

# Christian Word and Work

Volume 5

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## PROGRAM FOR A JOYFUL LIFE.

I will try to do God's will every day.

I will try to see the good in the world and in my neighbor.

I will not worry over matters I can not help, and over those I can help I do not need to worry.

I will keep my mind and heart in touch with the things of the universe.

I will learn to enjoy the free gifts of God to men, like nature and the facts of physical powers.

I will learn to prize all my human friendships.

I will help some one to a happier life every day.

I will magnify my place in the kingdom of God.

I will enjoy the friendship of Christ as my redeemer and Brother.

"Hope thou in God."

"Rejoice in the Lord always."—Ex.

## FOOTPRINTS OF JESUS.

MATTHEW'S BIOGRAPHY OF JESUS.

E. L. Jorgenson.

God's mind grasps a great and complicated plan at once, but his purposes unfold slowly. To the casual reader the making of a world, the forming of a man, the destruction of a world by water, the coming of a Messiah, are as if God's hand came suddenly, snatching the earth from its tangent for a time, and then allowing it slowly to gravitate its return. Not so. These are but culminations of a long chain of events, every event preparatory. God pulls wires, rings bells, pushes buttons and send messages, all to accomplish his purposes. How carefully he prepares the compounds in the crucible! Then when all is ready, he drops the chemicals into the pot, and—lo!—the reaction that he so well foreknew occurs.

Thus in good time the long-promised Messiah came. Stamped according to prophecy as heir at once to David's throne and Abraham's promises, he lived the law for us to every jot and tittle, advanced his teaching, speaking as never man spoke before, confirming his words with his wonders wrought in the name of his Father. Against these works not a protest is registered in history even by those who rejected him.

The biography of this man, whoever he was, has been read more than that of any other. Faith in this man, whoever he was, has done more to soften and regenerate this old world than the teachings of all others combined. The lives committed to this man, whoever he is, are altogether the fairest and purest and sweetest lives we know.

Lyman Abbott writes the best of Henry Ward Beecher. That is natural; he was his helper. Sam Small talks most interestingly about Sam Jones; he was his coworker. Thus it is not surprising that Matthew writes well of Jesus; he was his friend and follower. Matthew's story has been called the story of a King who died for his people—a good King, but unappreciated. The first four chapters deal with the personality of the King—his prophecy fulfilling genealogy; his youth; his announcement by John (who might have been the Elijah whose coming must precede the kingdom in its glory, had they accepted him); his baptism, symbolic of obedience and prophetic of the faith test he would ask of his followers; and then his personal encounter with him who had wrecked his world. The next and middle division of the book (chapters 5 to 16: 20) deals with the laws and teaching of the King. The Sermon on the Mount, his constitution, is followed by a set of ten miracles (chapters 9 and 10), showing his power over

sin, death, spirits, and the elements. This is followed by the sending forth of the disciples and a discussion of the kingdom as relating to God (first four parables, chapter 13) and man (last three parables). The third division (chapter 16: 21 to 28) deals with the King in his rejection and suffering at the hands of his own people. Before his death (chapters 20 and 21) the rejection is reciprocated. Down into the very vantage ground of the enemy he goes. For three days there is war in hell; but the King is victor again, and writes in burning letters over the sepulcher: "Death is swallowed up in victory."

As recorded by other biographers, the women who had been last at the cross came first to the tomb and found him dressed as the gardener. The gardener—an everyday man, an overall man, a working Christ; yes, an everyday Christ for everyday people; a Christ for the high, but preeminently for the low: a Christ for the good, but, first and foremost, a Christ for the most lost. Then he found those he loved best at Tiberias—the lonesome, heartbroken Peter. And then "he loved his own to the end, ministering to them."

But one day the King bade earth good-by, and tearful eyes saw him go to the glory he had with the Father before the world was, and listening hope heard the flutter of an angel's wing and a voice that said: "This Jesus . . . shall so come in like manner." What a hope! Even so come, Lord Jesus; come, lift our sepulcher's latches; come touch us with eternal life; come, take us to thy Father's deathless, hearseless, crepeless world, where our unrest shall be forgotten in thy ocean of rest, our sorrow and sighing shall flee away.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

THE FOOLISH VIRGINS.

S. H. Hall.

Let us read it prayerfully together: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom came and called them from him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, *Give us of your oil*; for our lamps are gone out. But the wise answered, saying, not so; lest there be not enough for us and you: but go rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were *ready* went in with him to the marriage: and the door was shut. Afterward came also the other virgins saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." (Matt. 25: 1-12.)

Now may I ask, What is the difference between the wise and foolish virgins? There certainly is a difference; enough so that they were separated at the judgment, the former going into life eternal and the later "turned away from the beautiful gate." Christ says, "Then shall the kingdom of heaven (the church of God) be likened unto ten virgins." These virgins, then, represent church members. Hence, we have some wise members and foolish members. How well are they describ-

ed here. Let us look for their difference by noticing:

I *Wherein they do not differ.* (1) They both wanted to go to heaven, hence, took their lamps and started. (2) Before the bridegroom came, they died just as we must do. Paul says, "I would not have you ignorant, brethren, concerning them which are asleep," referring to those who had died. (1 Thes. 4: 13.) (3) When the bridegroom came and called them from the sleep of death, they all immediately arose and trimmed their lamps and wanted to go in. But, alas! they all were not admitted. These foolish virgins looked around for their religion and found that they did not have any. Remember this is a description of the church, both classes are church members. Too, these two classes are still in the church. None of these people are Atheists or Infidels; they believe there is a heaven and would like to go there. So it is with *dead-headed* church members today: they would like to go to heaven, but will come up in the sad condition of the foolish virgins, unless they repent.

2 But let us now look for the peculiar characteristics of these foolish virgins. Can it be seen? Certainly it can. Here it is clearly shown in the following words: "*Give us of your oil*; for our lamps are gone out." Yes, they are spiritual beggars. That is the way they had gone through life, and no wonder at their trying to continue the business at the judgment. They had, in this life, lived on the oil of others. They had met with the faithful in meeting houses they did not help build, they had listened to preachers they did not help support, they had sung out of song books that others paid for, they had read religious papers and

never helped bear the burden of running them, enjoyed well lighted church houses at other's expense, etc. Here are the foolish virgins. They attend church all right, some of them; but the wise virgins foot the bill.

Now, there is nothing in this to discourage a poor disciple. God demands according to our ability. (See Mark 12: 41-44; 2 Cor. 8: 12.) Then if we do not have much money to give, if we are not rich in this world's goods, we can do all we are able and be rich in good works. There is nothing like each one's doing *his* part. It is only that which *we* do that develops us, puts oil in our lamps, and not what the other fellow does. "So then every one of us shall give an account of *himself* to God." (Rom. 14: 12.) Others may encourage us to give, to pray, to be "fruitful in *every* good work," but they can not do for us; they can not do our part of giving, praying, etc. This we *must* do for ourselves. May God bless each one that reads this. Let us be like Christ *work while it is day*. (Jno. 9: 4.)

GOD'S PRECIOUS GIFT  
TO THE WORLD.

SYNOPSIS OF A SERMON.

BY

J. Frank Thompson.

Text: John 3: 16.

Christmas is truly a day for home and friends and should be made a day for the friendless and homeless. All Christmas-giving that does not include the poor and needy, who can only pay in "thanks" is not true to the Spirit of Christ. God's poor are always with us and will always be while time lasts.

Today the whole world rejoices and in all Christian countries—men and women are full of love, good-will and good wishes, but not always in that spirit which should characterize the christian. This morning we could hear in the distance the firing of the anvil and small fire arms intermingled with yells characteristic to the western savage.

Others could be found intoxicated and down in a ditch probably. And what for? To celebrate the birthday of our Savior. A strange way indeed to celebrate the birthday of Jesus, the Christ, if it be true that he was born on Dec. 25th.

Today men and women will be more generous, more amiable, more considerate, more courteous and more happy in that finest way—in the happiness of others while the angels join the heavenly host in song, praising God and saying, "Glory to God in the highest. And on earth peace among men in whom he is well pleased," as a benediction comes to us, and the prophecies are fulfilled as the Christ-child festivals roll around the world.

Any man or woman must have a positive genius for misery and meanness who can withstand every body's good wishes for his or her happiness and welfare. Selfishness ought to be ashamed of itself and must be, when the very air is full of love and thoughtfulness for others. I now put the question directly to you this morning, to wit: If these holidays' influences are so blessed for a day or for a week, why are they not good for a month, a year or for all time?

Therefore, when God gave His Son to die for the world it was a free gift and a manifestation of His love bestowed upon His poor sinful creatures that they might be redeemed from their sins." For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commandeth his own love toward us, in that, while we were

yet sinners, Christ died for us. Much more then, being now justified, by his blood, shall we be saved from the wrath of God through him." (Rom. 5: 6-9.) "Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him." (I. John 4:9.) "Though he was a son, yet learned he obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5:8, 9.)

The love of God and His Son influences us through the facts, commands and promises of the gospel which brings the whole man, body, soul and spirit in loving obedience to the will of God. So, we see at once, that love is not love in its Scriptural import until it is manifested in action. "Hereby we know that we love the children of God, when we love God and do his commandments. For this is the love of God, that we keep his commandments and his commandments are not grievous." (I. John 5:2, 3.)

Without this heavenly born principle, controlling all our professions and acts of kindness and gifts of love, we are "becoming as sounding brass, or a tinkling cymbal." (I. Cor. 13:3.)

It is very important for us to look into the Word of God—the Bible—and see what is revealed to us on the object of His coming into the world to know what the Scriptures teach concerning the Christ. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (Jno. 17:3.)

1. We note the object of His coming as foretold by the prophets. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to es-

tablish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this." (Isa. 9:6-8; See Isa. 35; 1-10; Dan. 7:13,14; Mich. 4:1-4; Psa. 72:2-8.)

2. His birth is preannounced, "Yea a sword shall pierce through thy own soul also: that the thoughts of many hearts may be revealed. (Luke 2: 35.)

4. Why he was called Jesus. "And she shall bring forth a son: and thou shalt call his name Jesus; for it is he that shall save his people from their sins." (Matt. 1:21.)

5. Jesus tells of His own mission. "For the Son of man came to seek and to save that which was lost." (Luke 19:10; 4:16-19; Text John. 3:16.)

The life of Jesus reaches to the very limits of time, yea from the ages to ages—every age and dispensation has felt the inspiration of the words, "God so loved the world, that he gave his only begotten Son." viz.

"My God, how endless is thy love,  
Thy gifts are every evening new;  
And morning mercies from above,  
Gently distill like early dew."

In the life of Jesus we have poverty sanctified. He took upon Him poverty as a higher life of service because a harder life, as an example for us. The little we possess of this world's goods are not ours, but merely loaned us, to do deeds of kindness and of saving souls.

He sanctified humility in His life, showing us that greatness does not consist in outward show of circumstances. In spiritual matters let us study to be great and not to know it. "Humility is the chain of the chaplet of all the virtues." In His life we learn patience and self-denial and the importance of accepting God's will in God's way.—Carmichael, Miss.

CONTRIBUTIONAL

WHY WE GO TO ABILENE.

Jesse P. Sewell.

Breaking up a home, and leaving a people and work, loved as we love this people and this work at San Angelo, to assume the risks and responsibilities of another work in a new place and a new people, are indeed serious and hard things to do. Then why do it? Is the question I am almost daily asked. There is only one answer to this question. We believe God wants us to do it. Nothing else could move us to consider such a move.

We have lived in San Angelo for six and a half years. Others must say, —if it is said at all,—how well I have done my work. But I can say, I have tried, with all my might, prompted by an ever present love for God's church, to advance his kingdom in this community. I know that a vast majority of the members of the congregation love us. They have always co-operated with me and with each other faithfully. Their work will compare favorably with any church I know. Most of them have been good to me and my family, exceedingly so. Our own fathers and mothers could never be kinder and better than some of these good people were during the darkest hour of our lives. It is no light thing to have to leave. We do not expect ever to find better people or better friends; and leaving them is one of the heaviest, hardest crosses we have yet felt called on to bear. But we believe the time has come, when, on account of a few conditions, another preacher can do them more good and help them more in their work.

On the other hand, we believe a work is open to us in the Abilene (Texas) Christian Training School in which we can accomplish greater good. "But,"

I am asked, "how can you quit preaching to do school work?" *I couldn't do that.* I am *not* going to quit preaching. I shall preach on Lord's days just as I have in the past. In addition to this I shall have the privilege of teaching the Bible daily to a large number of young men and young ladies and boys and girls. I shall have the privilege of helping young men in preparing for preaching the gospel. I shall be permitted to teach and encourage and help the students in chapel meetings, classes and many ways in becoming and being what God wants them to be, and in accomplishing what God wants them to accomplish.

To me, properly training the young, is the greatest work in the world. With all our hearts this is what we are going to do at Abilene. We are going to conduct a *Christian Training School*. It will not be our work simply to fill the minds of students trusted to us, with facts, figures, dates and rules. We shall conduct a *training school*. We shall do our best to train each student in body, mind, heart and life. In body that they may be well and live long. In mind, that they may think, think accurately, intensely and persistently. In heart that they may *feel* accurately and intensely, always. In life that they may *act* properly. And all of this training shall be given from the view of the religion of Jesus Christ. No teacher, who is not in accord with these views and who will not endeavor to accomplish them, will be given a position in the school. If our brethren and sisters will stand by us in such a way as to enable us to accomplish these ideals, the results will amply repay all work and sacrifice.

We break up our home, and leave these good people and this work, then for two reasons; first we believe some one else may do more good here, sec-

ond, we believe we can do more good in the work at Abilene.

We shall need, and we earnestly desire and ask the encouragement, prayers, suggestions and help of our brethren and sisters everywhere in this world.

WOULD ECONOMISE FOR THE CHURCH.

It was my privilege on the first Sunday in the year to worship with the brethren at Campbell street, Louisville, Ky. After listening to a most helpful discourse by Bro. Kurfees on Gal. 6:10. Bro. Tatum one of the elders of the congregation served at the table, "Excuse a personal reference" he said among other things, "but several years ago when we lived over there on Main Street, wife and I had to economise in a number of ways and cut down expenses here and there that we might be able to meet our obligations. I said to my wife though, that as long as I was able to walk I would never cut out the church. It has been my rule for a long time at least to give a tenth and instead of having less to give I have more. Let me exhort you brethren whatever you do, don't cut out the church."

Bro. Tatum is now about seventy years old yet he is still vigorous in mind and body, is blessed also in basket and in store, and is honored by all who know him, and perhaps there is not a man in all Louisville more widely known than he.

There is something else I want to tell you about brother Tatum. I didn't get it from him, but I am sure he will excuse me for telling it for I want to *impress the lesson on the young, which it teaches.*

Last fall I was in the country not so far from Louisville near the old home where our venerable brother was brought up. When but a young man he suffered the loss of his father. His widowed mother at the time took it greatly to heart. The boy went to his mother and putting his arms around her said, "Mother, as long as I live you shall never want." The one tell-

ing me this as well as others also of the community had nothing but good words to say about Bro. Tatum.

Bro. Tatum has honored the Lord from his youth and how could he more appropriately do so than by honoring his mother? "They that honor me I will honor." May the Lord yet lengthen our brother's years for many days to come. The good that such men do can never be told.

J. M. McCaleb.  
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### THE CHRISTIAN YOUTH.

E. A. Elam.

This is the title of a bright and interesting paper for the youth of the country. It was founded by Brother Francis M. Turner and has been in existence one year. It is now the good pleasure of the writer to point Brother Turner as a creditor and co-laborer in this well-begun and good work.

Brother Turner is a good man and seeks the good of all. He is interested in literary pursuits, and is the author of a well-received life of John Sevier. He graduated from Burrill College and has been a teacher for a number of years. He is now principal of a suburban public school of Nashville.

He feels a great interest in the development of the young morally and spiritually, as well as mentally, and to this end especially has he directed his paper. He made a sacrifice to start his paper, but has received sufficient encouragement to continue it. He saw the need of a paper which would be both literary and religious, and at the same time as free as possible from sectarian ideas, denominational errors, "the language of Ashdid," and a partisan spirit; or, on the other hand, as pure in speech, as lofty in sentiment, and as full of the gospel and Spirit of Christ as possible—all adapted to the comprehension of the young.

While the general information given by many papers for the young is good,

the New Testament order of work and worship is not taught by them, or more than this order is taught; hence the need of this paper or one like it.

For the young, as well as the old, the church is "the pillar and ground of the truth" and the all-sufficient organization of God for his work and worship; and the young, as well as the old, must be taught to do God's work through his church. When children are started in religious work in various young people's "societies" and organizations and with instrumental music in the worship of God, they will know nothing different and will continue to use such things when grown. In all things there is nothing so important with children as making upon them the right impression and starting them right. Our readers are familiar with the fact that Catholics make all possible use of this principle. They want the children first—that is, before others have made impressions upon them. With the literary education of children, they want to carry on the religious education. All parents and Christian teachers should be as ready in every way to take advantage of this principle as the Catholics. On the other hand, they should not sin against the children by failing to instruct them properly, and that, too, in the most vital issues of time and eternity.

Then, with all the general and other useful information it gives, with all the bright smiles and good cheer it carries into the homes of its readers, it shall be the purpose of the Christian Youth in the future, as it has been in the past, to teach the pure and all-sufficient gospel of Christ, and to teach the simplicity of it. For instance, it shall be its constant endeavor to teach children to honor father and mother; to "rise up before the hoary head, and honor the face of the old man;" to remember their Creator in the days of their youth; to seek first the kingdom of God and his righteousness; that the fear of God is the beginning of wisdom is the principle thing; and to rejoice in the blessings of God and hope

of salvation. It shall also be its endeavor, in so far as it is possible to reach them, to persuade all parents to teach the word of God diligently to their children and to nurture them in the chastening and admonition of the Lord. It shall be its purpose to impress these respective duties with all possible clearness and emphasis and to point out the inestimable blessings which always follow the faithful discharge of the same. These principles are the foundation of good character and usefulness, and this foundation must be laid at life's beginning, for they are the seed from which must grow true and noble manhood and pure and beautiful womanhood, and they must be sown in the springtime of life.

To sum up, the editors of the Christian Youth desire to place in the hands of the young a paper of practical and general information, of pure speech, of soundness in the faith, and of such principles as will inspire them to become useful and good.

With these motives and purposes, the editors of the Christian Youth think it is not too much to ask the hearty co-operation of all good people, and to think that they should be able to make the paper well worth to any home the subscription price. It is yet a sixteen-page monthly and the subscription price is one dollar per year.

It is not a rival of any other paper which seeks to teach the truth to the young, and especially in the subscription price. The subscription price of other papers may be more or less, the Christian Youth asks the amount necessary for its existence; and if it is not worth that much to any home, it does not want to exist.

People may subscribe for the paper for themselves and children, they may subscribe for it for others, or may send any number of dollars to the editors and they will send that number of papers to as many children who need them.

Address all subscriptions to Francis M. Turner, 1410 Park Avenue, Nashville, Tenn.

## CHURCHES AT WORK

### LESSON X MARCH 10, 1912. JESUS THE GREAT PHYSICIAN.

Mark 1: 29-45. Read Matt. 4: 23-25.

*Golden Texts* "Himself took our infirmities, and bare our diseases."

(Matt. 8: 17, see also Isa. 53: 4.)

*Times* A. D. 28.

*Places:* Capernaum and Galilee.

*Persons:* Jesus, his disciples, and the various afflicted.

#### REFERENCES.

Jno. 1: 44; I. Cor. 9: 5; Luke 4: 38; Matt. 8: 15; John 5: 10 and 36; 20: 30-31; Luke 6: 12; 11: 1; Heb. 5: 7.

#### EXPOSITORY.

The last lesson ended with Mark 1: 28 and this one begins with verse 29 of the same chapter. In the former lesson we learned something of the first disciples, in this one our attention is directed to the great healing power of Christ. We see him working as a great physician, healing the sick and afflicted, casting out devils, etc. Many of us are somewhat familiar with the work of the great physicians and surgeons of today, and, those of us living in the large cities have our attention called to their work in many ways almost daily. We see the sanitariums, ambulances and we also see mangled forms carried to these institutions without a shadow of a hope of recovery, and yet, many of the cures effected are marvelous. While this lesson deals with Jesus in the character of a physician, we must not confuse it with the work of the physician of today. It might be well, however, to notice that Christ healed one loathsome disease (leprosy) which no physician has since done.

*A busy day.* "When they were come out of the synagogue," a busy day in worship and good doing. When young

fellows come to New Orleans with church-going habits they find good friends waiting for them. Noble life and true fellowship is found only in the church of Jesus Christ. The friends you make anywhere else are friends only so long as you can follow the pace their circle sets for you. But the friends you make in the prayer-circle, those to whom the Master introduces you, they are yours and you are theirs forever and a day. (I John 1: 7.) Those who have never been in the inner circle, hand in hand and heart in heart with Jesus, have never yet found out what the Church really is.

A sick man may have the finest of physicians, may have medicine in his room that would effect a cure, but so long as he ignores the physician and refuses to take the medicine, he will remain a sick man. Men and women, afflicted with the leprosy of sin, may have heard of the Christ, but so long as they let the Bible mold on the shelf and refuse to listen to the physician of the soul, they will not be spiritually well.

All are sick. There is none good, no not one. Let the Christ come into your heart, diagnose your case, and rid yourself of sin.

Sin is a contagious disease. When boys associate with evil playmates, they learn evil. Men do also, for they are none too strong. Many good people are not strong enough to stand alone. Wherefore flee the very appearance of evil.

The divine physician can make no mistake as to the disease or the remedy. It may require an operation to effect a cure, but none are beyond recovery. Jesus says come. Will you?

#### OTHER POINTS.

Jesus works through his personal

friends. He accepts their resources and service, and gives freely of his own resources and service.

Jesus' friends did not hesitate to tell him of their domestic affliction.

It is likely to be an evidence of one's devotion to Christ to be sought out by those who are in great trouble.

The compassion that counts is the kind that is personal. Jesus put his hand on the leper.

Ingratitude and unfair treatment is the poorest sort of excuse for the "sulks." Ungrateful disobedience hindered Jesus' work, but he kept on working.

Verse 32.—What incident brought all these sick persons to Jesus so suddenly?

Verse 34.—Why did Jesus not permit the demons to speak?

Verse 35.—Was it necessary for Jesus to pray to God for moral and physical strength?

Verse 41.—What did Jesus' touching of the leper indicate?

Verse 44.—What would a cleansed leper have to do before he was declared clean by the priest? (See Lev. 14: 2.)

Verse 45.—What is the Christlike course to take when kindness is met with ingratitude?

Why should a Christian always be a friend to those who are in trouble?

#### BIBLE SCHOOL.

D. L. Watson.

Our last lesson was on the call of the disciples. Did you use this lesson as an opportunity to ask the boys to become preachers?

We want the names of fifty boys, between the ages of 12 and 16 years, who would like to become preachers. Send the names on a postal card.

The Bible class in New Orleans will memorize the first chapter of the Second epistle of Peter during the month of March. *Will you join us?*

Because we do not endorse a Christian Endeavor Society, an Epworth League or Young Men's Christian Association is no reason we should go home and sit down and let the Christian work these organizations are doing go undone.

The church is the institution through which this work should, can, and must be done. *Why not?* Sunday afternoon I passed four churches which had the children and young people all working in one or the other of these organizations. But the church which

opposes these organizations was closed. *Was that your church too?*

This lesson will, no doubt be used by some to prove that Christ can heal our physical infirmities. In this we must be careful. Christ came to heal from sin. He calls upon us to live godly and righteous lives. Many saintly men and women are on beds of afflictions. God rules it so. In such and all cases of sickness we are instructed to pray for them; use such means as God has placed in our hands for the cure of disease and leave the result with God.

such a life. Begin early. Most of the great preachers of the world got their first impulses in early childhood when their boyish hearts were tender. Mothers, give your sons to God (as did Hannah) even before they are born. Boys thus born cause their mothers less trouble in their rearing and as Samuels they rise up to bless humanity, honor their parents and glorify God.

*Provide for their qualifying.* The education and training of a child begins before its birth,—someone has said, "with its grand-parents." But aside from the moral and religious instruction and training by the parent the child, in order to become the useful man or woman in the world, must learn to read and write, must learn the art of expressing clearly his thoughts in his mother tongue, must know something of nature, of mind, of society past and present—in fact the deeper and broader his knowledge in all branches of learning, the heart being attuned to God's word, the greater the usefulness. Moses with the learning of the Egyptians and Paul the best product of Gamaliel's Bible School are examples.

May Christians provide such training as need requires in order that their children may qualify for a great work for God or shall they depend on the powers that be to make such provision? It seems strange that such right on the part of Christians should be called in question, but it is. The state provides such institutions of learning as will best qualify for good citizenship. The means are adapted to the end. But merely a good citizen is not a Christian much less a qualified workman of God.

Listen,—thousands of sons of Christian parents have been lost to the great work of teaching God's word, not to say lost to the church, by being schooled in irreligious institutions. And strange as it is that Christians have been so slow in awakening to this fact and many, knowing it is true, care so

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# MISSIONS

Stanford Chambers

## A PROBLEM.

At the present we have about one fourth as many preachers as churches. The churches usually so lacking in efficient oversight and instruction, can scarcely spare any of these preachers any length of time for the field.

There are thousands of cities and towns in our country having no New Testament church. Calls for the gospel are heard from every direction. Many calls have to go unheeded and thousands of fields have to go unevangelized. These facts stand as a challenge to the churches of Christ. Are we sufficient unto these things? Not of ourselves; but we can do all things through Christ that strengtheneth us.

*First Thing to do.* Pray ye the Lord of the harvest to send forth laborers. Pray the great Shepherd to send forth under-shepherds. Make this a direct daily burden of your prayer. You do not appreciate the value of a lost soul if you can not pray that prayer most fervently. This is a remedy Christ

prescribed for this dearth of leaders and teachers.

*Fathers and Mothers Can Do More Than Pray After They Have Prayed.*

Young men are not enlisting very rapidly in the ministry. Let parents be willing to sacrifice their sons to this glorious work. So many are continually speaking disparagingly of preaching and thereby prejudicing the minds of the young against any thought of choosing such a life work. You would like for your son to be a doctor or a lawyer, a banker or a statesman,—in fact almost anything but one of God's preachers! And you never want a daughter of yours to marry a preacher! Shame on you if you profess to be a Christian! Did not Israel have to give all her first-born to God? Does He require less of us who are His people to-day? Perish the thought! But stop, will you, and think of the thousands of professing parents to-day who are robbing God of the first born!

Parents in the churches of Christ, inspire your sons and daughters to live for God and see that they qualify for

Christian Word and Work

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THE CRITERION.

D. L. Watson.

It is a part of human nature to place the cause of our failure on some other fellow or condition. If we fail, as we often must and do, it affords one a great deal of comfort to be able to say that, "I was not to blame." If such a one had acted differently, or if the conditions had been different my effort would have been crowned with success." Excuses no doubt invite failure.

The physician seeks to find the cause of disease ere he attempts to treat it. The business man has a standard by which he judges the success and value of any man in his employ. By the worth of these men his business succeeds or fails.

God has given us a standard by which we know whether we are successful in His work or not. That standard is the Word.

"If ye abide in me, and my word abide in you, ask whatsoever ye will, and it shall be done unto you." "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." Here is the promise, that we shall bear fruit, then if we bear not fruit we must admit that we are not abiding in the word.—not doing the work as the word directs. We are accustomed to appease our consciences for our unsuccessful, non-fruit bearing work by saying "this is a hard field" or "this people's heart has waxed gross." On the surface, that sounds like a good excuse; but remember that God has promised that if the branch abide in the vine it shall bear fruit. So, it is well, not to offer an excuse, but to look over our manner of work and see if the branch (manner of work) is abiding in the vine. Let us illustrate: A man wishes to build a house; he employs an architect, who forms plans and specifications; the general contractor accepts the contract for a stipulated amount, payments to be made as the work advances; at a certain time the contractor asks for a payment; the architect inspects the work done, but tells the contractor that he can not yet receive any fruit (payment), because he has not abided by the specifications. The contractor revises his work; completes the house according to the plans and specifications, even to the minutest details. The architect finds that the work has been done in a thorough and workman like manner and the contractor receives the fruit of his labors, because he has abided by the specifications.

God has given us his plans and specifications for building his church; he has promised that if we will do the work as he has directed, that we shall have much fruit and that the fruit will abide.

We appreciate the fact that we must grow in a knowledge of how to do the

work; but when we see that we are having no fruit to abound to our credit it is well to examine both our methods of work and manner of teaching; it would be well to examine our doctrine and see if it be correct. *Prove all things; hold fast that which is good.* If we abide in the word; live in the spirit and keep the commandments, God will be glorified and we shall have souls for our fruitage. *Abide ye in my word.*

FAITHFUL MEN.

All faithful men of God who are "able to teach others also" are called to the ministry. Ministers are not called directly, but they are called through medium. The word that we preach today was given to Christ, then to the apostles, then to Timothy, Titus and others, and then to "faithful men." Timothy was told to give this word to faithful men who would be able to teach others.

We have a promise of eternal life, but have it on conditions which must be met with our best energies, our best thoughts, and our noblest efforts. We who have learned the truth must tell it to others. If we do not, then God will hold us responsible for our neglect. We may not be preachers from the pulpit; our preaching may be through the living of godly lives in faithful service to God.

"But these are written that ye might believe"—what? That Christ is very and eternal God? No: but that Jesus is the Christ the Son of God." John 20: 31. These things written were recorded, not to prove that Christ was the only true God. If Christ was the "very and eternal God," who sent him to the world? Was he the sender and the sent? Did He so love the world that He gave Himself as a ransom for all? Christ and the Father are spoken of as one but not in person. That they are one in purpose no one denies.

Brother, do you believe that Jesus is the Son of God? You say you do, but how do you treat His Word? If

you believe He is God's Son, you are duty bound to hear Him when he calls; obey when He commands. If Christ has all power in heaven and earth, we can not treat Him as though He were only a man—we can not reject His Word as if He were not the Son of God.

"Trust in yourself and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money and you may have it taken from you; trust in reputation and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity."—D. L. Moody.

"Fight the good fight of faith." The above language of Paul does not justify the gospel preacher in use of sarcastic and abusive language in preaching the gospel. The big I and little you spirit so prevalent in certain quarters is foreign to the teaching of Christ and the apostles as is also the idea of one editor regulating everybody and everything in the line of religious thought. I detest the arrogant, presumptuous, clanish pharisaical pope, priest or preacher who claims to have authority to do your thinking for you and to force your mind into the same groove as his own.

Brother Harding has truly said that: "A good, spiritual eye depends upon, and grows out of a good condition of the heart. He who hungers and thirsts after righteousness, who, above all things, desires to do the will of God; who is far more eager to please God than to make money, or to please his parents, or his wife, or the people; who delights in the law of the Lord, and meditates in it day and night, who always fills his place at church, who continues steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers—this man has the single eye. He can see truth. Christ will give him wisdom and understanding. "Jesus, therefore, said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and we shall know

the truth, and the truth shall make you free" (John 8:31, 32). Christ's promise is, "Ye shall know the truth," and it is always fulfilled in those who comply with the condition, who abide in his word; who do not add to it, nor take from it, nor change it in their teaching or practice. To abide in his word is to hear what he says, and to do what he tells us without further addition, subtraction or change. All who do this see God's truth clearly, so as to be able to walk in it unto their salvation—the final salvation of each and every one of us upon our having the "single" eye. Jesus says: "If, therefore, thine eye be single, thy whole body shall be full of light."

J. W. Atkisson, St. Louis, Mo.

#### WHEAT AND CHAFF.

My friend, have you learned to bear with misfortunes. Yes, of others'.

The greatest benefit of knowing law is to know how to keep out of it.

Money in the hands of a Christian is a servant, in the hands of a miser, a master.

To human appearance some people die too soon, but considering eternal results, many live too long.

I wish I could always say the proper thing at the right time, and in the right way. James says: The tongue is full of deadly poison!

At the beginning of the Christian life persons should have a clear conscience, a good digestion and plenty of honesty, hard work.

In a few instances riches have benefited the cause of Christ, in a great many, poverty has prevented sin. But neither riches nor the lack of them is a safeguard against crime. The state of the heart is the key, opening the door, to, or locking it against sin.

The Christian who has so lived in the past that he can turn his experience into future good has a 'wo-fold power. Every thoughtful Christian will profit by both his successes and his failures.

Prayer is not the persuading of God to become willing to bless us, but it is the bringing of self into the proper state to accept that which he is pleading with us to receive. God is willing, man is unwilling. He wants to bless us today, man wants to wait till tomorrow.

I love the doctrine of sanctification. It has indeed a sanctifying influence over the Christian who believes and practices it. It means setting apart to a holy or divine use. A man can set apart his life to the service of God. He may sanctify a share of his income, or a part of his time. And because some have become fanatics, and profess to have reached the point of absolute perfection, let us not run to the other extreme and practice it not at all.

Many persons cling to life because they are afraid to die, but once in a while we see one who is afraid to live, and he seeks death, and the most cowardly and revolting of all deaths is that inflicted by his own hands. Some are forced into death because of sins committed and the fear of being overtaken by justice. Others, by force of habit in drunkenness, have become so miserable that they cannot endure the ragings of depraved appetites.

The little boy remarked to his father, as he placed his last piece of meat on the top of the barrel: "Pa, why can't we give thanks for the whole barrel of meat at once, and save time?" And this seems to be about the way many Christians pray. Instead of daily, they think yearly will suffice. This reminds us of the woman who read seven chapters every Sunday—one chapter for each day in the week. Suppose we would treat the physical man thus—eat the seven days' rations in one day!

THINGS CURRENT

1000 new subscribers for March.

Bro. Flavil Hall's father is still seriously ill.

Bro. Pennell is having a fine meeting at Atmore, Ala.

Dr. Shackerford sends a list of seven annual subscriptions.

1000 new subscriptions for March. Let every one help all he can.

Bro. John E. Dunn has purchased a house for girls at Monea College. The school is doing well.

If ten men will send \$10.00 each to Bro. Chambers at once he will make another payment this week. *Do it now!*

Bro. W. J. Johnson our missionary in Southern La., paid our office a call one day last week. He handed us a list of subscribers and an order for some Bibles. He is highly appreciated by the brethren where he labors.

Bro. S. H. Hall's health is much improved. In a short time he will resume his former activities on Word and Work. He reports the work in Atlanta as growing very rapidly with brighter prospects for this year than ever before.

In a short time some of our best writers will begin a series of articles covering every phase of the differences between the Church of Christ and the Denominations. If possible we will have the other side represented in order that the subject may be thoroughly and impartially covered.

Feb. 24, 1912—Preached the third Lord's Day at Anderson. To a good

hearing. Sold twenty three copies of Gospel Proclaimer, in the surrounding community. I am invited to hold a meeting there, to embrace the second Lord's Day in July.—E. S. B. Waldron, Nashville, Tenn.

Montgomery, Ala. 2, 26, 12—Last Lord's day we had the pleasure of having Bro. Barnes with us at Catoma Street. He preached a great sermon on the church. It is a treat to listen to the old veteran talk about the greatest institution in the world. He is active and well preserved. The work here is doing well.—C. E. Holt.

The above card was written on Monday, cost a cent and took a minute of Bro. Holt's time. Let us have 100 such cards every week. Keep things humming.

OUR TRIP TO FLORIDA.

Notwithstanding we did not stay quite a month in "the land of flowers." I believe good was done. We had a good meeting at three places, viz Sweetwater, New Union, and Zolfo. We have no house at the latter place, and the Baptist and Methodist both refused us the use of their houses. And as they were the only ones that have church houses in the town, it became necessary for us to get the use of a large store house. The refusal of the use of the two church houses, aroused the sympathies of the best people in and out of the churches. The president of the Zolfo bank told me that he intended to donate a lot for a church building, and would help build the house. Therefore, when I return to Zolfo again I will expect to find a houses. the preachers said "they are pure old Campbellites, going around, tearing up churches." The crowds were good, and the interest fine

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New Orleans, La.

throughout the meeting. We never mentioned the refusal of the houses, simply preached the pure gospel of love. Florida is a great mission field; only two Christian preachers in De-Soto, Co. Fourteen counties without one. If you hear of any gospel preachers wanting to do mission work at their own charges, send them to South Florida. The new congregation established by the writer at Sweetwater, is meeting regularly.—W. H. Sandy.

Atmore, Ala., Feb. 27, 1912—After much delay we secured a hall and the meeting at this place began Wednesday night Feb. 21; or rather on Thursday night as no one came out Wednesday night. The religious prejudice at this place is very strong and our audiences have been very small but are slowly increasing. Everything that the ingenuity of the Evil One can invent, we had to contend with since coming here. First a moving picture show set up on the vacant lot, just under the windows of the hall where the meeting is being conducted; after a weeks trial they moved off and a cheap "Negro Minstrel" moved on in their place and their noise began about our meeting hour and kept up till the close of the services. One night "The Baptist Ladies Aid" imported a "Minstrel" company from one of the neighboring towns and after the performance entertained the players with a dance until time for their train upon which they returned home that night. Last night a noted lecturer was billed to appear at the auditorium, and to-morrow night "A comedy" by "Home Talent" will occupy the stage while we are informed that another tent show is to set up on the same vacant lot which has been unoccupied since Sunday morning. Brother C. Petty of Bay Minette was with us from the beginning of the meeting until this A. M. when he was obliged to return to his work near that place. We are thinking of continuing the meeting until Satan exhausts his supply of attractions and then see what can be done

toward the establishment of the Cause of Christ in this rapidly growing town.

Brethren we ask an interest in the prayers of those interested in the work of the Master in this place and in other points in Dixie where we may be engaged.

Since writing the above a letter has been handed me from Bro. J. H. Hoyt of Pensacola, containing \$9.65 contributed by the church at that place for which we are very thankful indeed.—M. E. Pennell.

What a blessing that the humble, faithful preacher of the gospel is permitted to preach at least a part of his time to the poor without remuneration. If he preach for earthly reward, man becomes his paymaster, and the recompense being made in sordid dust, may never reach the eternal treasury. But, if through Christian philanthropy, he preaches on trust, the Lord becomes paymaster, and he may allow the preacher here but the interest, and reserve the principal until the grand settlement day, at which time he will pay him at whatever rate he deserves, whether it be 30, 60 or 100 per cent,

and in that treasure which fadeth not away.

If a stenographer were to follow us secretly for one day and take our words just as they were spoken, and the manuscript were published the next day, would we be willing to have the public read the report? Then what about our thoughts? If we knew that our neighbors knew all the thoughts which had run through our minds just for one day, would we be willing to have them made public? And shall we be held responsible for our thoughts? For out of the heart proceedeth evil thoughts, murderers, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man (Matt. 15). The thoughts which defile and condemn are those which we invite and harbor. But if an evil thought come to us unbidden and unsolicited, and we arise and thrust the intruder out, we have not sinner.

A foolish man may make mistakes, but a wise man will correct them.

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**A PROBLEM.**

Continued from page 7

little of it, *stranger still* is it that some posing as preachers and the only safe leaders of the people would say that to introduce the teaching of the Bible into such an institution, thus making it *religio-secular*, is sacrilege! But that such is the position taken by some well-meaning men cannot be denied!

The home and the church should co-operate in the training of the boys and girls, the greatest asset of the church, and see to it that in gaining their secular knowledge they be provided a religious atmosphere in which to live and move and have their being, and also such secular instruction as does not continually smack of evolution and infidelity.

The brethren and churches that are thus looking after this matter of education are the ones that are enlisting by far the greater number of young men in the ministry of the word.

We now have twenty some odd schools established by Christians in which the truth of God is at least on a par with other subjects. Whatever failure there has been to bring forth good results in any case or whatever evil has ever resulted has, in absolutely no sense been due to the fact that Bible instruction has been given. On the other hand as a result of such instruction untold and immeasurable good has been done.

The church that thus provides for the moral, intellectual and religious training of her future members is no more robbed of glory and honor thereby than is the state by the public school or the nation by its military academy.

Gratitude is memory of the heart.



Power is not conferred but for the public good.



Words spoken vanish, words written remain.

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WM. J. BISHOP, Editor

**To the faithful Churches  
of Christ:**

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

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

**MORE JOY IN INDIA.**

E. S. Jelley, Jr.

In Luke 15:10. Christ said that there is joy in the presence of the messengers of God over a sinner repenting. This then our joy as earthly messengers as well as that of the heavenly ones is being fulfilled for the first month of the new year. I have immersed four souls into Christ. The first, Bro. Sujan, Ghorpadiat Shirdlon on the 5th and the second, Sister Sitabai Salve wife of Bro. Godhaji Salve, near Degaon on the 6th. On the 19th, Bro. Levi Botale and Sister Anandi were immersed here at Nasik.

The work at Kalaware has prospered well and three of the boys will soon be ready to take up the New Testament as a reading book. The same can be said of some of the boys in our school at Dhawadchi.

At Kalaware several of the leading men profess to have given up idolatry. Two have effectually done so, one of them, much to the anger of his father, burying the household idols. Sister Anandi just immersed is a Kalaware girl, but was secretly a Roman Catholic, having worked in a Roman Catholic family at Goa. No one else has asked to be immersed but the name of Jesus is quite revered in Kalaware. I shall visit Kalaware from time to time and hope to see fruits of our labors there in due time, both in and out of our school.

OUR REMOVAL TO NASIK.

Kalaware is a central village and

when a church is once established there the work will spread among the villages round about. But the work is established there and as I am the only evangelist as yet I can learn who is working for the New Testament order. Cannot afford to remain permanently in one village. Kalaware is some 13 miles from the R. R. and I have to answer calls to others places constantly. The following telegram will explain the necessity of establishing different headquarters:

Madras and Southern Mahratta Ry.  
(Licensed telegraph.)

Wathar, 19-10-11, Servia Message.  
Driver in charge, Koregaon. Water supply during the coming season.

Sir:—

The Dist. Engineer, Belgaum, points out that lots of water is wasted at your station and therefore has directed me to write to you to please see that the valves of the water columns are properly closed to prevent a waste of water as there is a fear of water failure next hot weather. Kindly see that the D. E. Station's instructions are strictly adhered to and oblige,

Yours faithfully,

(Sd.) D. W. Inspector Wathar.

We have already had considerable trouble about water and the wells in Kalaware as well as the river one mile away have been drying up. In Nasik I found the old Telegraph office for rent, and rented the greater part of the upper story at the rental of eight rupees per month, about \$2.66 2/3. It

PAGE THIRTEEN

is in a good healthful location to all appearances, in a city of 25000 and in my opinion a good field for work. I have already run up against the C. M. S. to the exclusive right to this field, although this city of 25000 is practically untouched, however, as I am told, there being some six adult members. They say that a certain Society Bible man who helped me search for a house has done wrong in bringing a rival mission into our field, and I heard that there were threats of getting him removed from his position and his wife from her position in the hospital, I credit the rumor, for since the matter of his wife's salary has been mentioned, he is not nearly so anxious to come to me as formerly.

There exists a Herod and Pilate alliance against the Truth between the C. M. S. here and the M. E.'s of Igatpuri to the effect that the C. M. S. will not countenance the entry of Igatpuri by any other mission than the M. E.'s and the M. E.'s will not countenance the entry of Nasik by any one but the C. M. S. I felt the force of the agreement yesterday when I went to Igatpuri to ask the M. E. missionary to perform a marriage for two of the brethren. He refused on the ground named, but advised me to go to Bombay and see the regis there about getting authority myself. All day C. M. S. teachers have been asking each one of us if we are going to Bombay. We have given them no definite information and are going to Hadra to beg the Digressives to perform the cere-

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mony, for we have no doubt that an effort will be made to prevent the necessary authority being given to me and also that letters will be sent to missionaries in other parts and if possible our brethren prevented from being married as a punishment for belonging to Christ's Church. All this may seem strange to brethren living in the land of the free, but in the same manner that the Roman Catholics control the populace of Roman Catholic countries through the marriage power, so Protestants sectarianism maintains itself here in India. This is a truth that brooks no denial.

Yours in Christ,  
E. S. Jelley, Jr.

Old Telegraph office, Nasik, Br. India.

P. S.—The C. M. S. have just sent a man to inquire of our landlord if we have a lease and for how long.—Our lease is for a year.

#### NOT LEFT TO OUR CHOICE.

"All may go to the heathen that want to, but I prefer to stay at home." These were the words not only of a brother but a preacher. As much as to say; if one chooses to go it is well enough for him to go, but if not he is quite excusable in staying at home.

Now, I make bold to say that a Christian is by no means left to his own choice in this matter. God has ordained that the world shall hear the gospel to be saved, and this hearing must come through preaching, and this preaching must be done by men. We must go in person as far as possible, and when it is impossible for ourselves we must go in the person of others.

#### 1. THE CHRISTIAN IS A SOLDIER.

I notice posted up at the railroad stations and in the post offices, notices by the government calling for young men to join the army. A young man is left to his own choice whether he will join the army or not, once enlisted

he is no longer left to his own course. If Uncle Sam says for him to go to China or the Philippines there he must go and there is no alternative. If he declines to obey orders he is dismissed from the service and that too under disgrace. It is none the less true when we enlist under the captain of our salvation. We are on service and must obey orders. The order is to go into all the world and preach the gospel to every creature. William Duncan was once asked if he would go to the Indians of the great North West. He replied by saying he would go anywhere in the world when he was sent and if need be he could be ready in an hour.

#### 2. THE CHRISTIAN IS A MEMBER OF A FIRE BRIGADE.

In the city of Nashville a fire breaks out. The flames spread from house to house in rapid succession. The fire brigade is soon rattling along the streets. Not only the crew but the private citizens all turn out and assist. The fire is checked and ultimately all is quiet and safe again. The fire brigade calls the roll and finds one of its number missing. Was he lost in the flames? Search is made and it is found that he did not answer the call nor go to the scene of the rescue at all. An explanation is demanded. "Well, I learned that the fire was in Black Bottom and I don't choose to work in such a place as that. I am willing to fight fire in decent places where people are well to do and respectable, but if these other fellows want to go to the torn down portions of the city then all right so they excuse me." How long do you suppose such a man would be kept on the service? A man that would only go where it suited him? When a man joins the fire brigade he joins to go wherever there is fire to fight and people are in distress. So with a Christian. If he will not serve and suffer wherever there is distress and the need of help his services is not accepted at all.

#### 3. THE CHRISTIAN IS A MEMBER OF THE RESCUE CREW.

All along our coasts are saving stations. Now and then a ship is dashed upon the rocks and many are in the perils of the deep. Just when it may happen no one can tell; but there is a constant look-out from the shore for ship-wrecked mariners, and whenever it may happen there the rescuing party hastens with all speed to render all possible assistance. Often this is accompanied with great hardship and peril. But no man enlisted in the service thinks for a moment of drawing back because of these things. Can a Christian do less? Not if his service is acceptable service. The true servant loves what he sings—"I'll go where you want me to go, dear Lord"—while others sing "I'll go where you want me to go, dear Lord," yet are saying in their hearts, "I'll go where it suits me and no where else."

He who says others may go but he will not is either ignorant of the nature of his call or is in a state of rebellion against God. Every one truly converted will go to the whole world in his prayers and as far as possible will go with his purse and his personal presence.

He who spends even a penny knowing at the time it is useless expenditure commits sin against the poor and against the lost, for even a penny in some countries will feed a person for a day or buy a copy of Matthew which may lead a soul to Christ.

J. M. McCaleb,  
623 N. 25th. St. Louisville, Ky.

## GOSPEL FISHING

A Home Study Course for Christians who desire to become effective Soul Winners. A splendid Course for young people. Inexpensive. Certificate for students completing course.

C. F. Ladd,  
Kellogg, Iowa.

## CHILDREN'S DEPARTMENT

(Here is another good story, children. It seems that your page is the best in the paper and it is quite hard to give it up and we will not do so, as long as we can have such beautiful stories as this for you. Bro. Neal is one of our big boys both ways. You may grow to be as big as he is physically, but if you will write him a letter I am sure he will help you to grow spiritually. He is anxious for all our boys and girls to grow to be full grown men and women in the Lord. Ed.)

### A LITTLE BOY.

Boys and Girls:—

I have been reading your good letters from time to time, and wish to join your number. I am a little boy 33 years old and weigh 190 pounds. I have belonged to the church fifteen years. Have been trying to preach thirteen years. About eight years of that time, however I was working in a store about twelve hours a day, so did not preach much. I have preached a great deal where a great many preachers do not like to preach—In school houses, tents, store-rooms, dwelling houses and under trees.

In some places where I have seen, the people have been very ignorant of religious meetings and the Bible. At one place a boy nine years old asked his father how much they charged "to get in to meeting." At another, where I was putting up my tent I heard some boys planning to "roll under the tent" after we got started. At another place, where I did some baptizing there were quite a number that were sixteen and eighteen years old, who had never seen anyone baptized. At some places the boys have acted real badly. In one tent meeting the boys were found outside the tent, amusing themselves by playing football with my Sunday stiff hat, while I was preaching. Generally, I have had good order in my meetings.

The smallest number I ever preach-

ed to was one man—the largest, one thousand, (estimated).

Perhaps you think it a little odd that I should call myself a little boy when I am so big and old. Well, it is a little unusual, but I will tell you why I did so. Jesus tells us in the Bible that those who believe in him shall never die. If a person never dies he will get pretty old after a while. If I am good and get to heaven and have my home in that beautiful place and angels for my companions; it may be that after I have lived there ten thousand year I can remember when I was thirty three years old.

Perchance I may say to my angel companions, I remember when I was a little boy thirty-three years old and lived in my house of clay and dwelt at Dugger, Ind., that I was acquainted with a little afflicted boy named Walter Asbell, who lived at the same place.

Some how it came into my mind to write a letter to the "Children's Department" of Word and Work and tell them about him. Walter was seven years old and had been afflicted all his life. He could move his limbs but could not control their movements. Hence he could not walk nor control his arms, or hold anything in his hands nor feed himself. His head was drawn to one side. He had to spend most of his time, when well, either on the bed or strapped to his chair. He could play with his toys a little with his feet. With all this bodily affliction, he was a bright little fellow, and enjoyed having people talk to him.

I thought I would tell the Word and Work children of his afflictions, so they would be more appreciative of their own strong bodies which God has given them. I wanted them to know his name and address so those who wished to express their thanks to God for His blessings could do so by sending little Walter, their afflicted brother,

a post card, a picture, or a toy, to brighten his long lonesome days, but just then one of my angel auditors broke in with "Yes. I remember reading that letter and thought you pretty old and big boy when I read it, but now I can see why you said you were only a little boy." Just then a child angel came by with a crowned head and a harp in his hand enjoying to its fullness the angelic glory. One said, "See! that used to be little afflicted Walter. He is no longer afflicted. Such afflictions were only earthly. Our beautiful land knows no crippled and afflicted ones. That old afflicted body of his died and they put it in the grave. But little Walter was carried by angels to his spirit home Jesus made over or "fashioned anew" that body and made it like His own glorious body—When all was ready, he had redeemed Walter to enter in and occupy his house not made with hands—his house from heaven. So, for all these thousands of years he has been enjoying the freedom of our heavenly home and redemption through Jesus' blood." Then we all joined in the "new song" saying "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. \* \* \* Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

But let us get back to the earth with our story. Heaven is made for those who love God and are willing to do what He says. He has us live here on earth to try us. He has placed us in a beautiful world and abundantly blessed us. Most of us can run or walk among the beauties of nature. But once in a while there is a little Walter who must be wheeled in his chair. But even such as he, though bound for awhile will be loosed bye and bye and may sing in the angel choir. Yes, God has been good to us all. Let us be good and kind to one another and to every creature of God's creation so we can go to heaven and finish our growth in celestial worlds. Your loving friend, Chas Neal.

# SAVE THE BOYS!

Get them interested in good works. Get them interested in the church by having them read good Christian papers. Let them know what others are doing.

# MISSIONS.

This new department is edited by **Stanford Chambers**. Everyone knows what he has done for the cause in New Orleans. He expects to make **WORD & WORK** be of equal benefit to every other mission point. You should read his inspirational articles. **Help and be Helped.**

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Visit every member of the congregation. Every member of the church should read Word and Work. Visit every family in your town or community. Write name and address plainly. Use registered mail or Post Office money order. Do not send personal check or loose money. If for any reason you can not attend to this matter hand this to some one who will.

# Christian Word & Work