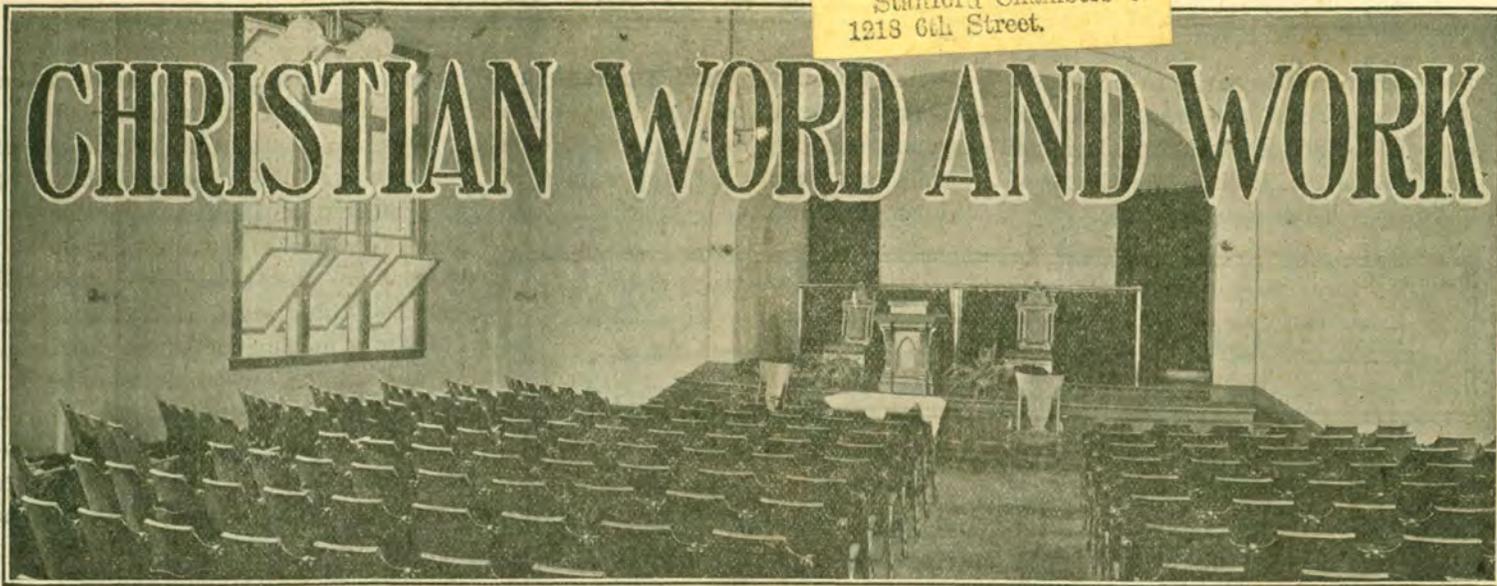


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CHRISTIAN WORD AND WORK



Volume 5

NEW ORLEANS, NOVEMBER 5, 1912.

Number 45

The Accepted Time.

Now is the accepted time,
Now is the day of grace;
Now, sinners, come, without delay,
And see the Savior's face.

The Blessed Hope.

E. L. Jorgenson.

I clearly remember that when quite a child I read the twenty-fourth chapter of Matthew and trembled. I also remember that when preachers harangued us about being ready to die, I felt no such fear. Why was I moved in the one case and not in the other? Manifestly because, being a child, I believed as a child that when Jesus spoke of his second coming as being always imminent, near at hand, I took him at his word. But the injunction to prepare to die fell with feeble force for I was old enough to recognize the chances were in favor of my living many years yet.

Now, it is not a bad thing to preach the gospel of preparation for death. However, one cannot do that and preach the Word exactly at the same time; for whereas the New Testament makes about 318 references to our Lord's second coming, it nowhere commands preparation for death. Of these 318 references to the second advent

many are injunctions to watchfulness and readiness for that mighty event. Comparing my own experience with Scripture teaching I am led to declare that a belief in the imminency of our Lord's return has a purifying power far beyond that of the prospect of death. This is at least true up until that age limit when persons can no longer believe they have much longer to live. That eminent disciple, George Muller (who, by the way, decried sectarianism and held to New Testament Christianity) testifies that the most powerful motive in his life was his belief in the Lord's soon-coming. Thus also, the early believers clinging to that "blessed hope" denied ungodliness and worldly lusts, and lived soberly and righteously and godly in their age. (Titus 2:12, 13).

I have in mind a man who, three months after his marriage was separated from his young wife for about the same length of time and for the gospel's sake.

When they were to meet in their home again, the husband arrived first. It was a caution to see how he set his house in order; how a fond expectation made a house-keeper of a clumsy man. He even went to the florists for a bouquet of roses and carnations—all because his wife was coming back to him. My brethren, if the coming of wife or mother or friend can thus engage us how should, and how would

the expectation of our coming King engage us—if we really expected him in the Bible sense. What earnest care, yea what longing, yea what zeal would be wrought in us. How we would approve ourselves to be pure, how we would set our spiritual house in order unto the coming of the nobleman from the far country who will strictly examine us; unto the coming of Him who hung upon nails for our sins; who comes adding grace to grace and completing his own in whatever respect they lack.

Winter Bible Classes.

Under the direction of the Portland Ave. church, Louisville, Bro. R. H. Boll will conduct daily Bible classes, beginning Nov. 5, and closing March 28. The winter's work will be divided into three separate, six-week sessions, each complete in itself, and beginning respectively, Nov. 5, Jan. 1, and Feb. 18. These classes are really only an extension of similar work carried on by this congregation for several years. The work is being thus extended at the solicitation of a number of preachers in Kentucky and other states who feel the need of deeper Biblical research. Brother E. L. Jorgenson will conduct song classes in connection with this work. There will be no tuition charge for any class. The University, and Seminaries of Louisville are

also open free of charge to preachers. Board and room can be secured for from \$3 to \$4 per week, in Christian families. R. H. Boll, or the Editor of this page, will answer inquiries.

Some women who find it next to impossible to remember the text of the sermon, can describe, in detail, the garments worn by half the women in the congregation.

count of the flood almost precisely like that of the book of Genesis.

Egyptian history tells us nothing of the treasure cities that were built by the children of Israel during the last years of their sojourn in Egypt and there were historians who declared that the Bible must be at fault here, but it was not long after the discussion began that there were cities unearthed deep down in the sands of Egypt, whose walls were a startling vindication of Scripture. The lower parts were built of superior bricks, while higher up the brick were rough as though put together with stubble and reeds and bull-rushes.

Read the histories of Herodotus and Tacitus, of Gibbon and Macaulay, of Bancroft and MacMaster. You will find historical discrepancies in all of them. Not one but has been convicted of errors. But with the Bible it is different. Notwithstanding all the efforts that have been made for two hundred years to discredit the historical evidence of the Word of God it has never been proven that it is mistaken in a single historical statement.

Let us turn now to the prophetic side of the Word. There are two things which only God can do. One is to give life and the other is to foretell the events of the future. In its prophecies the Bible stands absolutely alone among all the books of the world. It is true there have been other books and there have been other books and there have been other than the inspired prophets who have claimed to predict the future. But we must not forget that there is a difference between prediction and prophecy. If I were to point to one of my friends and say that he would be dead one thousand years from date, that is a prediction. Most any man can make predictions. But if I were to say that a certain hour of a certain year that friend would end his early life, and, lo, when the time came, it were to happen as I had said that would be prophecy. There is no other book in the whole world that presumes to prophesy concerning the future, and if there is a weak point in the Bible we would surely expect to find it here. Let us examine a little of

CONTRIBUTIONAL

THE FOREPART OF THE COMMISSION.

The middle of the great marching orders of Christ calls for the discipling of all nations. We are quite willing to teach and baptize people *at home*, but notice, that the forepart of the commission says: "Go." Mark says: "Go ye into all the world." "All the world" and "the United States" are not synonymous terms. If you will look at a map of the world you will find it embraces more than the U. S.

The commission is important. It is all important. There is nothing there merely for "filling." What Jesus said he meant. All should be respected. One thing he said was: "Go." After we go he tells us what to do. Both the "going" and the "doing" are to be observed. We have some brethren in Canada, Mexico, South Africa, Japan, India, and elsewhere, but there is still great need for paying attention to the forepart of the commission.

Don Carlos Janes.

P. S. See my next article on the last part of the commission. D. C. J.

THE INSPIRATION OF THE BIBLE.

Stuart Nye Hutchison.

"Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."—Matthew 5:18.

This is one of the most emphatic statements that our Lord made while here in the flesh. It is not my purpose this evening to try to defend the Word of God. It would be the height of presumption for you or me to try to de-

fend the Bible. The scripture is and always will be its own best defense. I only desire by a few examples to stimulate your faith if I can in the truths herein contained, and lead you to search yet more deeply for the treasure that is hidden there.

Men first began their assaults upon the Word of God by attacking the first chapter of Genesis. They declared that the world could not have been created as the author of the Pentateuch said it was created, and they produced Darwinian Theory of Evolution and the Nebular Hypothesis, and the latest discoveries of the geologists to substantiate their claims.

To-day when all has been said, and the latest "facts" have been sifted to the bottom we find mankind's faith still unshaken in the Mosaic story of the Creation.

I read some time since a scientific article entitled, "The Decay of Darwinian Evolution." In this article it was said that there are to-day on both sides of the Atlantic not more than two of the great scientists who have not repudiated the Darwinian Theory. They regard it as no longer tenable. But the world still believes in the first chapter of Genesis. "In the beginning God," said Moses, and after Science and Skepticism and infidelity have done their work that first sentence of the Bible still stands.

Next it was claimed that the flood was impossible, that Noah was a myth and the whole "yarn" of the Deluge was a fiction out of the whole cloth. But one day George Smith dug up in the Valley of the Euphrates a tablet written in the language of the most ancient Chaldeans, long before the birth of Moses and on it there was an ac-

the evidence for the literal fulfillment of prophecy.

The prophet Nahum in the sixth verse of the third chapter said that Nineveh for its wickedness would become "a gazing-stock." Nahum was one of the pre-exilic prophets. He spoke those words long before the downfall of the great Assyrian capital. What could he have meant by these words, "a gazing-stock?"

Go into the British Museum to-day. Beside the great entrance to the left there are long galleries that are filled from end to end with great sculptured lions and tablets and specimens of Assyrian art. They have been dug up from the ruins of Nineveh. Every day there pass through these long galleries hundreds and thousands of visitors from all the earth, who have come to gaze at the relics of Nineveh. Exactly literally has the prophecy been fulfilled and all that is left of the great city has become a "gazing stock" to the nations.

The prophet Ezekiel in the twenty-sixth chapter and the fourth verse prophesied of Tyre, "I will make her like the top of a rock. It shall be a place for the spreading of nets."

At the time of the prophet uttered those words Tyre was the greatest seaport on earth. Her ships entered every port from Scotland to the Nile. The very name of Tyre stood for power and riches. But go to the ancient site of Tyre today. As the ship draws near to the Eastern end of the Mediterranean the traveler sees a great bare rock lifting itself above the waves of the sea. Beside it are a few wretched fishermen's huts and upon it everyday are spread to dry the nets with which they fish.

Listen to the words of Isaiah in the thirteenth chapter. He is speaking of Babylon. "It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there." Isaiah said that the Arabian would not pitch his tent there. I was startled into reverence and worship not long ago by the story of an English archeologist. He obtained the permission of the Turkish government to make some ex-

cavations in the ruined heaps that mark the spot where once stood Babylon. With the greatest difficulty he at length obtained an Arab guide who would accompany him to the spot. He seemed to have a morbid fear of the place. At length they reached the ruins and the Englishman set to work. Before long night began to come on and he made his preparations to remain on the ground over night. But the guide made ready to depart. The explorer tried to induce him to remain. He offered him a liberal sum of money if he would stay, but the Arab, who fears nothing under heaven and will commit murder for a few backsheish, could not be bribed to remain.

Over twenty-five hundred years ago Isaiah prophesied that the Arabian should not pitch his tent there. He knows nothing of that prophecy or of the tragic fate of the city concerning which it was spoken, but for two thousand years no child of the desert will encamp near the ruins of Babylon.

Ezekiel prophesied in the twenty-ninth chapter that Egypt should become the "basest of the nations; neither shall it exalt itself any more above the nations." For twenty-five centuries Egypt has indeed been the basest of the nations. It has paid tribute in succession to the Persians, the Macedonians, the Romans, the Mamelukes, the Turks and the English.

Think of these prophecies and of others that we could mention were there time and then read again those words of Jesus, "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled."

But I must hasten on to another even more striking part of this subject. There is the scientific side of the Bible. There are plenty of people who will say, "Well, I will agree with all that you have to say of the historical trustworthiness of the Word of God and I believe in the prophecies, but what are you going to do about the scientific side of the Scriptures?"

There has been a great cry going up that the Bible does not agree with the well-known facts of science, and there are scores of good people who are be-

ing carried away from their moorings by such talk. When we come, however, to examine the facts we discover that this is altogether an unwarranted assumption. Let me remind you that there is a distinction between a theory and a fact in the scientific world. The Bible may not agree with some scientific theory, but the Word of God has never been known to contradict any known fact of science. When you hear that the Bible and science disagree upon some subject wait till you know whether that with which the Bible is at variance is a theory or a fact. You will always find that it is a theory, and I prefer to pin my faith to the "old fashioned, out-of-date Bible," than to the hypothesis or theory of any man.

Lord Kelvin was the greatest scientist of his time and he has just passed away. He said that the more he knew of science the more he believed the Bible. He believes that the Bible did not conflict with science, not because he knew so much of science, but because he knew so much of the Bible. Most of the attacks that are made on the scientific inaccuracy of the Word are made by men who do not know the Bible.

Let me point out to you one or two illustrations of the scientific accuracy of the Bible. Remember though the Word of God was never intended to teach science there is nothing in it that contradicts science. And more than this there are many things that corroborate the latest discoveries in this field of research.

We have often heard it said that the men of the Bible know nothing of the plain and simple fact that the world was round. That was not known, we

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read, till the days of Columbus in the fifteenth century. But turn with me to the last part of the seventeenth chapter of Luke. Jesus is speaking of the day of Judgment which is to come upon the whole earth. He compares the coming of that day to the lightning. It cometh swiftly, and in an instant like the lightning. Then he says: "I tell you that in that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left."

All this is going on at once in the very same instant. Two men are in bed; two women are grinding corn; two men are toiling in the field. Now men are in bed at night. Women in the East grind corn in the morning, and men toil in the fields during the day. In other words at the same instant it was night in one place, morning in another and day in the third. Such a statement is only accounted for by the consciousness in the mind of the writer of the shape and the motion of the earth.

Take another fact of modern science. It has not been so very long since men first learned the close relationship between the oceans and the rains. Constant evaporation is in progress at the surface of the ocean; this vapor is gathered above the earth in the shape of clouds, and is there condensed by the action of the electrical currents of the atmosphere and falls to the earth in rain.

You say the Bible knows nothing at all of the physical science. Turn to the first chapter of Ecclesiastics: "All the rivers flow into the sea, yet the sea is not full. Into the place from whence the rivers came, thither they return again." And again in the one hundred and thirty-fifth Psalm: "He causeth the vapours to ascend from the earth; he maketh lightnings for the rains; he bringeth the wind out of his treasures." Where is the meteorology of the Bible a step behind that of our boasted twentieth century?

Science tell us that everything in the world is perfectly balanced. You will

always find the highest mountains beside the deepest seas; the amount of water in the oceans, they tell us, is exactly sufficient for the needs of the land. If there were more there would be floods, if less there would be continued droughts. Just so the atmosphere is exactly suited to the needs of men. If it were heavier we would breathe with difficulty as in the depths of mines, if it were rarer we would suffer as we do at the top of mountains. This is the result of modern scientific thought. But turn to the beautiful fortieth chapter of Isaiah: "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a balance, and weighed the mountains in scales and the hills in a balance."

Again, it was always a great problem to the ancients how the earth was held in position. The Hindus believed that it stood on the backs of gigantic turtles. The Greeks and Romans maintained that it was supported on the shoulders of Atlas. It was not till the days of Galileo in the sixteenth century that the world first had a suspicion of the truth. Then for the first time the world learned that it rested upon nothing, held there by a power which we will probably never fully comprehend. You remember when Galileo first made known his remarkable theory, he was accused of heresy and put to torture on the rack for denying the Scriptures. Turn to the twenty-sixth chapter of Job: "He hangeth the earth upon nothing. Poor old Job know more about our planet than the sages of India, the philosophers of Greece, or the scholars of the Renaissance.

A very prominent surgeon said to me one day: "The finest laws of hygiene in the world are found in the Bible; in the book of Leviticus it has taken the world nearly forty centuries to catch up with the sanitary and hygienic teaching of the Old Testament.

As we stand face to face with these things we are more and more convinced that it is impossible to account for the Bible in any other way than that it was written by the finger of God.

Finally let me remind you in closing that these things concerning which I have been speaking to you are only incidental to the main purpose of the Scriptures. The Bible contains history, but it was not written for its history. It contains prophecy, but it was not written for its prophecy. It contains science but it was not for that that it has come down to us through the fire and heat of the ages. The Bible is the story of Jesus.

Have you ever tried to think what the Bible would be without Christ. Sit down some day in the quiet and try to take him from the Bible. In Genesis there would be no seed of the woman to bruise the serpent's head. There is nothing there but sin and sorrow and the night, with no dawn breaking over the east. Take him from the age of the patriarchs. Job and Abraham and Jacob know nothing of the Redeemer who shall stand in the latter day upon the earth. There is naught for them but to curse God and die. Take him from the Psalms and these beacons which have lighted the way to immortality for so many weary centuries are dead and dark and cold. Take him from the Prophecies and the words of Isaiah and Daniel and Malachi and the rest are meaningless and void. Then where is the New Testament without him. Yes, the Bible is the story of Jesus from the beginning to the end.

You may believe sincerely in the historical trustworthiness of the Bible; you may have unbounding confidence in it as it unrolls the future, but if you have not taken the Jesus, of whom it speaks to be your Savior and Lord you have lost the pearl of great price that waits there for you.

Life is a medley.

It is better to be right than rich.

It is queer how some church members always want front seats at the theatre. They never act that way at church.

It is a good deal easier to tell the other fellow what you think he ought to do, than to do what you know you ought to do.

THE LORD IS COMING.

J. W. Atkisson.

“By and by the Lord is coming,
All his faithful ones to claim;
Oh how sweet will be the meeting,
Unto those who love his name.”

The following has been a great comfort and encouragement to me in the trials, tribulations and disappointments which come upon me daily: The Lord giveth and the Lord taketh away, blessed by the name of the Lord. And as to the coming of the Lord the apostle John said: “He which testifieth these things saith surely I come quickly, even so come Lord Jesus” hence I feel like singing:

“Cheer up ye pilgrims, be joyful and sing,
For Jesus is coming again.”

“And, behold, I come quickly; and my reward is with me
To give every man according as his work shall be.”

“When Jesus comes to reward his servants.
Whether it be moon or night?
Faithful to him will he find us watching,
With out lamps all trimmed and bright.”

The following is in part from an article by Bro. Williams which I shall appropriate: In speaking of the above poetry he said:

In no fewer words could a great sermon be written. One of the greatest rays of light that illuminated the doctrine of the inspired apostles to the early Christians, was the second coming of Christ. That Jesus was coming again was believed by them, and as a result of such belief, they were wide awake, working as was well pleasing in the sight of God. It would be fine now if we could get such faith grounded in the disciples of the Lord. Whatsoever they would do in the day would be that which they believe would be

well pleasing to him, were he to appear at his second coming. Even in retiring they would see to it in prayer that they had not let the sun down upon their wrath.

“If at the dawn of early morning,
He calls us one by one,
When to the Lord we restore our talents,
Will He answer thee, ‘well done.’”

We are bond servants of the Lord, because he bought us with his own blood. Though this be true, yet we are free, but we are not to use our freedom in such a way as will disappoint him. It is a great trust he has put in us. Now, what will we do? He paid the price of his blood for our lives and then trusted us with that which he bought. We can keep it only by doing as he directs.

“Have we been true to the trust He left us?
Do we seek to do our best?
If in our hearts there is naught to condemn us,
We shall have a glorious rest.”

“Watch ye therefore; for ye know not when the master of the house cometh, * * * lest you be found sleeping. And what I say unto you I say unto all, Watch.

“Blessed are those whom the Lord finds watching
In his glory they shall share;
If he shall come at the dawn or midnight,
Will he find us watching there?

The angels said, “He is coming again.” And again it is said: “And when the Lord cometh shall he find faith on the earth?”

Can it be a fact that among us all there will be so little faith that it can be said there is no faith? We know that the thousand faithful ones who have fallen asleep will be resurrected at the sound of the last trumpet, to enjoy blessings forevermore. But what about us, will we be ready for that change that will take place then?

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"Oh, can we say we are ready brother,
Ready for the soul's bright home?
Say will he find you and me still
watching,
Waiting, watching when the Lord
shall come?"

Work and let your light shine. Fight the good fight of faith. Brethren our lives are short. Through this world we make but one journey. Let us look well to our path, the path that Jesus trod. He is our leader. Let us keep our eye on him. Remember that he watches our actions, discerns our thoughts, and hears our words. Remember that we shall be called to account for all. Let us so live that we may be prepared to meet him in judgment. Let us fight on until death and we shall receive a crown of life in the "house not made with hands, eternal and in the heavens."

Beautiful Zion built above;
Beautiful city that I love;
Beautiful gates of pearly white;
Beautiful temple—God, its light.
He who was slain on Calvary,
Open those pearly gates to me.

Beautiful heaven where all is light;
Beautiful angels clothed in white.
Beautiful strains that never tire;
Beautiful music angel choir.
There shall I join the chorus sweet,
Worshipping at the Savior's feet.

Beautiful crowns on every brow;
Beautiful palms the conquerors show
Beautiful robes the ransomed wear;
Beautiful are those who enter there.
Thither I press with eager feet,
There shall my rest be long and sweet.

Dear reader do you long for the Savior to come? I do.

"When Jesus shall make up his jewels,
His jewels of righteous renown;
I wonder how many now reading
Will shine as bright stars in his crown."
In our heavenly father's house are many mansions. Jesus said "I go to prepare a place for you."

"There are mansions prepared in the skies,
By the Savior who has passed on before,
And the Christian whenever he dies,
Finds a home where the saints die no more."—Amen!
—St. Louis, Mo.

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The bright side of life is the right side.

The gossip is a sort of "social buzzard."

It is unlucky to find an empty pocket book.

The teaching of many modern "sanctificationists" cannot be found in the Bible.

The longer you put off getting right with God, the harder it will be to do it.

It is sad, but true, that nearly every congregation has more "shirkers" than workers.

Some church members would go farther to see a ball game than attend a prayer meeting.

Do away with the record of the fall of man, and the presence of sin in the world is without explanation.

It will take more than the preaching of two sermons each Lord's day, to win this sin-cursed world to Christ.

A single house fly carries 6,600,000 germs along with him. We accept the figures without checking up to find out if any are missing.

Daniel Webster said: "I have read the Bible through many times, and now make it a practice to read it through once a year. It is a book, of all others, for lawyers as well as divines, and pity the man who cannot find in it a rich supply of thought and of rules for conduct."—Exchange.

CHURCHES AT WORK

LESSON FOR NOV. 17, 1912.

Subject:—The Great Question.

Mark 8:27 to 9:1, See Matt. 16:13-28, and Lk. 9:18-27.

Golden Text:—Thou art the Christ, the Son of the living God.

Lesson Story: Leaving Bethsaida, Jesus continued his journey through the towns of Caesarea Philippi, teaching the people the truths of his kingdom and healing the sick and afflicted among them. "On the way," and Luke says as he was "praying apart," he asked his disciples "whom do men say that I am?" They gave three answers. Some said he was John the Baptist; others, Elijah; and still others, one of the prophets. Then he asked the disciples for their opinion concerning himself and Peter, the ever ready, the impulsive, the bold and decisive leader of the apostles and, doubtless speaking for them all said: Thou art the Christ the Son of the living God.

Then He warned them to tell no man of him and began to teach them the things he must suffer. Peter rebuked his master for this gloomy picture, but Jesus, recognizing in these words a

temptation to give up the great work he came to do, said: "Get thee behind me, Satan."

Having set forth his own sufferings, he calls the people to him and invites them to a life of hardship and suffering—to a loss of worldly gain but to a saving of their souls. Then he asks the all-important question: What shall a man give in exchange for his soul? He closes his discourse with the remark that some of them should see the kingdom of God come with power.

QUESTIONS.

1. Who thought Jesus was John the Baptist?
2. Why did people consider him some old prophet returned?
3. Did all the apostles believe the same as Peter did?
4. Could they conceive of a suffering, crucified Savior?
5. Why did Jesus have to suffer?
6. Whom do you say that Jesus, the son of man, is?
7. Are you willing to acknowledge Him openly, take up your cross and follow Him?
8. Would you exchange your soul for wealth, honor, or pleasure?

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New Orleans.

D. L. Watson.

A little more than a year ago the church here determined to liquidate a mortgage note of \$14,500.00 which was being sorely pressed for collection. On Saturday November the second the note was ordered canceled. The principal with interest for one year and ten months (from January 1911) amounted to, approximately \$16,360.-00. We have on our books about \$600.-00, in unpaid pledges, most of it already due and the balance by January the first. By using these pledges and the endorsement of four of the members of the church, we secured a loan of \$600.00, for ninety days, from the bank.

The cancellation of this large amount was due entirely to the liberality of our brethren. The church here could have never paid it. Some said, we should have sold the property and begun over again. This we could not do. 1 Churches are not easily sold. 2. A foreclosure means a sacrifice sale and the probability was, that the creditor would not have received full payment. As honest men it was our duty to see that every cent loaned to us was returned. 3 It would have meant the failure of the cause here, for the time being at least. We believe that we pursued the proper course. The gifts ran into the hundreds and ranged from ten cents to five thousand dollars. All of these are equally and highly appreciated, from the smallest to the greatest. We would like to meet, and clasp the hand of each and every one. This will never be possible. We can only hope to so live, that *we shall meet and know each other there.*

We would like to mention the names of all those who have in any manner, by their influence aided us.

This we can not do; but, we can not forbear mentioning the name of that *true man of God*, John E. Dunn, who was the first of our preaching brethren to visit us and who began, at once to enlist his friends both by tongue and pen, in the work here. Don Carlos Janes visited us about the same time and with his characteristic zeal and enthusiasm for missions, pleaded our cause until the last cent was paid. The venerable David Lipscomb, than whom, there is no man living who has done more for the cause of primitive Christianity, not only gave liberally of his means and money entrusted to him for mission work, but used his influence for us. We again, thank not only these, but all who have in any manner aided us. We wish also to thank our religious press for their unstinted support. No cause has ever had a more united support from all the papers than we. Without minimizing what all have done we would like to especially thank the Gospel Advocate and The Leader-Way which papers gladly accorded us all the space we needed, and made frequent editorial mention of this work.

The Firm Foundation, Gospel Guide, The Pilot, The Christian Companion, The Christian Youth and Encouragement Magazine all aided us greatly and have our hearty thanks. Nothing so moulds the sentiment of a people as the press, for this reason we should stand firm for the Common Cause that we may have the gospel "preached to every nation."

Our advice to all churches everywhere is to stay out of debt.

We appreciate our responsibility which this obligation has placed upon us and hope to give a good account of ourselves in the future. Growth in New Orleans however will be slow.

But, the shame of it is, that our lack of missionary zeal has permitted such a calamity, for calamity it was, to be possible.

The lesson to be drawn from it is, that when we have a definite work and the emergency is great enough, our brethren can be brought into action with an assurance of as great results as other religious people. But, is not the emergency about us all the time? Entire communities, counties and even states have not a church of Christ in them. Because New Orleans owed a debt, all felt that the crisis had arrived and it must be paid. But, has not the crisis arisen in other places and is not the call equally as urgent where there is no church? Even if we do not hear the cry "come over and help us," is not the command from the lips of the Master, "Go, disciple all nations" equally as important?

We are face to face with a perplexing question, a serious problem, with adverse conditions. Are we men enough to answer the question, to solve the problem, and to remedy the conditions? We can not answer this categorically. The future, as indefinite as this time is only can solve this problem.

We have thought of many solutions.

1. Bro. McCaleb traveled in America among the churches for two years. He did much good, especially in teaching the importance of missions. While he was here, all had a mind to work, but already there is a lapse of missionary offerings. We had thought of some strong man traveling among the

churches and urging the importance of home missions. But on reflection, we can not find any scriptural authority or precedent for such a procedure. Such an idea then, much be abandoned.

2. We believe that all our papers should have more and definite plans for their readers. Not only this, but system and method should be taught on all occasions. It will not be possible to do much lasting work if we do mission work only when the emergency arises. We must seek out mission fields and support them until they are able to stand alone.

3. We believe that the relation between the church and the evangelist should be more definitely established. (a) One class of preachers, labors with its own hands and does much effective preaching. As they support themselves, as a rule, they give but little encouragement to supporting missionaries. Many of them oppose liberality of the brethren. (b) The preacher who gives practically all his attention to protracted meeting work. His relation to the various churches jeopardizes the cause of missions. The church waits for protracted meeting, wants a *big meeting*, and hunts for a *big preacher*, and frequently changes preachers every year, and of course *big preachers* are not averse to holding big meetings for big churches. These evangelists, in their travels are amenable to no church, they are not sent out by any church, neither is any church responsible for their support. This lack of co-operation on the part of the church and evangelist destroys any continuous and systematic missionary work. (c) The preacher who labors for and is supported by one or more congregations. This system is clearly Biblical when properly worked, but is subject to more or less abuse. There are members in every congregation who feel that if they are "to pay for preaching they must hear the sermon" and the preacher to placate their feelings confines his labors to one church and does the work of a "modern pastor." "So much preach, so much pay." Some of these preachers generally do all the work for all the congregation which leads the church into stagnation and death. It

is evident that we must change our methods.

Paul was sent out by one church, was amenable to that church, made reports to that church, established new churches in other cities, was supported more or less by all of these churches, but when support failed him he labored with his own hands, thereby setting the example that honest toil, by the evangelist, is well pleasing to God. A church should be able to edify itself, look after its sick and care for its poor. But, because a church can do this work and has elders who labor for their support but are good teachers, yea, even good preachers, does not release that church from supporting an evangelist and doing mission work. An evangelist, being supported by such a congregation, should not abuse his privileges or give any cause for criticism. He should be able to account for as many hours work for the church every week as any one of the members who works at any other vocation. He should labor in and around his own home instead of visiting established churches. He should "do the work of an evangelist."

The elders must to do the work of an elder, the evangelist must do the work of an evangelist, every member of the church must become a disciple and every disciple a worker. All "must

launch out into the deep," that more souls may be saved and a greater work done.

Churches working along the above plans will become active missionary churches and a general co-operation among all the churches be established.

Sometimes example teaches more than writing. We believe that those who have been watching the work of the congregations in Atlanta, Ga., and S. H. Hall will find that, that approaches more closely the divine standard than almost any other church. It would be well for us to study the plans and methods of other workers in order that we may eliminate that which is unproductive and cleave to that method which brings results and pleases God.

When some folks inherit a fortune, it is a mis-fortune.

Sympathy is about the only thing that some folks ever waste.

If some folks would pay as they went, they wouldn't go so far.

If some folks can't use you they will abuse you.

You can't make the devil respectable by legislation.

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THINGS CURRENT

Bro. Chambers conducted a cottage-prayer meeting in the home of Mr. Rodd, corner of Chestnut and Fourth Streets, last Friday night.

What better Christmas present can you send your friend or relative than to give him an annual subscription to Word and Work and the Southern Ruralist? Both for one dollar.

Some of our editors failed to send in copy for this week. They are all busy men and devoting their time to the work of the Master. We know they will be missed by our readers. But you should read everything in the paper anyway, especially the article that refers to delinquent subscribers.

Christmas is not so far away. This is a good time to think of sending a good useful present to friends—nothing better than a year's subscription to Word and Work can be selected. A present of this kind will be appreciated and it may be the means of bringing a soul to God.

Bro. Flavil Hall writes on October 29th that he is in a meeting with the Creighton Ridge Church of Christ, Harrietteville, O., R 1, with good interest. He closed a meeting last Lord's day with the church at Hines Chapel, Louisville, O., with seven baptized and the church seemingly much strengthened.

Miss Charlot Detres is our local agent and she sends in one or more subscriptions every week. A real worker in every congregation would soon fill our homes with good religious papers. We want an agent in every congregation. We are willing to make things interesting for you. If you are willing to help place Word and Work in the homes in your congregation and community, write us.

We have received from H. S. Hallman, Berlin, Ont., a copy of his "Gospel Text Calendar" which we consider very attractive. It has the advantage of most calendars, giving days of week, month, changes of moon, etc., In addition to this it has a verse of Scripture for each day in the year. By addressing the publisher, enclosing 15cts. and mentioning Word and Work, same can be had.

On Saturday night before the Second Lord's day, Bros. J. F. Thompson and W. J. Johnson began a series of meetings at Griffin's Chapel near Coffeeville, Ala., which closed on the following Thursday with four baptisms. They began another meeting on the following night at Jones School House. Bro. Thompson left on the following Lord's day for his home in Carmichael, Miss. One confession at present writing. The meeting will continue as long as the interest demands. Bro. Johnson's next meeting will be at Coffeeville, Ala. Oct. 24th.

We have sent out over a thousand letters to our subscribers this week. Every subscriber whose subscription expires between January first and December thirty-first 1912 will receive a copy of this letter. Think of the number—yours is only one dollar, the total is over a thousand—see how much it

means to us. We are hoping that our readers will see our position and respond promptly. As we suggested before if you are more than six months in arrears, you should send two dollars, or at least a sufficient amount to pay your subscription one year in advance from date of renewal. We are sure that none will order their paper discontinued without paying up arrears, and we are confident that a large percent will pay one year in advance. Many will see their neighbors and friends and send in several subscriptions to help swell our list of readers.

Every reader of Word and Work who wishes to help increase our circulation is requested to write us for particulars concerning our special offer to agents.

ANVIL SPARKS.

A polished sin is just as rough on the sinner as any other.

No one ever found enough of the world to satisfy a love for it.

We can never satisfy our souls' needs by satisfying our wants.

Time is precious, but it cannot be hoarded up; its value must be taken as it rolls along.

There is really not much use to pray for daily bread, with our Bibles unopened from day to day.

If dollars had consciousness, they would be ashamed of the service the most of them are put to.

When some folks talk of "joining" the church, they want to know which one is the most popular

WRITE FOR the illustrated Catalogue of the N. T. N. and B. College, giving the particulars of the great School at Henderson, Tennessee. It is free. Address A. G. FREED, President.

ACKNOWLEDGEMENTS OF FUNDS RECEIVED FOR THE EMMERSON BIBLE SCHOOL AND ORPHAN'S HOME, HOLLAND, GA.

The following amounts have been received for the school and home at this place since the last report:—Mrs. M. M. Kimsey, Sparta, Tenn., \$.50, Dr. D. W. Herndon, Lafayette, Ga., \$1.00; Mr. Geron, Huntsville, Ala., \$.25; Friends in Tenn., by J. A. Perdue, \$7.47; John Bales, Ga., \$5.00; W. Claude Hall, Fulton, Ky., \$2.00; Friends in Rome, Ga., by Bob Holland, \$5.00; Miss Bertha B. Buick, Kans., \$3.00; Church at Plain Dealing, La., \$3.00; General Manager, Wrought Iron Range Co., Gadsden, Ala., \$5.00; Jackson Bros., Ark., \$2.00; General Manager, Wrought Iron Range Co., Gadsden, Ala., one range \$72.00; Bro. Touchton, Valdosta, Ga., \$1.00; Judge J. W. Maddox, Rome, Ga., \$.50; Dr. B. F. Shamblin, Lysterly, Ga., \$10.00; Flavil Hall, Holland, Ga., \$5.00; Rome Furnace Co., Rome Ga., \$2.00; John Murphy, Lysterly, Ga., \$1.00; Mrs. Flavil Hall, Holland, Ga., \$3.00; Friends in Tenn., by Myrtle Moon, \$3.00; J. G. King, work on building, \$3.00; Mrs. A. R. Rance, Plain Dealing, La., \$3.00; Mrs. S. A. Moon, Waco, Ga., \$.50; John Owens, Paden, Miss., \$.25; Chrisman H'd'w Co., Chattanooga, Tenn., m'd'se, \$20.70; Three Sisters, Plain Dealing, La., \$1.25; Church at Marvel, Ark., \$11.00; J. W. Osdwant, Calhoun, Ga., \$.10; P. O. Smith, Calhoun, Ga., \$2.00; Virgie Copeland, Dasher, Ga., \$1.50; A. H. Burns, Mingo, Miss., \$5.00; Bro. Ray, Tenn., \$1.00; W. J. Johnson, Miss., \$1.00; J. G. Malphurs, Teaching, \$7.00; Mrs. T. J. Berrier, Waco, Ga., \$1.00; Bro. Wilcox, Summerville, Ga., \$1.00; Hall and Hall, Atlanta, Ga., \$5.00; R. A. Kerraker, Dongolia, Ill., Teaching, \$30.00; J. Kuttner & Co., Rome, Ga., Six comforts, Lanham & Sons, Rome, Ga., One mattress, Rome H'd'd. Co., Rome, Ga., I keg of nails, Griffin H'd'w. Co., Rome, Ga., 1 Keg nails, W. M. Ransom, Menlo, Ga., \$5.00; By Sister Hall, \$2.00; M. B. Holtsford, Tenn., \$1.00; Friends

in Tenn., by J. A. Perdue, \$38.78; By Mrs. Moon and Miss Mattie Curbow, Friends of Trion, Ga., \$19.96; Mr. M. F. Allen, \$.50; L. B. Connley, Tenn., \$1.00; J. A. Bennit, Tenn., \$1.00; Friends at Dasher, Ga., box of supplies, Bro. Copeland, Dasher, Ga., 6 1-2 gallons syrup, Bethel church, Borden Springs, Ala., \$10.00; Mrs. A. A. Rose, Ill., \$1.00; Friends Trenton, Ga., box of supplies; Church, Rock-

mort, Ga., \$13.06.

We appreciate the noble assistance that our friends have rendered us. Work on the building has been temporarily suspended on account of a lack of funds. We hope to be able to resume work soon and rush the work to completion. Will our friends come to our aid at this crucial moment?

W. E. Meers, Treasurer.

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.

WHAT CHURCH WANTS TO CLAIM GEORGE MULLER?

E. S. Jelley, Jr.

(Question of Bro. Jorgenson in "In His Steps.")

Of course it is well known that Geo. Muller was a member of the Open (Plymouth) Brethren, and in full accord with them. As to whether the Open Brethren are disciples are not, the following letter from one of their missionaries ought to be satisfactory. I will add that Mr. Ashton does not misrepresent the position of his people—all of their literature is in accord with his letter and I have letters from another missionary of theirs to the same effect. The answer to the question above will also answer the question of who ought to rejoice at his success. I can imagine the brethren in the apostles' days rejoicing at the success of real disciples but not of their rejoicing at the success of scismatics even though allegedly the result of Scriptural methods. In regard to this point I may say that Messrs. Gordon and Spurgeon although highly successful without the organ were nevertheless engaged in making people Baptists and

I cannot rejoice at their success. It is true as Bro. Jorgenson says, that Spurgeon withdrew from the Baptist Association, but the reason he gave for it in the "Downgrade Controversy" in his magazine was that "We are Calvinistic Baptists," and that the Association contained a lot of people who were not Calvinistic and therefore not truly Baptists.

Nasik, Br. India.

Kollegal, S. India.

19-7-12.

To Mr. E. S. Jelley,

Dear Sir:—

I duly received your kind letter of inquiry of the 30th ult: and am enclosing a little book which answers most of your questions, except perhaps that concerning Baptism. We certainly believe that both Rom. 6 and Acts 2:38 are among the "All Scripture given by inspiration of God" II. Tim. 3-16, but some err in rightly dividing the Scriptures and would have us believe that Baptism is necessary to salvation, John preached repentance and Baptism for the remission of sins, but for us to preach his baptism now is to commit the error Appollos committed before there had been the way of God ex-

pounded to him perfectly read Acts 18: 24 and Acts 19:1-5. Repentance and Baptism for the remission of sins were preached both by John the Baptist Matt 3:1-6 and Peter see Acts 3:19-26. John was sent to prepare the people so that they would receive the Lord when He came. Peter urged them to repent so that God might send Jesus back again even after they refused and crucified Him, he pleaded with them (the Jews) till they in stoning Stephen emphatically said "We will not have this man (Jesus) to reign over us, He took them at their word and is now seated at the right hand of God, a Savior for all who will trust Him. As I understand Scripture, baptism as in Rom. 6: 4 and other Scriptures is for believers only and is an act of obedience on the part of the one who is baptized. In the last named chapter it is plainly stated that according to God's reckoning the Believer is "dead indeed unto sin, but alive unto God in Jesus Christ" and we are exhorted even so to reckon with God (Ver 11). In God's reckoning our old man Rom. 6:6 was crucified with Christ; died with Christ and died to sin in Christ and none but dead ones are buried, thus baptism sets forth burial and Resurrection with Christ. The subject of baptism is a great one and would take up much time for a full explanation.

With Christian regards I remain yours through grace,

J. H. Ashton.

THE ORIENTAL SETTING OF THE NEW TESTAMENT.

E. S. Jelley Jr., India.

Swearing in the orient is universal. Here in India everyone swears continually. If anyone tells a story and the slightest expression of wonder or doubt he at once swears by food, by a female demoness or some other oath that it is the truth. If he is trying to make an agreement he swears that he will fulfill it. Thus custom of constant swearing is not limited to the Brahminists and Mohammedans, but is also prevalent among professed Christian people. Of course we have been teaching the disciples better.

The result of such constant swearing are not hard to find—a person is not bound to tell the truth unless under oath, and if one does not value his word ordinarily, he is sure to forget and swear when he is not telling the truth, and this breeds a laxness of conscience in regard to judicial oaths, so that Indians are a nation of false-swearers. For instance, upon one occasion an European gave a drunken sailor into charge of the police. At that time a Mohammedan pandit told me that that was a mistake—that if he had been consulted he would have had the fellow thrown into a room with some missles (after giving him a generous beating) and then have called the police and told them that the man had broken into the house, bringing those missles in with him as weapons, and that when the case came off all of his friends and neighbors would have sworn to the same.

While Americans cannot be said to be a nation of strict truth-tellers, yet the good results of Christ's teaching against voluntary swearing can at once be seen by the fact that the epithet "liar," is a nearly unpardonable insult in America, whereas in India it creates little sensation. The object of Christ in forbidding the practice of swearing can be readily seen—a Christian must value his word as he does his bond or as he would a sacred oath, at all times, and moreover he must not profane the sacred name of God or other sacred things by using them lightly as in

everyday oaths. Before however we disfellowship brethren for taking a judicial oath we should remember that Christ himself who fulfilled all righteousness accepted the judicial oath of the high priest, as one of the ordinances of men to which we must be subject. See Matt. 26:63.

Matt. 6:5-13. (Praying on the streets; using repetition; the model for prayers.)

All over the orient the Mohammedan doing his devotions 5 times a day in as public a place as possible is a common sight—it is a species of hypocrisy (Gr. play-acting) and the men who publicly put their fingers to stop out earthly sounds and with their lips confess God's greatness, are in their conversation foul and in their lives wicked.

Vain repetitions are also a specialty of the east; "Ram, Ram, Ram, Ram, Rah; Sitaram, Sitaram, Sitaram," and the like are heard from the "heathen" while the Free Methodists and Pentecost Banders roll over upon the floor and say "Lord help, Lord help, Lord help," while the latter Pentecost (gift of tongues) people Hindu as well as European make such an uproar that it is impossible to distinguish any prayer that is uttered. Just recently I had an experience of the sort at Mr. Norton's Pentecostal mission at Dhond.

"Your heavenly Father."—Here you occasionally head God spoken of as Father by people who have come in contact with the New Testament, but not among others. The old Testament

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is profuse with names showing the dignity and greatness of the Creator; it remained for Jesus to apply to Him the name which excels all others, the name of Father.

"After this manner therefore pray ye:" The Lord's Model of prayer is the model upon which all Christian prayers are based, but it would be better if they conformed more nearly to the model, and especially if we were to more often address God as our Father.

"Thy kingdom come:" The disciples previous to the coming of the kingdom of God with power at the day of Pentecost were instructed to pray for its coming. Now after nearly 1900 years have passed we find that "Christendom" in general is not aware of its having come, and are still praying "Thy kingdom come," although Christ Himself positively asserted that some of those standing there should not die until they had seen the kingdom come with power. Paul says God has translated us into the kingdom of His dear Son Col. 1:13.

The following is a fairly good literal translation of the prayer model from the original:

Our Father—the One in the heavens, hallowed be Thy name!

Thy kingdom come! Thy will be done, as in heaven so also on earth.

Our bread, the daily (or 'necessary') give us this day; and discharge us our debts as we discharge our debtors; and abandon us not to trial, but deliver us from the evil."

The doxology, "For thine is the kingdom, the power and the glory forever, Amen," was not in the original, as shown by its absence from all of the older M. S. and for that reason it does not appear in the American Standard Version. It was added to the prayer-model at an early date in order to transfer the prayer model into a full prayer, and it does very well indeed if we slightly alter the petition about the kingdom and if we remember that 'Amen' without the name of Christ is not a sufficient ending for a Christian prayer.

(The day this was written Aug. 22. Bro. R. Pardhe baptized 3 in Belapura).

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THE FAMILY FORUM.

SCHEMERS AND PLODDERS.

Breezily, and full of enthusiasm, the schemer entered the office of the plodder and greeted him pityingly, utterly heedless of every sign that work was pressing.

"Still on the same old job, I see; nose on the grindstone. Say, I've struck the finest scheme you ever heard of. If I can get it started before anybody else gets hold of the idea, it's ready money. At the very least, I'm sure of twenty thousand the first year"—and so on, with argument and proof to sweep aside all doubt. The next week he drops into the office again to borrow a dollar. He is working on a new scheme. Oh, no, the other is "all right," perhaps, but the new one is better.

Schemes and scheming may easily become the bane of ruin of an otherwise steady and useful life. Inventive genius, originality, initiative, are most excellent qualities and strong aids to success, but the passion for scheming is a thing apart from these. Usually the habitual schemer is lacking in real creative genius or effective initiative. He sees part of a plan, but only the seductive part. The flaws he does not see, or he does not rightly estimate. He expects some one else to remedy the faults and carry the plan through with the necessary brains, energy and capital. He is surprised and offended with the hard-headed man of experience fails to enthruse and puts his finger instantly on the weak points of the plan.

Usually the schemer is carried away with the thought that he has discovered a way to get large returns for little effort or expenditure—an unsound proposition in business or personal life. Any habit of any plan which makes "how much can I get and how little can I give?" the rule of life is injurious, wherever it is applied. With this false relationship comes, as a natural accompaniment, the temptation to trickers and exaggeration. Scheming and schemers are seldom free from these two characteristics.

Fictitious exchange values, with unsound principles and methods of operation, render most schemes insecure and temporary. No solid or permanent success can be built upon such foundation. The schemer is always starting things but never finishing them. Very often he has left some one else "holding the bag" while he chases on after another will-o-the-wisp.

Often I have watched a man pound—swinging heavy blows with his sledge-hammer—on a rock and seemingly making no impression. He doesn't appear to mind that. One blow follows another on the same spot, again and again, rhythmically. All of a sudden, one blow, just like the rest falls, and the rock is split through to the heart. It wasn't the last blow that did it, but *all the blows*. How easily the man might have been discouraged when the first blow, and the second, and even the tenth, produced no visible result! It takes faith and courageous persistence to be a plodder, faithful from moment to moment and day to day in efforts which seem to be profitless, but which we believe will bring the cumulated results in due season.

The plodder need not wait for all his profit, however. He may gather from his daily task increase of strength, as the man with the sledge hammer grows muscle with each swing of his arms. The plodder gains in the very quality he uses. He makes his own power while he expands it. In certainty of achievement he has the advantage over the schemer because he is building steadily upon a foundation of knowledge and experience which will hold up whatever superstructure of success he may erect. Sometimes, in the crowded heart of the city, you may see a valuable plot fenced off and vacant so far as can be seen from the sidewalk. Week after week, sometimes month after month, this empty spot seems to mock the surging crowds and the skyscrapers around it. Where a small plot of ground is worth a million dollars, why is this valuable space standing so long unoc-

cupied? A glimpse the other side of the fence will disclose the reason. The plodders are drilling deep into the ground and preparing slowly and laboriously the foundation upon which the building is to rise, and that building is expected to be worth all the time, and all the labor, and all the valuable space given to it.

Men of modest, inconspicuous abilities often outstrip their more brilliant and versatile rivals in the race of life. There is a law of compensation in all things. We find it in the more delicate sense of touch in blind persons, and often in the greater persistence, the more steady, unyielding purpose in men who lack inventive genius or superior intellect. Students in college, the sons of poor parents, working their way toilsomely but eagerly through their course, have made for themselves places of power and influence in the world while their better-favored fellows have failed to grasp any prize worth while.

The greatest achievements of man have been won not by strength, nor by great cleverness, but by persistent, heroic plodding. The engineer does not scheme to send the express train by a single leap over the mountain chain, but by slow, plodding toil he bores tunnels and builds bridges, inch by inch, until the giant task is done. The scientist does not wipe out disease by the wave of a magic wand or the sudden compounding of a medicine. He studies and experiments through toilsome years, with countless substances, and organisms, and agents, while the world knows him not, until at length his victory and humanity hails another savior of the sick.

Man is very little, and he is very great. The mightiest tasks are his, but he must be satisfied to do them slowly, patiently, bit by bit. He was commanded by his Creator to have dominion over the world and subdue it, but his conquest must be gained through the centuries, as he feels his way on and on into the great mysteries of creation. Not by a single stroke of the fist will the door of fortune open to the average man, but there is no door that man has any right to open but will yield to the

persistent knocking of the determined applicant. There may be drought, there may be blight, there may be flood, there may be fire, there may be raids from the Philistines, there may be thieves in the night; but we have the promise, and we are content to work on, for as sure as dawn follows night, faithful plodding will earn its reward, and we shall reap in due season if we faint not.

—Christian Herald.

THE CORDIAL HANDCLASP.

Did you ever observe what difference there is in the fashion of welcome in different households? There are homes to which you go where the people are kindly disposed and glad to see you, but in which they are so stiff and formal and so undemonstrative that you feel uncertain whether or not your call is opportune. You have a vague, uneasy sense of having come at the wrong time, of being an interruption, and infringing on the leisure of your entertainers. They may have been going over their accounts or planning a visit of their own, or they had in the background somebody they did not want you to meet. This is the feeling that envelops you like a fog while you are in the house, and you are glad to escape. A woman is peculiarly unfortunate if in the character of hostess she congeals her guests. A refrigerator is not a pleasant place for an easy chair. Yet sometimes these apparently frosty folk are cold only on the surface, and at heart are warm and glowing.

Few of us need to be told the painful and often pitiful misdemeanor of children, as well as of those who have passed the years of childhood's development, in the company of strangers or new acquaintances as the result of shyness. They may never have learned the gentle art of meeting and greeting acquaintances with a little kind effusiveness. Every one should study this art and it should be taught to children by precept and example. In the conflicts of life it will stand them in stead as well as arithmetic and biology. How do you shake hands?

A year or two ago an abominable fashion was in vogue among young

people, who gave each other their finger tips, elevating the hand and arm at the moment in a clumsy and awkward attempt at elegance. When you give your hand it should be on a level with your heart. To crush a friend's hand in a grasp that leaves it aching is as much a mistake as to give a slippery and clammy imitation of a fish, the sort of perfunctory handshake that arouses resentment because it seems insincere.

The grace of the cordial handclasp, the heart and the brain speaking through the hand, the word of welcome that is spontaneous, the open hospitality that makes friend or neighbor sure that his coming has made brighter your day—these are social accomplishments simply beyond price.

—Selected.

REFINED BY SUFFERING.

Your article on "Euthanasie" brings back to my mind one of the most beautiful characters among God's suffering ones that it has ever been my privilege to know, Miss Mary Taylor of Wheeling. Miss Taylor, when a young girl of eighteen years, was thrown by a horse and her spine was injured so that she lost the power to use the lower part of her body. She has lain in bed for more than forty-five years. During all that time she has not stood upon her feet nor sat entirely upright. Twice a week or oftener, she is lifted back into bed again. Twice a year she moves: in the fall into the back room, which can be heated more easily; and in the spring into a middle room from which, when window and door are open, she can see out into the street and see people passing. In all these years she has never been carried out of the house into which she was taken after she was hurt. She never saw a nelectric car or electric light or an auto until they came on the street in which her home is situated. She has spent her waking moments largely in reading, knitting, and such other work as she could do with her hands, while partially propped up in bed.

I visited her often during a pastorate of sixteen years. I never heard her

murmur nor complain on account of her lot. She always had some blessing to tell that had been hers. She frequently spoke of the goodness of God and of the many kindnesses that were being shown her and hers. She told me that for a year or more after she was injured she was very rebellious and unhappy; but when told that she could never expect to walk again, she asked God for Jesus' sake to have mercy upon her and give her grace to bear what he had seen fit to let come upon her. And she said that she was given the grace to quietly submit and to believe that the Lord would overrule her affliction for her good and for his own glory. From that time on she stopped complaining and began to count her blessings. And she has been blessed.

It is very hard for us mortals to explain why God permits such things. But are such lives lost? I think not. If one object of life is preparation for a higher life hereafter, then these lives are not lost, for they are ripening or heaven.

Samuel Schwarm.

U. S. PEOPLE DRINK AND SMOKE MORE THAN EVER BEFORE.

According to a statement issued by the commissioner of internal revenue the American people are now using more liquor and smoking more than ever before.

From July 1 to October 1, 1911, more than 3,800 million cigarettes were smoked, an increase of one billion over the corresponding period of the previous year, which broke all records. The nation consumed 33,150,000 gallons of whiskey during July, August and September, an increase of 450,000 gallons, as compared with that quarter of 1911, while nearly 1,950,000,000 cigars were smoked during that time. The cigar consumption promises to establish a new record.

A total of 19,800,000 barrels of beer were consumed during the three months, which was 320,000 barrels more than during the same period of 1911.

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