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Christian Word and Work

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Mortals, that would follow me,
Love Virtue, she alone is free;
She can teach ye how to climb
Higher than the sphery chime;
Or, if Virtue feeble were,
Heaven itself would stoop to her.
—Milton

Fear, Hope, Love These Three.

E. L. Jorgenson.

There are three motives to Christian service: Fear, Hope, and Love; but the greatest of these is love. Whether service be impelled by fear, inspired by hope, or constrained by love, it is acceptable to God. But this is not saying there is not a vast difference in the *quality* of service these motives respectfully render. It is sad to think of the many brethren confessing, communing, giving, praying, serving because and merely because, they are afraid not to. Of course, it is only a half-hearted, cold, perfunctory service and worship they can offer. Not that this service is unacceptable. God's dealings with many a man have begun at this point; but it is his will and desire to lead us triumphantly out of fear into love, for perfect love casts out fear.

Hope, the second motive mentioned looks up, while fear looks down. Hope reaches after heaven; fear runs away from hell. Heaven is like the attractive pole of a galvanic battery, while hell is like the repellent pole. Hope is the answer to heaven's attraction, and in its various phases, is one of the strongest springs of the Christian life.

While these three motives overlap, and can not be fully separated (they need not be, for Christian experience, through God does not depend upon subtle analyses, or shrewd philosophical deductions), yet, in normal growth love should eventually lift one out of

the realm of fear. Naturally, as the life becomes more and more conformed unto that of Christ; as assurance of eternal salvation grows strong, there is less to fear, for it is only to those who are disobedient that our God is a consuming fire. Fear then gives place to an intense love for God as we know Him in Christ Jesus. It is disobedience to law that causes fear and love lifts men out of law. It is the fulfilment of the law (Rom. 13: 10) because it is the short-cut to the observance of the law. Love does not kill, commit adultery, steal, or bear false witness; therefore love is the fulfilment of the commandments prohibiting these. Paul does not, and could not, say, "Fulfillment of the law, therefore, is love;" but he says, "Love therefore, is the fulfilment of the law." For love is not something you do, but something that makes you do, whether it be regarded as a sentiment as in human affections, or as a principle, as in Divine relationship, it is a motive, not a result; a cause, not an effect.

How love sets men free from law may be illustrated as follows: there is a law on our statute books that mothers must care for their children. Serious neglect is punishable. Yet what mother, worthy of that name made sacred since Jesus was born of Mary, cares for her child because of that statute? Many model mothers may learn for the first time of its existence from these lines. But to learn of it will not make them fearful for they are free from that law. Not because they have broken away from it, but because love has lifted them above it. It is possible for them to fall to the plane upon which it operates, but it is unlikely they will. The point in the illustration needs no lengthy elucidation. It is clear, Love for God can set God's children free from law and fear. Love can make God's commands but the directions of a kind wise Father who knows what is best for His beloved. But this liberating

love does not come at the point of a pistol, or the thrust of a sword. It can not be coerced. It comes through acquaintance with the God who is not only loving, but lovable. "We love because He first loved us" I. John 4: 19). It comes as response when we hear the story of how He first loved us.

CHOOSE YOU THIS DAY WHOM
YE WILL SERVE. Josh. 24: 15.

Dear reader, Some day, sooner or later, you *must* meet the LORD JESUS CHRIST, face to face.

Will He be to you the mighty Saviour, "chiefest among ten thousand," "the One altogether lovely," or—fearful thought!—the inexorable Judge, to pronounce sentence against you for having slighted His offers of mercy, and "trodden under foot the Son of God?" (Heb. 10: 29.)

Listen! "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him *should not perish*, but have everlasting life." John 3: 16.

"He that hath the Son hath life; and he that hath not the Son of God hath not life." I. John 5: 12.

Will you not accept Christ as your own personal Saviour, and receive the gift of life everlasting promised to all who take Him at His word, and put their trust in Him?

"How shall we escape if we neglect so great salvation." Heb. 2: 3.

"See, I have set before thee this day life and good, and death and evil: therefore *choose life*. He is thy life." Deut. 30: 19-20.

If you get sample copies of Word and Work it is an urgent request that you give them out to good readers, and, also ask them to take the paper. It is also an appeal to you to subscribe for the paper if you haven't already done so.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

THE BIBLE BARRED FROM SCHOOLS.

At a recent meeting of the South-eastern Labor Congress in Atlanta, the two hundred delegates, with the exception of two, opposed the Bible and its use in the public schools, one of them declaring that there were "portions of the Bible unfit to be sent through the mails."

Hundreds of people, including some politicians, have long been saying the negroes of America ought to be taken to Africa, from whence they came. It would be more appropriate to take the one hundred and ninety-eight above mentioned delegates, and other people like them, to that benighted country and place them with the black people who know not the Bible nor Jesus Christ as He is revealed therein. The benign influence of the blessed Book that the former repudiated might then partially penetrate their thick heads and soften their stony hearts. Ignorance, stupidity and sensuality constitute the womb from which their opposition to the Bible was born.

When we remember that the devotees of the Bible have assurance of the following blissful realities, which its opposers have never known: a calm, peaceful and serene conscience, Heaven's favor and approbation, the comforting presence of Jesus in the hour of death, the joy of the resurrection and the glorious state of immortality beyond the grave; that every thing worthy the name of civilization is to be attributed to the Bible; that Christianity revealed therein reaches forth the hands of charity to the poor, the hungry, the oppressed and down-trodden of every nation, tribe and tongue; that such is unknown where the influence of the Bible has never gone; and that were it not for the influence of the Bible those delegates would themselves

be poor, degraded wretches on a level with every benighted heathen that has never heard of the Bible—when we remember all this, the conviction is riveted upon the mind that ingratitude more base has never been known than that of which said delegates are guilty.

Well might the Holy Spirit speak of such characters "as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." (2 Pet. 2:12)

PREACHING THE GOSPEL

NUMBER ONE

Don Carlos Janes.

Certainly the gospel ought to be preached. It ought to be taught in the home, in the assembly, and on the highways of life. As long as there is a man in sin, there will be need for preaching the gospel. Where ever sinful man is found, there the gospel should be preached. It is intended for "all nations," "the whole creation." Parents should teach it to every member of the household; the church of God should teach it in the assembly, and in school houses, halls, and other places; and each individual Christian should feel an obligation to make known the gospel whenever and where ever there is an opportunity. All should be teachers of the word. "By reason of the time ye ought to be teachers." Heb. 5:12.

What are the opportunities for making known the gospel more extensively? Besides more thoroughly working the fields already mentioned, (the home and the place where the church regularly meets for worship, and talking to those we come in contact with in the regular course of life), I suggest that it would be a good thing to visit

families not under the influence of the gospel with a view to winning them for Christ. In doing this, it is not necessary to enter the home and tell the occupants that they are children of the devil and that you have come to turn them from the road to hell. That would be the truth in the case, for however much we may desire to think otherwise, the fact is that Jesus "became unto all them that obey him the author of eternal salvation" (Heb. 5:9) and those who are disobedient and die out of Christ are lost. This solemn fact should cause us to be diligent in our efforts to redeem such persons from the power of the Evil One. But to speak as above mentioned would probably close the door of opportunity in most places. Instead of being so abrupt, it is better to exercise discretion. Try to find out in a skilful manner the attitude of the person or persons with whom you are speaking as to the gospel. Learn their objections and difficulties if they have any and use the best judgment you have to interest them in the study of redeeming love. Several visits may be needed to arouse sufficient interest to bring a family out to hear the public preaching, and sometimes you may fail entirely. At other times you may succeed with comparatively little effort. In any event you have cleared your soul of responsibility. Would you not rather face your Judge after having made conscientious and persistent efforts to save your neighbors than without such efforts? Don't you think he will love you more by having made such efforts than he would if you had passed your days in carelessness, permitting your neighbors to go down to endless darkness and misery without ever attempting to rescue them? Here is a great field, and here are many opportunities for preaching the gospel. In this women may participate as well as the

men. Suppose a whole congregation would vigorously pursue such a course for three consecutive years and live right in other respects; what would be the probable result?

What objection have you to offer? Do you say, they might not want you to talk on religion? I would not urge any one to crowd the gospel upon others when it is offensive and seems to be doing harm. Study to make it interesting. Become familiar with the history of the Bible and lay some event of sacred history along side of some current event that is engaging the public mind. Compare men and women of the Bible with men and women of today. Relate some incident that nicely illustrates some Scriptural truth, or in some other way endeavor to create a desire for the knowledge of God where it does not exist. But the people may be far more willing to hear of Christ than we are to tell of him. Perhaps you say, "I feel timid about introducing the subject." Doubtless this would be true of many, but can you not muster sufficient courage to proceed on your blessed mission? If a child were asleep in a burning building would you hesitate to rescue it? The children of men, who do not know the gospel are on their way to an eternal burning, far worse, dear reader, than that of a burning house. Get over the timidity. Probably its best cure is just to go to talking and keep it up. We can enter the homes of our friends and neighbors and talk of politics, wars, and scandals. Oh, let us talk some of Jesus.

An interest may be aroused and much good accomplished by the printed pages. What do you do with your papers after you have read them? I go through mine and clip the articles I wish to preserve and then give the copies that are still whole (sometimes the mutilated copies too) to people I see at the assembly. Make your religious papers do as much service as you can.

Tracts are cheap and useful. They contain the writer's best thoughts on the subject in a condensed form. They may be read where a book would be too bulky. They can be carried in the

pocket and be produced the moment there is need for them. Individuals of limited means may distribute them by the dozens and congregations should scatter them by hundreds and thousands.

Books are expensive but contain more instruction of course. They might be lent profitably and be made to do service in a large number of families before they are worn out. Perhaps more books perish by abuse than by use. It may sometimes be desirable and possible to give away books. They furnish the means of putting the truth in the home where it may be read at leisure, and are worthy of considera-

tion by those who want to accomplish all they can towards preaching the gospel to the whole creation.

Another avenue for doing good along this line is the letter. Some do not write letters and some write frequently. Why not try to make your correspondence count for Christ? Do you not think you might profitably write *one* paragraph of your letter along the line of right living? Even a reference to a passage of Scripture would be better than nothing. And letters might be written especially for the purpose of teaching the gospel, another opportunity for the sisters to instruct those who sit in darkness without violating the teaching of the Scriptures.

CONTRIBUTIONAL

HOW SHALL WE CONDUCT THE LORD'S DAY MEETING.

J. T. J. Watson.

There are some things connected with the church work that are necessarily left to human judgment; examples: the place to meet, Shall we have a house, or meet in the open air, etc. All agree that these and some other things are to be decided by human wisdom. But there are other things about which there is more or less disagreement. We all believe Christians and others who will receive it, ought to be taught the word of God. But we are not so well agreed as to how that teaching should be done. Some believe the learners ought to be divided into classes and use "literature" for the lessons, while others object to both. How are we to settle such matters?

From the commission as recorded by Matthew, I read that the nations are to be taught and baptized and then taught to observe all things the Lord commanded the apostles. As I understand it, the latter part of this commission makes it the duty of all who have been taught and baptized to teach others. Now if some of my friends

and neighbors want to go to a place of meeting an hour before the appointed time for worship, to study the word and be taught, and I can be a help to them by being with them, I cannot be faithful to God and these friends and neighbors while refusing to render what help I can. If I were to refuse to teach those who desire it, my conscience would condemn me for it, and if my heart condemns me, God is greater than my heart and knows that as I see it, I set at naught the expressed will of God. If I understand it to be my duty to teach a class or to be a learner in a class, why should my brother object? Why should my duty be determined by another man's conscience?

I know it is claimed that the class system is wrong, because, by it we have as many talking at one time as there are classes, and I. Cor. 14: 31 teaches that in the church we should speak "one by one" and verse 33 "God is not the author of confusion." Just here I would like to call attention to verse 23 (same chapter) where we learn that the apostle is giving instruction for their guidance when the *whole church is come together in one place*. Now suppose the hour for the assembling of the church is eleven o'clock, but a num-

ber come together to study and teach the Scriptures an hour before the meeting of the church, and some being more advanced in Bible knowledge than others, they divide into four classes, one class in each corner of a large room. In a quiet way they recite their lessons, neither class being so boisterous as to disturb the others. Now it is not time for church meeting, and since they are *not* all "*together in one place,*" but are in four different places neither of which class disturbs the others, I maintain that the Scriptures relied on to condemn these classes is not applicable to the case. And to disturb people in their effort to acquire a better knowledge of the Bible is to obstruct the way to a more general knowledge of the word of God and is therefore a hindrance to grace and peace, and II. Peter 1: 2 says "grace and peace be multiplied to you *through the knowledge of God, and of Jesus our Lord.*"

With regard to the literature, I think in some cases there may be a better way of teaching and learning the Scriptures than using the "International Lesson Leaves," but we all must have human help in studying the Bible, even the translating is a help, without which but few people could read the Scriptures at all. I therefore conclude that to object to using helps in studying the word, is unwise, since we all are compelled to use some kind of help, if we learn anything about the Bible. Hence the thing to do, is to determine how much help we can use to advantage, and what kind. And, since learning is a thing that no one can do for another, but each one must learn for himself. It seems reasonable that each one should be allowed freedom in deciding what help he can use to the best advantage.

If we would all freely grant to others the freedom in Christ that we claim for ourselves, there would be no discord among us on this subject. I can see no reason why those who wish to use the Bible alone, should not be allowed to form as many classes of that kind as the number wishing to so study, and the circumstances require. And the same might be said of those wishing to

use the helps. If they think they can learn more of the word by having the comments of some one better informed than themselves, why should I object? I do not claim to be inspired on the subject, and I do not know of any Scripture that says we shall not receive help from others in studying the word; but I do know of some Scriptures commanding Christians to teach, and if some can teach by writing they are in good company, for Paul, Peter, James and others taught that way and I do not know of any Scripture forbidding our receiving written instruction from others. If I thought some made poor choice of helps I would try to show them a better way; but if I could not get them to see as I did, I would not condemn them, for I myself, claim the right to study as I think most profitable and I grant same privilege to others.

We are now ready to consider the regular meeting of the church for worship on Lord's Day.

This is the subject of vital importance to the growth and usefulness of the church. Yet if there are any radical changes to be made in conducting these meetings it will likely take a "long and hard pull" to bring about the needed changes.

Many years ago a certain man preached regularly to the little church of which I was a member, and as I now remember he always preached on first principles or exposed errors in some of the creeds, though the church was young and needed to be taught practical Christianity. I therefore ventured to suggest to him that he ought to preach to the church on Sundays. But he said "the elders ought to do that," when we really had no elders nor members with the necessary qualifications for elders. It so happened that on a certain Sunday the congregation was very small, and all were members of the church except one Methodist lady, and she had heard first principles until they were like an old song to her. I was curious to hear the preacher announce his subject, for I had learned to doubt his ability to preach for the edification of the church. My doubts were confirmed when he announced

that his subject for the day was the *action of baptism*. The world and sectarianism were not favorably impressed with our religion; not because of any bad conduct on the part of the members, but because of the character of our public teaching from which they thought the "alpha and omega" of our religion was faith, repentance and baptism.

I tell this simply as an illustration of the fact that in the past, public teachers by dwelling too much on first principles, on the foreknowledge of God, and the purposes and plans of God, to the neglect of teaching those things calculated to incite to greater devotion and earnestness in Christian work, clogged the wheels of Christian progress and invited criticism against the church. This fact ought to prepare our minds to see if there is any Scripture instruction as to how these meetings should be conducted and what end we should seek to accomplish in them.

From Acts 20:7 we learn that the disciples at Troas came together on the first day of the week to break bread and this church being under the immediate instruction of the apostles, is an example for us. We also learn from this account that Paul, on a mission tour, stopped over until their time of meeting and preached to them. Now it is not stated whether there were any persons in attendance besides disciples or not, but one thing is made quite clear, that is that Paul's preaching on this occasion was to the *disciples*. Another thing is clear beyond a peradventure, and that is that, the disciples were accustomed to coming together on the "first day of the week" to break bread. If there were other duties to attend to, at the regular first day of the week meetings, it is not stated here, but from other Scriptures we understand there were. From I. Cor. 16 we learn that on this day, the churches were instructed to contribute of their means for the work the Lord requires them to do.

And from I. Tim. 2:1 we find an exhortation that supplications, prayers, intercessions and giving of thanks be made, and from chap. 3:14, same book we learn that these things were writ-

ten that men might know how to conduct themselves in the house of God. Then in Heb. 10: 24-25 we read; "let us consider one another to provoke unto love and good works; not forsaking our own assembling together as the custom of some is, but exhorting one another and so much the more as we see the day drawing nigh." This Scripture throws some additional light on Acts 20: 7. The inference is not only clear that it was the custom then, for Christians to meet on the first day of the week to break bread, but at these meetings they were to provoke one another to love and good works by exhortations. The language shows that this duty was incumbent on Christians; not on preachers to the exclusion of others; and this fact taken in connection with the self-evident facts, that the disciples could contribute of their means, and engage in supplications and thanksgivings and added to these, could teach and admonish one another in psalms, hymns and spiritual songs (Col. 3: 16) as well without a preacher as with one, accounts for the fact that it was not customary for the church at Troas, nor for any well established church, to have a preacher, habitually, to meet with them to "break the bread of life" to them. Indeed the habitual presence of a preacher in the regular weekly meetings of a church is an impediment in the way of the activity and growth of the average member; besides, we have not one vestige of authority in the word of God for such a practice.

A young congregation, not trained in these things, does need some one to be with it to train and develop its working ability; and afterwards it would be well for some one to go around occasionally and encourage them. (Acts 18: 23).

One thing should be kept constantly in mind by those who "feed the flock of God" whether he or they be preacher or just humble members of the body; and that is, that these weekly meetings were ordained of God as a regular time to "feed the flock," and that the time should be devoted to such subjects as will be strengthening and encouraging to the members to greater activity in the Christian life. To devote the time

to preaching first principles or speculating about abstruse questions, is to rob the church of the wholesome and invigorating food necessary for its well-being. Let us feed the lambs and encourage healthy growth rather than labor so much to have a great flock of poor sheep.

The meeting now under consideration is the one when the whole church is expected to come together and be instructed or exhorted by one speaker at a time. (I. Cor. 14) Under such conditions it is not only unscriptural for more than one to talk at one time, but it is not permissible even in human ethics. But when the talks are short enough to make it advisable to do so, two or three may speak at one meeting, but, of course, this should be done, one at a time for God is not the author of confusion (I. Cor. 14: 33).—*Lapine Ala.*

WORTH SAYING AGAIN.

Stanford Chambers.

"O, when the Spirit of Jesus comes in, He, who, stripped of His splendor sat by Jacob's well, speaking to an outcast woman of an outcast race, offering her the water of life for the asking, and, revealing for the first time His Messiahship to her—then will we be eager to reach all for whom He died, white, black, brown, yellow, red and all the christless shades between."—*E. L. Jorgenson—Word and Work Dec. 10, 1912*

Many people dread the thought of becoming old. But suppose when we have reached the age of seventy, we could turn and go back, year by year to the cradle,—an old man, a strong man, a young man, a youth, a child, an infant! Would this be a pleasant voyage? No. Let us go on until we wear out this body and then get a body which will last forever."—*A Ellmore in Leader-Way.*

"Therefore we ought to give the more earnest heed to the things that were heard lest haply we drift away" Heb. 2: 1.

"The third function and purpose of the mission of the Holy Spirit was

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and is to dwell in God's people. Much has been said and written about 'how the Holy Spirit dwells in Christians;' many are divided on the *how*, but all seem to understand that he dwells in God's people. Christians are called the 'temple of God,' 'house of God,' 'spiritual house.' These facts show that the Holy Spirit dwells in us. 'Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you.' (I. Cor. 3: 16.) 'Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own: for ye were bought with a price; glorify God therefore in your body.' (I. Cor. 6: 19-20; see also, Eph. 2: 20-22; 3: 16-17; Gal. 4: 6.)—*II. Leo Boles, in Gospel Advocate.*

"Indeed, thoroughgoing evolution has no such universal acceptance as is frequently represented to be the case. Few naturalists are willing to project the theory beyond the narrow limits of their own province. Such naturalists as Asa Gray and Alfred Russell Wallace who in a general way accepted the main propositions of Darwinism, both insisted that natural selection could attain its ends only as giving effect to the designs of the Creator. Agassiz, Owen, Mivart, Sir William Dawson and Weissman either rejected the hypothesis altogether or so modified it that it bore little resemblance to the original. Professor Shaler declared * * * "the Darwinian hypothesis is still unverified." Dr. Etheridge of the British Museum says that "in all this great museum there is not a particle of evidence of transmutation of species." Professor Virchow of

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Berlin declared that "the attempt to find the transition from the animal to man has ended in total failure."

The Passing of Evolution In Fundamentals by Geo. Frederick Wright.

TEACHING—LESSON HELPS.

J. T. J. Watson.

"Whose Christianity are we trying to restore?"

I see something like this quotation is being discussed. Is it Luther's, Calvin's Wesley's or Campbell's? And why not extend the question on down the line and name some of the writers of "Bible Lesson Helps"—"Bible School Literature?" Some of the writers of said helps are very sensitive on the subject, and when anything is written for the press that touches very heavily on these helps they seem unwilling for it to go before the public.

I do not want to be severe on such, for we are all human, and unless we are very guarded we may not do justice to him whom we think is ready to assail a position we have espoused; and for fear I may do injustice to some who are already committed, I will say right now that I am not opposed to the use of "helps" in the study of the Scriptures, but fully endorse their use. I often use such as I have and frequently wish I had more and better. Indeed, I doubt if any who oppose the use of helps in the study of the Scriptures realize how weak they make themselves appear to those who are even moderately well learned. They fail to remember that the whole Bible was originally written in what is now dead languages, and that if we must study the Bible without human helps we must take it just as given by inspiration; that is, we must study it only in the Hebrew and Greek languages, for to accept it in our own living language is to accept human help. Not only so, but if we reject all human help we must take the original as it was written; that is, written in capitals without any punctuation marks or even being divided into words, somewhat after this style: **I N T H E B E G I N N I N G G O D C R E A T E D T H E H**

E A V E N S A N D T H E E A R T H Now, if the man who wants no human help had to get all his knowledge of the Scriptures from a book written after the above style, and it in Hebrew how long would it take him to learn that "in the beginning God created the heavens and the earth?" Such an idea is too absurd to admit of serious thought. Of course, we all want help to understand the Scriptures. It is both a pleasure and a blessing to be permitted to reap what others have sown.

Now that I have made this side of the question as strong as I can, I do not think anyone will be willing to say I oppose "Lesson Helps." Therefore I hope to say a little on the other side of the question without exciting prejudice.

I do not believe there are any, if rightly sounded, that would oppose any real helps, whether in the form of "Bible School Lesson Helps" or other forms.

But we have strenuously urged that Christians ought to be united, that we ought not to have any schisms among us, and the best way to get this result, it is urged, is to take the New Testament and be governed by it. But then the question arises: Whose interpretation of the New Testament shall we accept—Luther's, Calvin's, Wesley's or Campbell's?

But some one is ready to exclaim: "We do not want any man's interpretation; we simply want the best translation of the New Testament, and all to be governed by it." There are but few, if any, books but that a student can learn faster with the assistance of some one who has studied it before, and just so it is with the Bible. But we are all so one-sided that it is hard for anyone to teach it without giving his teaching a coloring of his own notions. This is a fact that I suppose few would deny.

And right here is the cause of the controversy over "Lesson Helps." Not that the writer of the help is not much better posted than the average Bible school teacher, but the trouble is in the fact that usually the helps constitute the lesson. Now, I am not trying to

find fault with the helps because of this, for the fault is not in the helps, but in those who use them, in the fact that they make what is written in the helps the standard of perfectness; and as they are generally used the merest child can study the helps and be as useful and well qualified to hear the lesson as the oldest sage. They are sure not to get a thought that is not contained in the helps. No one looks any further than the helps. Such will never be leaders of thought; they simply get what is issued out to them in the helps. They can never get bigger than the writer of the helps; can never be full-grown men in understanding, but must remain babes, never "apt to teach."

If the youth of our country must be kept under this kind of regime, is it not proper to ask whose interpretation we shall adopt?

I feel half inclined to say that to write down the questions to be used by all who use the literature savors of arrogance, and that it is mainly for this reason that many condemn the lesson papers.

But if I should say such a thing many would be ready to reply that the writer of the helps is better qualified to ask proper questions than most Bible school workers. Even so, but this does not change the fact that as long as we turn the doing of our work wholly over to another we will never be well qualified to do it ourselves.

With the "facts and figures" before us many students can see the leading thoughts, and by practice can get up questions suitable for the case in hand; and by so doing develop a talent for usefulness that is being dwarfed under the present methods of work.

I do not write this with the hope of effecting any immediate radical change, but hope that by this others may be induced to consider the matter, and I feel sure that, if properly considered, a reform in these things will follow that will add much to the general scriptural knowledge and teaching ability of the masses of Bible students and teachers, as well as remove a cause of contention and strife among brethren.

ren who would otherwise live in peace and harmony.

But just in this connection the conditions as they are in many churches loom up before the mind; where none are capable of taking the lead, none are capable of instructing the other. In such cases that something on the order of "Lesson Helps" is a necessity seems incontrovertible, hence, I never discourage their use. But when they are used it seems to me that a long stride could be made in the way of improvement over the present manner of using them. In classes where the helps

used it would be well to eliminate entirely the printed questions and let the class, teacher and all study the Scripture lessons with the helps and other commentary available, and when they come to recite let the teacher ask such questions as he thinks proper; then let all members of the class ask such questions as they wish.

Thus all the members of the class would be stimulated to study, and would develop their teaching talent more rapidly than they do with the present method.

Let us consider.—*Lapine, Ala.*

avoid crime. Better to do our duty simply and endure the trials this will bring than to have to have our own way for a brief space and bring upon ourselves swift destruction.

"Am I my brother's keeper?" Cain tried to deny his guilt, but God knew all the story. The question: am I my brother's keeper? is still an important one. To the extent of our ability to aid him, each Christian is his brother's keeper.

QUESTIONS:

What do you consider the essential point in this lesson?

How did these men learn the true way to worship God?

How can we learn it?

When does God accept our offerings?

What is better than sacrifice?

Can you say: I am my brother's keeper?

Where are these men mentioned in the New Testament?

We are glad to announce to our readers that Bro. Shanks will take up his Bible School work again beginning with the lesson for Feb. 16. "The call of Abraham," the present writer will cover the intervening lessons. Much good should result from the study of these lessons in the Old Testament in the first Lesson we learn "In the beginning *God created.*" All things great or small direct us to the first four words of the Bible "In the beginning God."

Prayer and fasting may help you get right with God.

CHURCHES AT WORK

BIBLE LESSON

January 26 1912.

Subject: Cain and Abel. Gen. 4: 1-15.

Golden Text: "Whosoever hateth his brother is a murderer." I. John 3: 15.

LESSON STORY.

Abel was a keeper of sheep, while Cain tilled the soil. They came to offer a sacrifice to God. Abel brought an animal, but Cain brought of the fruit of the ground. God accepted Abel's offering, but rejected Cain's. Cain was wrath. God rebuked him. He killed his brother. God asked him: where is thy brother? He said: I know not. Am I my brother's keeper? Then God pronounced a curse upon him and said he should be a fugitive and a vagabond in the earth. God to take away his fear of being slain set a mark upon Cain, that if any one should slay him vengeance should be taken seven fold.

Lesson Thoughts: In this lesson we have a record of Cain, the first murderer, but his first wrong act was not that of murder, but rather a setting up of his own judgment against the command of God. This is a very grievous sin and is the beginning of many a downfall. Eve allowed herself to disobey

a direct command of God, and we are prone to follow the same path, not only individuals, but congregations today have set aside God's plan to follow after the laws of man. Let us be careful to do our work according to the pattern.

Abel represents the true child of God, doing His will in a quiet submissive way. For this he was persecuted. "Yea, and all who will live Godly in Christ Jesus shall suffer persecution.

Notice that this is the first religious difference known to man. It occurs between the two sons of Adam and Eve. They were brothers. They believed in God, each of them brought an offering. Then what was the difference? It was this: By faith Abel offered a more excellent sacrifice than Cain. They had been told what to offer and how to offer it, else they could not have done so in faith. Abel met the requirements, and for this reason his offering was accepted, but Cain's was rejected.

Notice that murder was the last act in the drama; before it came disobedience, jealousy and hatred. Then came murder and the penalty therefor. It is ever thus. Perhaps first comes evil associates, then evil thoughts, evil habits, smaller crimes and finally murder, with its woe to the murderer and his family. The one safe plan to avoid suffering the penalties of crime is to

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MISSIONARY WORK.

Go ye into all the world and *preach the gospel* is the cardinal principle of the Christian life and the leading thought in the Bible. It is a command given, not only to preachers and elders but to every individual Christian. It applies with equal force upon all. But, the talent of some is far greater than that of others and if we use our talents God has promised* to increase them and if we tie them up in a napkin God will take away even that which we have.

In reading the histories of denominational bodies, we find that those which are most active in preaching, even a perverted gospel, have a rapid growth, While those which are less active have practically no growth. This is in keeping with the teaching of the Bible. Wherever and whenever the

seed is faithfully sown fruit will be granted which will multiply.

God has given us His word which is the seed of the Kingdom. The Kingdom is the church. The church universal is subdivided into local congregations of equal size and proportions, none greater than the other, and none having authority over the other. There is no such scheme as an organization of churches into societies or conventions with a distinct organization which has separate officers from those in the local congregation. God made His church a complete organization, thoroughly competent to do a certain kind of work which has been specified in the Bible.

After completing the *Word* and the *Church* He left it to man to execute His plans. It is needless to say that man, in his stupidity, has altered these plans for the self-aggrandizement of constituted leaders in the religious world. Because these plans have been altered, Christianity has not accomplished all the work it might have done in the past centuries. Who is to blame, God or man? God completed His work and it is perfect. Man is a free agent, but imperfect. God leaves it to man to interpret and execute His plans as he sees fit, but does not force man to serve Him. Hence, man being a free agent does as he pleases in the premises and makes a miserable failure, where, if he would follow the plans given in the *word*, it would be a glorious success.

The plan of missionary work among the churches of Christ is quite different from denominational bodies. We claim, that it is more nearly Biblical than that of other bodies and if so, it should be a better plan of work—producing better results. But, is this a fact? Are we doing more preaching, having more growth than denominational bodies? The answer to this question will help us to see the situation as it is, and if we are not blinded by prejudice, enable us to recast our plans and method of work into a better mold and thereby produce greater results.

A few examples will help us to appreciate the situation as it is and if we are wise, help us to mend our ways.

Florida is a great mission field. The cry comes from that section, "come over and help us." Preachers feel it incumbent to go and help, especially in the winter time. One, as many others do, went into a little town with a small congregation that was very zealous. He was a good preacher and a good man, but he did not know the people, nor understand, that people who went to work at *five o'clock* in the morning could not stay at church until eleven o'clock at night. He was told this in the proper spirit, but did not heed the admonition, with the result that a crowded house was turned into empty benches before the week was out. Reproach was brought upon the cause and the band badly discouraged. On another occasion the preacher decided to locate in a certain community. A good and zealous member took the preacher and his family to live in her home. He was expected to begin work at once, which he did after this manner, preached on Sunday morning and night and wrote letters to his friends during the week to support him in a missionary field (?). He was admonished to go from house to house and place to place *teaching the word* and his support would be ample and if not he could find a few days work each week to supplement his support until they were stronger. He did not see it that way, and in a few months left for other parts, condemning the people in that community for not supporting him, and for being worldly-minded. One other example. I know a congregation that gives a preacher \$25.00 *for one Sunday* each month. He comes on Saturday and returns to his home Monday. The men who work for wages in that community receive and support a family on from \$35.00 to \$50.00 a month. Would it not be better for them to employ that preacher for all his time and have him do the work of an elder in that and surrounding communities for thirty days instead of one day a month. Another could not do mission work for a congregation because he had several protracted meetings ahead.

Such is the system of missionary work that we are doing and claiming that it comes from the Bible. It is

bad for the church, bad for the preacher and has proved a failure.

We are reproducing an article from the Gospel Advocate written by Bro. Kurfees. In it, some good things are said, especially when our missionary work is compared to a "soggy log," but the remedy is a poor one. Any farmer will say, that the way to get rid of a "soggy log" is to get an iron wedge and maul and bust the log to pieces. Then throw it out on dry ground and let the sun shine on it a bit and it will burn without "fanning." They have acknowledged that the log is "soggy." We have shown a part of the cause of the soggy, now we say maul, McCaleb maul! Maul, Kurfees maul! Maul every one of you!

To be continued.

INCREASE IN MISSIONARY WORK FOR 1913.

BY M. C. K.

When this appears in print it will lack but a few weeks of a whole year since Brother McCaleb returned to Japan. How swiftly the years come and go! And it occurs to us to ask the question: "Are the churches keeping proper account of the value of time?" The only proper way to do this is to use all the time in the proper way, and certainly no church can use all the time in the proper way without doing missionary work. A lifetime soon passes. The personnel of the membership of a church to-day is by no means what it will be a little hence. Within the short time of two or three decades it is sometimes almost completely changed. This means that the membership of a church to-day cannot idle away much time until all the time allotted to it is gone.

Yet, it is one of the most difficult things, it seems, to keep the average church busy all the time, and especially difficult to keep it thus busy in the field of missionary endeavor. It is a pity that it is so, but it is so, and we must meet the situation as it is, and not as we would have it. In a recent communication of Brother McCaleb to the papers, he says:

Keeping the churches aflame to the

great commission is like fanning a fire of soggy wood. So long as the fanning is vigorously kept up, it burns fairly well; but as soon as it ceases, down goes the fire again into a sleepy simmer, or goes out altogether. What shall we do? Fan, of course. Then fan on, Brother Kurfees; fan on, Bro. McQuiddy; fan on, Bro. Lipscomb; fan on, Bro. Boll; fan on, Bro. Elam; fan on, Bro. White; fan on Bro. Jorgenson; fan on, Bro. Klingman; fan on, ye list of other faithful men of God. Fan on, I say, and never grow weary till the wood dries out and flames up of its own accord; fan on till every church is aglow for God and lost humanity.

This view of the matter is no doubt correct, and it means that we must keep up constant exhortation to the churches. A sermon or an exhortation on the subject occasionally will not suffice. Leaders in the churches should remember this.

In another statement referring to a Brother Long's course, Brother McCaleb further says:

The course of Brother Long is a commendable one. Unless the resident preachers take up this matter and urge it, as Brother Long and a few others are doing, the churches will invariably become neglectful. The missionary is too far away to keep up the interest. What he writes is necessarily fragmentary and comes from a tremendous distance. It tells of something far off in some distant land, but little known to the average reader and but vaguely understood. But if the resident preachers will urge it upon the churches and bring it home to them as a veritable reality, the results will be much better. Besides, for the few missionaries we have, it is simply too great a task to expect them to reach all the churches with sufficient frequency to be effective.

Now, this comes close to the position to which we wish to give special emphasis. The Gospel Advocate has not only long contended that the local church, with its divinely appointed board of overseers and managers of religious work, is God's arrangement for the spread of the gospel over the earth, but it contends with equal em-

phasis and earnestness that this same divinely appointed board of overseers and managers should take the lead in all such work and keep the churches constantly stirred up over the matter. The habit of "taking a collection" at remote intervals for "missionary work" is a miserable failure compared with what the work should be. It should be steady, constant, unceasing. There should be nothing flickering about it. The fire of missionary zeal must not "flame up" to-day and die out to-morrow. It must be a steady, ever-increasing flame. To make it so, constant exhortation is necessary.

And here comes the point which we would specially emphasize. *The elders of the churches, and all others, such as evangelists, who are in position to exhort the churches, should do this.* It is useless to resort to any substitute for this. The matter of presenting directly to, and pressing the claims of the work directly home upon, the churches, is God's way. *Let it be noted and never forgotten that nothing else will ever do the work.* Cannot the elders and "resident preachers" learn this fact? If they already know it—and certainly they ought to know it—will they not go to work on the churches on this line? Select your field or your missionary either at home or abroad, or both, and press upon the churches the claims of the work as never before. Let us break all records during 1913. Why not? We can easily do it. The Gospel Advocate enters the new year reconsecrated to the work and proposes to press its claims upon the churches more vigorously than ever before; but in order to do the most effective work, it proposes to urge upon the overseers and "resident preachers" in the churches everywhere to do their part in the matter, and then we feel sure that the work will be a shining success.

"Better is a little with righteousness than great revenues without right;"

"By mercy and truth iniquity is purged: by the fear of the Lord men depart from evil."

THINGS CURRENT

TO ENABLE BROTHER AND SISTER KARLSSON TO REMAIN IN INDIA.

Owing to the fact that the issue of Word and Work in which our appeal was made for India was behind time it seems best to give a little more time before sending our donations so as to have a larger remittance to send. Suppose we set the 20th. of each month as the date of remittance. Remember it takes almost a month for our gifts to reach the workers so lets be prompt now that we may have a liberal offering to send in by Jan. 20

To date I have only \$3.00 for this fund \$33.00 more and we keep two more workers for India. At their present rate of conversions this is soul-saving at the rate of \$6.00 a head!

How many souls do you wish to invest in?

We have just forwarded \$6.00 to Brother Bishop of Tokyo, Japan. We are glad to help toward the better support of any and all our faithful workers. In Christ's name—Stanford Chambers.

Bro. W. F. Freeman is laboring with the brethren at Milo, Ark., for a season

Bro. John E. Dunn reports a good meeting at Cookeville, Tennessee with three baptisms.

Bro. S. H. Hall says that the work in Atlanta, Georgia, starts off better this year than ever before.

Dr Watson's absence in Alabama for two weeks caused us to miss our Bible reading this week. It will appear regularly after this.

One of the reasons given by an Alabama postmaster for discontinuing the paper is: "She is dead; paper cannot be delivered."

By special request we reproduce two

articles of Dr. J. T. J. Watson's on teaching. This is perhaps the most important subject before us. We are glad, that the brethren are studying this subject without controversy.

We are starting the year with a large list of agents (workers for Word and Work) and are looking forward to an army of new readers soon. We need your assistance, good will and support in your local congregation.

Bro. J. H. Murrell, of Haleyville, Ala. is temporarily located at McEwen Tenn. R. R. No. 2, Box 14. He has made no arrangements for the year's work except a few days this week. Bro. Murrell is ready to consider a proposition to go any where that there is good prospects for the upbuilding of the Cause of Christ.

We have received, with compliments of the Firm Foundation Pub. Co., of Austin Texas, 1913 preachers list, a little booklet of 64 pages, well printed, neatly bound, convenient for pocket use. The name Allen appears 13 times. Twenty-five Negro preachers reported. There is about 1500 names in the booklet. Price 10 cents.

One year ago all eyes were centered on New Orleans and the prayers of the brotherhood throughout the land were offered in our behalf and now all eyes are watching our stewardship and are, we hope, still praying that we may prove ourselves worthy of this great blessing. With the help of God, the prayers of our brethren and our own efforts we hope to do something for the Master this year.

BOOKS FOR SALE CHEAP.

Bro. B. W. Johnson's Travels in the Holy Land, cloth, 398 pages of good reading matter 85 cents; Canright's exposure of Seven Day Adventism, cloth,

Page Ten

TESTAMENTS.

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THE DEATH OF A GOOD MAN

S. H. Hall.

On every side, we see something to remind us of the important Truth, viz: That this earth is *not* our rest, that this is *not* our home, that here we are *strangers* and *pilgrims*, that our *real home* is *above*. This led Paul to say: "We are of good courage, I say, and are willing rather to be absent from the body, and to be *at home* with the Lord." (II. Cor. 5: 8.) Why every Christian will not so regard matters, is strange. Hear Paul again: "But this I say, brethren, the time is shortened, that henceforth both they that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not" —For the fashion of this world passeth away." (I. Cor. 7: 29-31) Why not so look at matters and earnestly long for our true home. This makes God not ashamed to be called our God. "But now they desire a better country, that is an heavenly: wherefore God is not ashamed of them, to be called their God; for He hath prepared for them a city." (Heb. 11: 16.)

Bro. Oscar I. Tidwell had reached his twenty-fourth year, had been married about two years, and was the father of a sweet little girl, only a few months old, when death called him to a better land, Dec., 6, 1912. He leaves a mother, four sisters, two brothers, and a host of friends to mourn their loss. He was preceded, only a few months, in his yielding to the summons of death, by his father and an older

brother. The relatives, of course, have our deepest sympathy.

I wish to speak of a few of the noble traits in this Brother's character: 1 *Kindness*. Oscar was kind. I have never known a man who exhibited this trait more greatly than did Brother Oscar. His face was ever aglow with a smile, and the "law of his mouth was that of kindness." His words were gentle, always kindly spoken. It was good to be with him, and always left him feeling better because of his gentle influence for good. O, How we miss him!

2 Oscar was truthful and honest in all of his dealings. He was employed by L. W. Rogers, who owns about thirty-six stores in this city, and every employee who knew Bro. Oscar felt keenly that they had lost one of their best and most reliable men. They all had been impressed with the goodness of the man. A magnificent floral offering was sent in attestation of their appreciation of his greatness as a man.

3 His love for the church and all his people. The church has lost so much in having to let Bro. Oscar go; his people have seen plucked from the family tree one of the sweetest and most fragrant flowers. He was so true to the church and all his relatives and friends. It is so sad to see such characters go. But we must say, "Thy will, not ours be done." We will not be discouraged, but rather will take the advice he would give us, if he could only speak to us, viz: "Don't let my death hinder you, be true to Christ and His Church, live for the good that you can do, and we will see each other again, by and by."

"Now to Him Who is able to hold us up and keep us from falling, to the Allwise God, we now commit ourselves, asking Him to keep us and preserve us unto His heavenly kingdom, and to be a Father to the little child and a husband to the wife left without Bro. Oscar as her stay, and to help us all to be more consecrated and faithful to Him in our service, is our prayer, in Jesus' name. Amen."

The Family Forum contains some useful suggestions to the housekeeper.

Page Eleven

TWO PLANS FOR DAILY BIBLE READING.

Divide the number of pages in your Bible by 365. The quotient will be the number of pages you must read daily to read the Book through in a year. This daily reading can be done deliberately in twenty minutes, but, of course, the more time and thought given it the better.

If you wish to read the Old Testament through in a year and the New

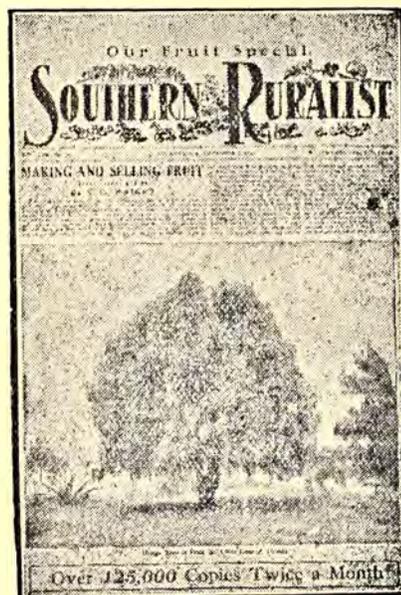
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Testament twice, divide the number of pages in the Old Testament by 365, and the number of pages in the New Testament by 182. The quotients will show the number of pages you should read daily to accomplish this important end. I have been reading the Bible through each year in this manner for about twenty-eight years.—*J. A. Harding.*

Jan. 6th. 1913.

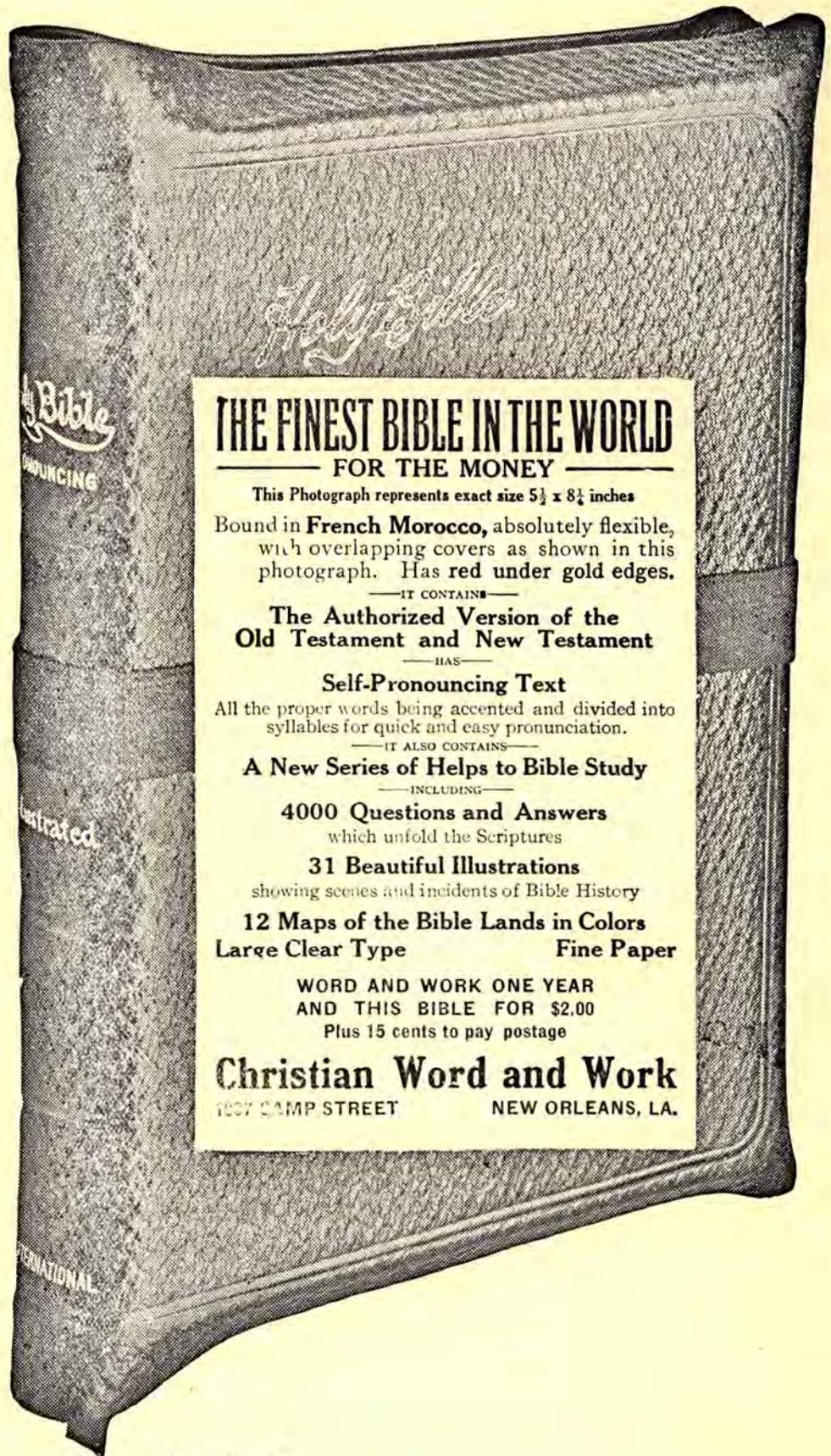
Christian Word and Work:—

Our work with the Highland Park Church of Christ, Montgomery, Ala., started into the second year on January fifth, with two splendid services that were well attended. Our work here during the year of 1912, was one of pleasure—one in which we trust that great and lasting good will result, we are happy that we were privileged with the privilege of laboring for and with the congregation. I am sure that there is not a better one in the state of Alabama, in proportion to their number and ability, and if the pace set in the year of 1912, is the standard that they expect to maintain I am sure that when the records are opened at the great day of accounts that they will have to their credit, much good work, and many blessings.

The arrangement that was made last year is now a settled affair, viz. I will preach here three days each month, the other to be at Greenville, Ala. Our attendance has been good throughout the year, and while there has been only a few additions made to the congregation, we are better prepared to do a good work during the present year. For last year we hardly knew a soul that composes our congregation, and while we had to spend our time largely in trying to get acquainted with our congregation and learning their needs and requirements, and had little time for getting acquainted with those that needed stirring up on the out side, that is, those that might become interested in our work, and the Apostolic Plea. Now that we know and can call each member by name, this work will get the attention of our lives, and we will not only try to "sow the seed,"

but will try and be a reaper in the great work that the Lord has committed into our hands. We shall have as our helper Bro. T. Q. Martin, of Sellersburg, Ind. for one month, the month

of June, in a protracted meeting, which we trust and pray that our Heavenly Father will use to the glorifying of His name and word, and to the sav-



ing of not a few that stand in need of salvation.

Our work moves on well, and we feel that we are on gaining rather than losing ground, as great interest is taken in all of our services. Our Sunday School is doing splendid work. Our prayer meeting, has taken the turn of a Bible study, with myself as teacher, we are studying now the book of Romans. The criticism that I hear is: that our services are entirely too short (on account of the interest) for we spend one hour each Thursday night in this work.

With best wishes for Word and Work in 1913.—*Chas. L. Talley.*

IS THERE ANY THING IN A NAME.

Does it really make any difference whether we wear the name Baptist, Methodist, Presbyterian, Catholic, Adventist, etc? Because there are so many names worn by professed followers of Christ, some have reached the conclusion that "there is nothing in a name." No amount of human testimony will settle this question; so we will go to God's book and see what we can learn about the name His people are to wear.

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a *new name*, which the mouth of the Lord shall name." Isa. 62: 2. In Acts 10th chapter, we have an account of the Gentiles seeing the righteousness of God, and the kings of the earth had seen his glory; now watch for the *New Name*—and the disciples were called *Christians* first at Antioch." Acts 11: 26. This is certainly the *New Name* that was to apply to the people of God. There is absolutely no scriptural foundation that this name was given by the enemies of Christ in derision.

When Paul had made his defense before king Agrippa, he said to Paul: "Almost thou persuadest me to be a Christian." Acts 26: 28. Notice, Paul had not persuaded him to be a Catholic, Episcopalian, a Baptist, a Methodist, or a Presbyterian; but a *Christian*. Paul did not disclaim the name, *Christ-*

ian; but in substance said he wished Agrippa to be a Christian.

The great apostle Peter wrote in his letter to the people of God "If ye be reproached for the name of Christ, blessed are ye . . . but if a man suffer as a *Christian*, let him not be ashamed, but let him glorify God in this name."—R. V. 1 Pet. 4: 14-16. God gets no glory when we wear any of the man-made unscriptural names now so common; but God is glorified if we wear the name of His Son. Christ is honored as the head of the church, His bride, when we wear His name.

Now can we claim to be God's children when we refuse to wear the name He has given us? Think seriously on this. It means much to you.

"This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is their salvation in any other; for there is *none other name* under heaven given among men, whereby we must be saved." Acts 4: 11-12.

The above is a specimen of a number of leaflets on various subjects which Bro. W. Claude Hall and I are now distributing as free literature. We send these in any reasonable amounts to any responsible person who will agree to distribute them judiciously. We

accept offerings from those who care to contribute to the work, but any one desiring to do good is welcome to the tracts without any cost or any obligation whatever. We have already sent out thousands of these to different parts of the United States, and we believe that much good can be done in this way. We have the following now ready:

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3. Repentance and Its Fruits, by J. W. Dunn.

4. Christian Unity (32 page tract) by C. S. Austin.

5. Disaster of the Titanic, by C. S. Austin.

6. Is there Anything in a Name by C. S. Austin.

7. Scriptural Reasons why the Baptist Church is not the Church of Christ, by E. L. C. Denton.

8. Why We Teach Faith, by H. Leo Boles

9. The Two Teachers, God and Man, by W. Claude Hall.

If you want some of these to hand out, write W. Claude Hall, Fulton, Ky., giving the amount you want and they will be mailed to you promptly."—C. S. Austin.

"The Burning Bush" makes light of baptism in water, calling it "formalist-ic" religion. It says, "This dipping people into the water * * * this formal worship on the Sabbath and do as you please the rest of the week, is foolishness in the sight of God." They also give a picture of Phillip baptizing Simon (who turned out to be a sorcerer) by taking him to the middle of a stream and pouring water on his head. People who don't know any more about Scriptural baptism than to print such a picture should be ashamed. Folks who confuse the Sabbath with the first day of the week have need to "repent and do the first works." The author of the article referred to said: "Nobody baptized me, but I did some earnest praying; and suddenly there came a great change. The old life passed away and the new life took its place." It's a pity this "new life" didn't teach him the absurdity of taking a man into water up to his wist in order to pour a few drops on his head.—*O. Review*

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things; but, above all, the power of going out of oneself and seeing and appreciating whatever is noble and loving in another.—*Selected.*

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THE FAMILY FORUM

If one cupful of vinegar is put with the water in which colored clothes are the garments will look equal to new.

Do not allow soiled clothes to remain long in the closet or laundry basket or they will take on a grimy dull appearance hard to overcome.

Buy a coarse gray blanket if you do not have one, and keep it to place on the floor when the baby is playing there. Put the toys on it, and if it is necessary to quickly clean the room of toys, pick up the blanket.

If vinegar is added instead of water to moisten stove polish, two good results will be obtained. First, the work of polishing will not be as hard, and secondly the polish will last much longer.

One of the necessities in a home is a short stepladder. Many times things have to be reached beyond the height of the worker, and a chair, in addition to its liability of damage, is unsafe to climb on. A short stepladder can be homemade.

A small square of blanket folded over and sewed up, leaving one end open, makes an effective foot warmer for any one troubled with cold feet, and will add greatly to one's comfort these cold nights. This is more convenient and satisfactory than the usual hot-water bottle.

Fine gingham and percales will emerge from the tub with the gloss and dressing of new material if dipped in sweet milk instead of starch.

To remove the smell of fish from forks, wash the forks in hot water, then remove from the water and rub over with a tiny piece of butter. Wash again and all smell will disappear.

A scouring mixture for boards and

tables is this: Work into a paste half a pound of sand, half a pound of soft soap, and a quarter of a pound of lime. Put it on the scrubbing brush instead of soap, then wash the wood with plenty of clean water.

Bread boards and other wooden utensils may be kept white and stainless by scrubbing with soap and luke-warm water, to which may be added a little common soda or household ammonia

Every two weeks draw off a few pails of water through the faucet at the bottom of your kitchen boiler. You will find the water decidedly rusty. If this is neglected the pipes running through the kitchen range will be eaten through by the rust. This is a hint from a friendly plumber who has seen the result of negligence many times illustrated.

To Remove Iron Rust.—For muslins or white goods, thoroughly saturate the spots with lemon juice and salt and expose to the sun. Usually more than one application is necessary to prevent its reappearance. Enclose in a muslin bag when being boiled.

To Restore Scorched Linen.—Slice two onions and extract the juice, to which add one-half ounce of white soap, two ounces of fuller's earth and one-half pint of vinegar; boil well and spread it over the scorched places, leaving it to dry on the article. Rinse well and dry.

Mud stains on garments should be allowed to get thoroughly dry before attempting to remove. When perfectly dry hang in the sun for a few hours, then brush out carefully. If the stains still appear, try rubbing with a flannel dipped in alcohol. Brush well before trying anything else.

To remove perspiration stains from

white silk or satin try peroxide of hydrogen. Colored silks will not stand this treatment; it is better therefore to use on them equal parts of alcohol and chloroform, putting one table-spoonful of ammonia to a quart of the mixture. Apply with a sponge.

THE USES OF TURPENTINE.

Turpentine has almost as many uses in the house as borax. It is good for rheumatism, and, mixed with camphorated oil and rubbed on the chest, is one of the best remedies for bronchial colds.

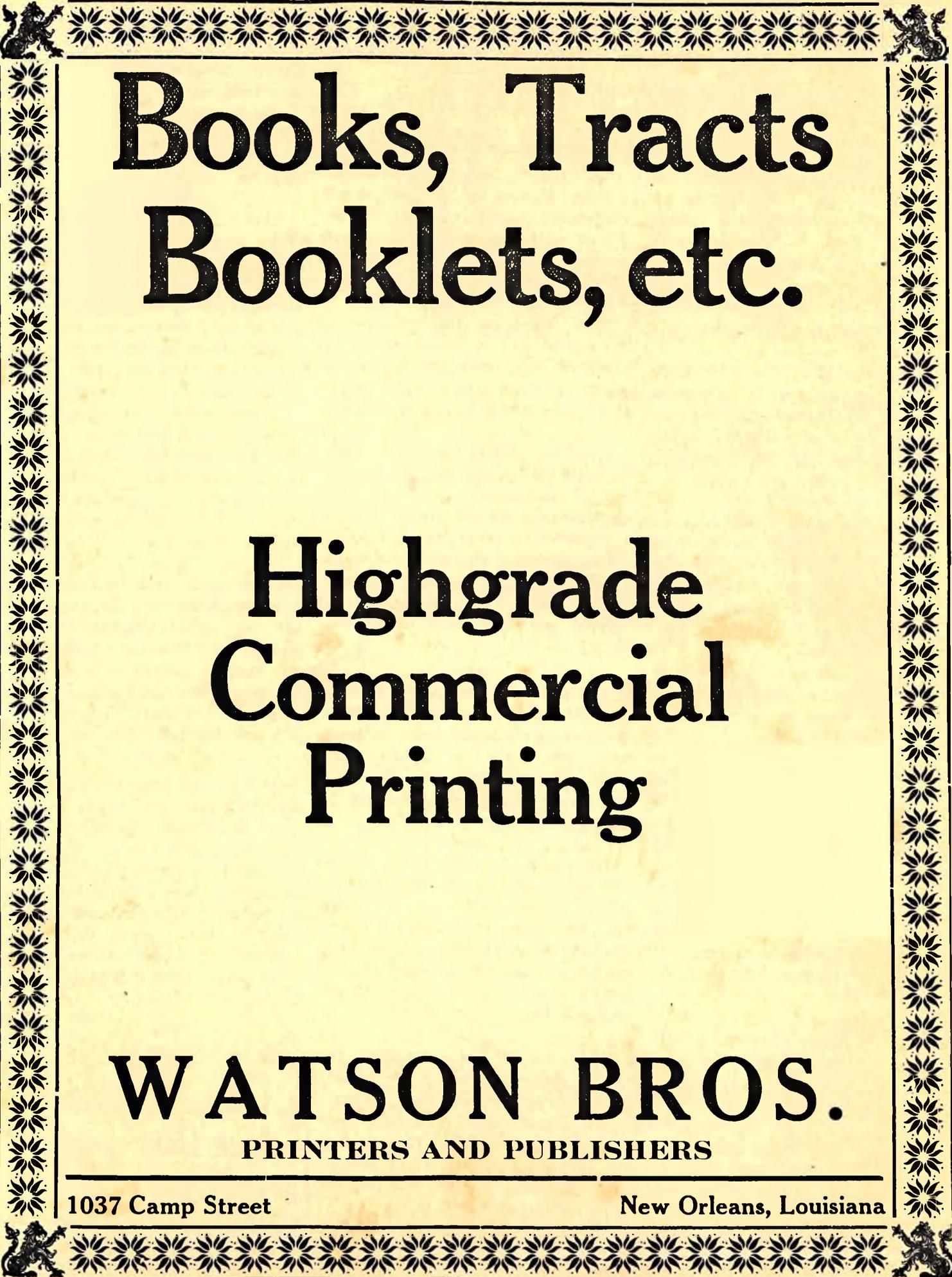
It is an excellent preventative against moths, although naphtha is preferable, the odor leaving much sooner; it will drive ants and cockroaches away, if sprinkled about the shelves and cupboards, spoonful in a pail of warm water cleans paint excellently, and a little in the boiler on washing day whitens the clothes.

If alabaster ornaments are merely grimy, washing with soap and water will clean them; if, however, they are stained, wash them first and then spread over them a mixture of whiting and water, made into a stiff paste, wash this off after a few hours, when the stains will probably have disappeared.

"If I can put some touches of rosy sunset into the life of any man or woman," said George MacDonald, "then I feel that I have wrought with God." To make an old person happier, more comfortable, more hopeful—that is to put the touch of rosy sunset into human life. It is a special privilege of youth to cheer old age. How naturally an old person turns to a young person for sunshine!—*Selected.*

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