, she has no human creed. If one may add this, and another that, there can be no end. It will soon become not the Lord's people, but the followers of men.

The true church is the body of Christ. (I. Cor. 12:20; 27. Col. 18-24. Eph. 1:19-23.) Not many bodies, but one body. Since its establishment in Jerusalem A. D. 33. it has been perpetuated by the seed—the word of God being sown. (Luke 8:11.) In other words, wherever the word has been preached, believed and obeyed, there the church exists; for the simple reason, that those who believe and obey the truth, are made free from sin, and those who are made free from sin—saved, are by the Lord, added to the church. (John 8:32. Rom. 6:17, 18. Acts 2:47.) With this original church the Christian stands. What they had, we seek. What they held, we hold. Where they stopped we stop. Where they went we go. What we are charged with they held. We have no human creed, and they had none. We hold to the Bible, and the Bible alone, so did they. We are nick-named, so were they. We are called Christians, so were they. (Acts 11:26.) We discarded all sects, so did they. (John 17:21-23; I. Cor. 1:10.) We have no discipline but the Bible, they had none. We labor for the good of all, have all the truth of all, reject all the errors of all.

We call Bible things by Bible names. We say the Holy Spirit, the sects say God the Holy Ghost. We say that men are reconciled to God; they say God is reconciled to men. We say atonement; they say vicarious atonement. We say that there is one body (church), they say many bodies (churches).

The most prosperous days of the church were in the ages before the creeds. During the first three centu-

ries, while she remained as her Redeemer intended; she was stronger than all other bodies. She had little money, few colleges, no missionary societies; but with the word of God, triumphed over the pagan world. How is it to-day? We are humbled by seeing the land our Savior trod, under Mohammedan rule. We think these reverses due to creeds and divisions, and that the only safety is in adhering to God's word as did the first church, prior to Roman or Protestant sects. This is another grand reason for loving Christ's church.

I love the name "Christian" because it embraces Christ's name, and is a God given name. (Isa. 62:2; 65:15; Acts 11:26.) It is a religious name. Many names now adopted, convey no idea of any religion. Some relate to system, as Methodist, some to government, as Episcopal, Congregational. Some to places, as Cumberland Presbyterians. Others to ordinances, as Baptist. It is bordering on to the ridiculous, when it comes to naming churches after an officer in the church, or an ordinance performed by a minister. Placing these names before Christ's shows that they prefer them to His name.

To wear the name Christian is to honor Christ, the divine head of the church. (Eph. 1:19-23.) To wear those other names is to honor—well, most any thing but Christ. The church is Christ's bride, (Rev. 21:2, 22:17.) We therefore should wear His name. What would you think of your wife if she were to want to wear the name of some other man? Would you think she loved you above all others? I love the church of Christ, because of the supreme love of Christ. Blest be the tie that binds

Our hearts in Christian love,  
The fellowship of kindred minds  
Is like to that above.  
We share our mutual woes,  
Our mutual burdens bear,  
And often for each other flows  
The sympathetic tear.

**Read about our Prize winning contest on another page of this issue.**

THINGS CURRENT

Send us names of prospective agents.

C. W. & W. is all right. I will not do without it.

G. F. Harden.

News items on a postal will keep your work before the readers and encourage others.

A little help from each one of our friends will help put Word and Work in many new homes.

Send us a list of new subscriptions at once that they may begin with the Farley-Austin discussion.

The campaign in New Orleans has done much good. I am for you to the end.

E. L. Jorgenson.

I like Word and Work better than any paper I ever read and would not do without it in my home.

Mrs. Jennie Markum.

Our prize contest will be very interesting. You should send your name or the name of a friend and begin early.

Remember! Miss Ethel Finley 81 Ashby St., Atlanta, Ga., sends away money to the foreign missionaries on the 15th of each month.

What do you think about the editorials "The Ministry" and "a Plea for the Pulpit?" We are not through yet. A few thoughts from our readers will help us some.

Are you doing any thing for the church? You can not make a better choice than by sending Word and Work to a member of your congregation.

The Baptists are after Bro. Austin again. The fact that he was challeng-

ed a second time on the same subject shows that they were not satisfied with their former defense. The Farley-Austin discussion will begin next week.

Tokyo, Japan, June 19, 1912.

We rejoice with you in your success and watch the paper for your items of interest. Will you offer a prayer for us?

C. G. Vincent.

Bro. J. D. Tant has just closed an interesting meeting at Cardwell, Mo., in which a number were added to the church.

Bro. Van. A. Bradley has held some very successful meetings in Fla. and Ala. resulting in some twenty or more confessions.

We are giving the Southern Ruralist and Word and Work one year for one dollar. Send us new or renewal subscriptions on this offer while it lasts.

Six were baptized and four added by membership at Sheffield, Ala., where Bro. E. L. Jorgenson held a meeting. Bro. Coleman who ministers there was an excellent co-worker in the meeting. The church will aid in missions regularly.

The National Teacher's Normal and Business College at Henderson, Tenn., issues an excellent and beautiful catalogue setting forth the merits of that school for the coming session. This is one of the largest and most thoroughly equipped schools in the South. Its success is due to the fact that Freed and Hardeman are doing the work.

I sent you two subscriptions last week and am sending you one to-day. So read several letters last week.

A "babe in Christ" asks, "what is the Holy Spirit and its work." This

subject will be thoroughly discussed in the Farley-Austin discussion beginning next week. Study it closely and write again.

Drakesboro, Ky July 11, 1912.

Bro. John H. Hines held a meeting at this place the last two weeks in June, which resulted in four additions. The people are greatly stirred as never before. We would like for some good preacher to come and hold us a meeting. We have no money but will provide a home.

Mrs. M. B. Skipworth.

(Referring to the above, we believe that some preacher should make arrangements to hold a meeting at the above place at an early date.—Ed.)

TESTAMENTS.

Red Letter.

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

The church at Dugger, Ind., is planning a new building.

Plain Dealing, La.

July 19, 1912.

Bro. J. G. Malphurs of Gainesville, Florida closed a week's meeting here last night without visible results.

The M. E. Pastor here expresses a willingness to discuss some of the differences between the Methodist church and the Church of Christ, one of which is infant baptism.

Bro. Malphurs told the audience he was ready, and if the M. E. preacher does not back down, we may have the discussion.

Bro. Malphurs is a strong young man.

H. H. Montgomery.

Married at Amite La., Brother W. J. Johnson and Sister Helena Addison at her father's home, by the writer at 8:30 p. m. July 18th 1912.

Brother Johnson is our worthy evangelist of Tangipahoa parish, La., and it will be remembered by the readers of Christian Word and Work the excellent work he has done for the Master's cause. Sister Helena is a most excellent Christian lady and will be, we think, at all times ready to encourage her husband in preaching the gospel.

May God's richest blessings attend them through life.

J. F. Thompson.

Greenville, Ala., July 15, 1912.

We began a meeting here yesterday under very adverse circumstances, but had three very nice services. Two of them in the Court House and one in the Presbyterian Church house. Since we failed in securing a tent in time for this meeting, the brethren arranged to use the Presbyterian house. The meeting is announced indefinitely. However those who know the situation, know that it takes an effort to make a meeting at this place a success. This is a place where the preacher is to be almost the whole team. He having to preach, lead song service, and do the general hustling about. We hope, by the grace of God, to have the Green-

ville congregation, by this effort, take on new life.

Chas. L. Talley.

Plain Dealing, La.

July, 19, 1912.

I am on my way to Doddridge, Ark., for my third annual camp-meeting. We contemplate a most pleasant time there. Closed, last night, a twelve days' meeting at Lovelady, Texas. with eleven added—nine by baptism and two by restoration. The church at Lovelady is in the advance of the battle in most every respect. This was my second work with them. Fine young men in the work there.

Bro. J. G. Malphurs is preaching this week at Plain Dealing, La., and reports are to the effect that he is doing good work.

"On With a Great Battle."

Ben West.

—HELP NEW ORLEANS—

Cut out the following convenient form properly filled out and signed and mail as soon as you can. It is almost equivalent to cash now and yet you have till October 1st to make, save and pay it.

Latest Word,—“Cover balance lacking with pledges payable by Oct. 1st. and I will send you my \$5000.00 forthwith.” So writes our good brother. We rejoice all over and have caught fire again. **THE DEBT MUST GO!** Help us make it go. Sign pledge below and mail to Stanford Chambers, 1218 6th Street.

To The Church of Christ,  
New Orleans, La.

Dear Brethren,—Count on me by Oct. 1st for \$..... on the balance (\$1,700) yet needed to lift your mortgage.

Name .....

Address.....

KILL IT.

That New Orleans debt has a big appetite. It is fond of interest and is eating up more than \$70 of it a month. Think of a church of about 75 faithful members paying \$70 a month interest

besides the support of an evangelist and other expenses!

That debt ought to be killed and that interest stopped. Prompt action will soon put it out of the way. New Orleans could do a lot of good with this money they now spend for interest. Come along and help them. They have helped themselves. **DO IT NOW.**

Don Carlos Janes.

Dear Brother: I have just noticed in the Advocate where you had been granted until the 1st of October to get pledges and collect for the rest of the required money. Brother, I am ashamed of myself that I have not been able to respond to your calls before now; but know this; that I have been praying for the effort. You will un-

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THE CHRISTIAN WORD AND WORK

derstand why I come in so tardy when I explain to you that I have been giving a good portion of my time working for the orphanage at Holland. If it will be of any encouragement to you, put me down for \$2.00 payable 1st of October. Would to God that I could do more! Perhaps I can double it two or three times by that date.

Hoping our brethren will do their duty to you, I am,  
Faithfully, J. G. Malphurs.

I am sending another dollar—my all, do wish I could make it more. I have been doing my own washing, so as to get a little money for the Lord's work, and this is all up to now, but I am so thankful that I am permitted to do this much.

I do hope and pray that I can soon hear that the debt is paid. Would give anything for a good live loyal church of Christ to be in our midst.

May you all be richly rewarded for the mighty effort you are making for New Orleans.

Your Sister in Christ,  
Mrs. I. N. Browning.

Dear Bro. Chambers: your card received. Count on me. I am with you till every dollar of the New Orleans church debt is paid, the Lord willing, I will plan, pray, preach, write, talk and work for you, and will give five dollars more. Let me know how I can help you. Don't let up. Push the work and pray. Fight to the end.

Charles Holder.

HOW THE PLEDGES ARE COMING.

The Latest News concerning the \$5000.00 has scarcely reached the people as yet but there have already come in pledges to the amount of \$121.00

This indicates that responses are going to be prompt all along the line.

GOOD WORDS.

Bro. W. H. Crain, sending a contribution from Houston, added, "Now, don't thank us Bro. Chambers, for we thank our Father in Heaven for the privilege of helping."

Bro. M. L. Oliver, a "booster" of Alamogordo, N. M. having sent one donation and then another wrote to inquire of our progress and sent \$5.00 more.

One good brother with a large family to provide for has a boy he is striving to educate but they are willing to sacrifice a month's schooling in order to send a contribution to N. O.

Now, we feel very unworthy of such a sacrifice, I assure you.

Over sixty dollars in pledges came in last week from brethren at Birmingham through the influence of Bro. J. T. Lewis.

ACKNOWLEDGMENTS OF DEBTS OF GRATITUDE TO FRIENDS OF NEW ORLEANS.

(Continued )

June 19 to 25:

Ch. Menlo, Ga. ....	\$ 5.25
J. R. Phillips, Ala. ....	5.00
Pickens Phillips, Ala. ....	1.00
Mrs. Pickens Phillips, Ala. ....	1.00
Above three through J. H. Murrell,	
Ch. Corinth, Miss. ....	10.00
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Mrs. M. T. Caruthers, Fla. ....	1.50
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Ch. West Nashville, Tenn. ....	23.76
J. D. Tant, Tenn. ....	25.00
Ch. New Union, Ind. ....	12.00

Mr. and Mrs. Buchart, Tenn. ....	2.00
L. N. Hilliard, Tenn. ....	1.00
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Mrs. M. C. Gillespie, Miss. ....	1.00
Ch. Rutledge, Ala. ....	2.00
Ch. Summerville, Ga. ....	2.25
Ch. Emmersoon, Ga. ....	3.00
Above two by E. W. Moon.	
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Ch. Worthington, Ky. ....	12.79
Ch. Cedar Springs, Ky. ....	5.21
Mrs. Hickman, Ky. ....	.50
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'A Sister' Highlands Ch. ....	5.00
A Friend, Portland Ave. Ch. ....	4.58
Above list per E. L. Jorgenson.	
Alice W. Hooper, Tex. ....	1.00
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L. F. Watson, Ala. ....	10.00
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Brethren, Bell View, Ch Tenn. ....	20.50
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S. J. Winsett, Tenn. ....	1.00
Two Sisters, Martin, ....	2.00
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M. A. Mathias, Tenn. ....	1.00
Miss Amelia Ault, N. O. ....	1.00
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J. H. Anderson, Tenn. ....	5.00
M. J. Anderson, Tenn. ....	5.00
W. T. NuInteer, Ky. ....	1.00

THE PIANO WE ARE GIVING AWAY.

We did not buy the cheapest instrument offered. We bought one that will be a lasting advertisement for our paper; one which is backed with an iron clad guarantee for a period of ten years: one which sells for exactly \$350.00 and which is fit to grace any home, even if it be a musical expert.

Here is a technical description of the piano: Height, 4 feet 9½ inches; Width 5 feet 4 inches; Depth 2 feet 3 inches; 7 1-3 Octaves Compass: DETAILS OF CONSTRUCTION: Empire Grand Top. Full Metal Plate. Bushed Tuning Pins. Double repeating action, copperized wound bass strings, three strings to each treble note. Full size music rest, rolling Colonial fall board; nickel action rail; nickel action brackets. Patent new system Anti-Fraction Agraffe. Nickel plated pedals with corrugated toe-cap. Entire front double veneered in mahogany.

COUPON

This Coupon is good for 500 points in nominating a candidate for our subscription contest. Cut it out and return to us at once. Place this to the credit of

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Hugh Williams and wife, Tenn. ....	2.00
J. L. Holland and wife, Tenn. ....	2.00
Mrs. S. H. Williams, Tenn. ....	1.00
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J. H. Overton, Tenn. ....	.50
J. W. Ray, Tenn. ....	.50
C. L. Swinny, Tenn. ....	.50
J. B. Mullins, Tenn. ....	.25
R. F. Beliew, Tenn. ....	.25
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R. E. Billops, Tenn. ....	1.00
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A Brother and Sister, Ark. ....	1.00
Anonymous, Albany, Tex. ....	10.00
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*"It Never Pays."*—The saloon may bring a large revenue to a town or community, but in the end it costs more in money alone, to say nothing of the sorrow, suffering, and wrecked lives, than it pays into the town or community treasury.

*"The Twin Brothers."*—The illicit distiller and the illicit dealer, claimed by the liquor barons to be the offspring of prohibition. They are shown to be intimate enough with the licensed saloon, however, to exist abundantly in many antiprohibition cities.

*"A Wicked Thing."*—To enforce a prohibitory law which creates a desire to get something the law says men shall not have—examined in the light of all other laws.

*"A River of Gold."*—\$225,000,000 annually paid into the government by the liquor tax, demands of the government several times that amount in providing for the criminals, the orphans, the insane, and the paupers produced by the saloons paying this "River of Gold."

*"The Aim of Prohibition."*—To disarm the murderer; to wrest the knife from the hand of the would-be suicide; to protect the wife from the brutal blows of a drunken husband; to wipe the tears of sorrow from the cheek of the mother who mourns over the frailties of a wayward son; to destroy the grog-shop, and by its destruction prevent its attendant evils, pauperism and crime; to promote temperance, sobriety, and their every-day companions, industry and morality.

*Questions for Voters.*—Why demand a "sane fourth of July," and then license a traffic that kills thousands? Why quarantine infectious diseases, and license a saloon which menaces every home in the land? Why, by order of the Treasury Department, return to the Orient tea that has been colored contrary to the pure food law, and admit into the country millions of gallons of rum? Why build a tuberculosis hospital every twenty-four hours, then license a traffic which predisposes thousands of persons to the disease annually?

Which is more destructive of human life, war or intoxicating liquors? Representative Richmond P. Hobson, of Alabama, hero of the Merrimac, made the following statements in a speech delivered in Congress Feb. 11, 1911:

"The Army War College at Washington made an investigation of the destructiveness of war. Taking all the wars of the world from the Russo-Japanese war back to 500 B. C., the War College found that the total number of killed and wounded in battle amounts to about 2,800,000, of which it is estimated that about 700,000 were killed and something over 2,000,000 wounded.

"The comparative figures show the appalling fact that alcohol is killing off as many Americans every year as all the wars of the world have killed in battle in 2,300 years.

"Applied to the whole white race, we find that alcohol is killing 3,500,000 white men every year, five times as many as have been killed in war in 2,300 years; so that, stated mathematically, alcohol is 10,000 times more destructive than all wars combined. No wonder the governments investigating the subject have found that war has been only a secondary cause of national decline, and that alcohol has been the real destroyer that has overthrown all the great nations of the past and

is now undermining the great nations of today."

Truly alcohol is a great enemy of the human family. Those who love God and love their fellowman can afford to speak out against this destructive agent. Continuing said:

"The figures of the British government and English life insurance companies as to the effect of drinking on longevity are stated as follows:

"If a young man at the age of 20 is a total abstainer, his prospect of life is 44 years, and he will live to the average age of 64, but if he is a temperate regular drinker his prospects of life will be 31 years and he will live to the average of 51 after losing 13 years of his life. If he is a heavy drinker, his prospect of life is 15 years and he will die at the average age of 35, after losing 29 years out of his life. Conservative estimates place the number of confirmed drunkards in the United States at something over 1,000,000, of whom over 300,000 die every year; the heavy drinkers at over 4,000,000, and temperate regular drinkers at over 20,000,000. A soldier wounded in battle and losing 10 years of his life as a consequence would be classed as seriously wounded. The confirmed drunkard and heavy drunkard together, 5,000,000 in number, must be looked upon as mortally wounded and the regular temperate drinkers as seriously wounded, making a total of over 25,000,000 Americans wounded by alcohol today, more than ten times as many as wounded in all the battles of the world since the dawn of history. The estimates for the white race make over 125,000,000 white men today wounded by alcohol."

In view of the foregoing, should not something be done? Something has been done, but we ("apostolic" Christians) have probably had a small hand in the doing. I do not believe in using force to make men do right that is, I don't believe Christians should use this agency. But Christians can be sound in faith and still speak against this awful traffic which is said to be 10,000 times more destructive than all wars for 2,300 years. What we can do we should do.

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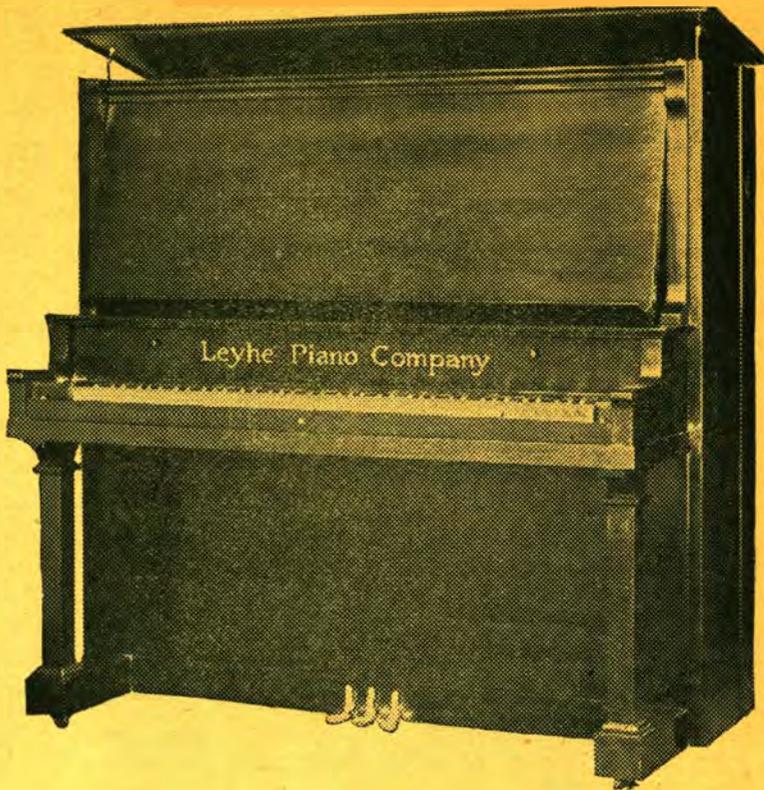
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