

RESPONSIBILITY.

A. H. McQuilkin.

Accept the task  
And make that task your own—  
By and through it  
Your talents shall be shown.

Power grows on power,  
So step by step improve;  
Avoid the easy way—  
The common groove.

On trained discernment  
Fix your firmest thoughts;  
Thus duty comes as pleasure  
And not with trouble fraught.

"HIM THAT ENABLED ME."

E. L. Jorgenson.

If the preacher shook the New Testament in your face, told you if you did not stop that habit you would go to hell and stopped there, he failed to tell it all, he failed to preach the gospel which is not only God's plan, but also God's power unto salvation.

Why is the gospel "good news." What the preacher mentioned above is true but not "news," much less "good news." You knew, or could have known from the law, that you were lost. God declares in Romans I. the Gentiles are lost; in Romans 2 He shows the Jews

are lost; and in Romans 3 that all without exception are lost, having sinned and fallen short of the glory of God. Is that good news? Not that, but the gospel is this, that though one is lost he can be saved; though he knows his evil habits will lead him to perdition and while he has tried, driven by fear, to leave them off, of himself he has failed and failure has driven him to discouragement and recklessness. It is to such a one the gospel comes and talks about a Saviour who is not only able but willing to enable. He learns the directions of the law have been supplemented by the dynamic of the gospel, and throwing himself upon Him who was called "Jesus" because he should save his people from their sins cries out, "I thank him that enabled me, even Christ Jesus our Lord." (I. Tim. 1:12.)

PSALMS, HYMNS, AND  
SPIRITUAL SONGS.

No. 5.

"The Best Church Hymns" is a compilation of 32 hymns arrived at in the following way: The compiler gathered 107 representative hymnals including the book, "Anglican Hymns," I mentioned last week. No hymn was used unless 80 per cent, that is 86 hymnals out of the 107, contained it. This method gave us a superior list of 32 great church hymns. They are as fol-

lows listed in the order of merit by the method mentioned:

1. Rock of Ages.
2. When I survey the wondrous cross.
3. Jesus, Lover of my soul.
4. All praise to Thee my God this night.
5. Jesus, I my cross have taken.
6. Sun of my soul.
7. Awake my soul, and with the sun.
8. Hark! the herald Angels sing.
9. Abide with me.
10. Jerusalem, my happy home.
11. How sweet the name of Jesus sounds.
12. Nearer, my God to Thee.
13. From Greenland's icy mountains.
14. O God, our help in ages past.
15. Jerusalem, the golden.
16. Lo! He comes with clouds descending.
17. Jesus shall reign where'r the sun.
18. Glorious things of Thee are spoken.
19. Hark the glad Sound! the Savior comes.
20. Come, let us join our cheerful songs.
21. All hail the power of Jesus name.
22. Hail to the Lord's anointed.
23. O worship the King.
24. Christ the Lord is risen to-day.
25. Guide me, O thou great Jehovah.
26. Just as I am.
27. God moves in a mysterious way.

- 28. Jesus, the very thought of Thee.
- 29. Children of the heavenly King.
- 30. There is a land of pure delight.
- 31. Thou whose almighty word.
- 32. Brief life is here our portion.

With this, I close the articles on Psalms, Hymns and Spiritual Songs hoping, though they may not have met with *general* favor, they have been of some help to those who have congregational singing in charge and who, therefore, shape the musical views of the congregation.

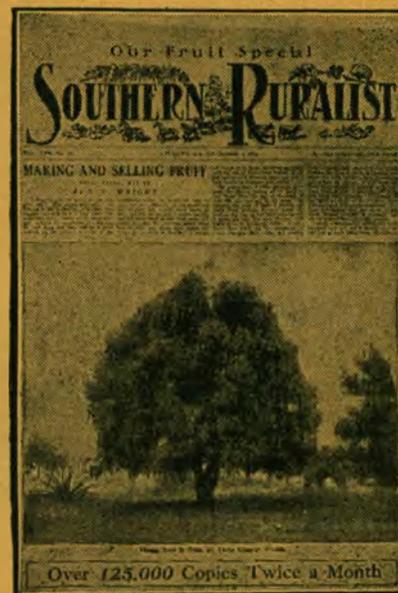
A SLUMP IN MISSIONARY LIBERALITY.

Brother McCaleb's last report shows his receipts for May were only about \$40. I am not able to understand the

slump. Those who contribute in answer to periodic calls should not let such calls interfere with *regular* work.

Preachers often fear to call a special contribution for some urgent point as for instance, New Orleans, lest the special contribution displace the regular, and so what is gained at one point be lost at another. It ought not so to be. A special contribution *is* a special, —extra, over and above regular gifts. —Let us not permit the shame of the missionaries' *going* and our not *sending*.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (II Cor. 8: 9).



GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

THE NEW TESTAMENT CHURCH.

S. H. Hall.

1. *What Is It?*

1. The word "church" is a translation of *ekklesia*, which means "*the called out*." It is very often used in reference to people who are called from their homes into one place, hence is applied to an assembly. But its religious significance—and that is what we are especially interested in just now—has reference to our being called out of the world into Christ, out of darkness into light. (See John 17:6, 14; Col. 1: 12-14.) Hence the word is applicable to the sum-total of all who have given themselves to Christ through obedience to his blessed will.

It is called "The church of God," "The church of Christ." (I. Cor. 1:2; Rom. 16:16.) Locally, all the people in a community who are the children of God are designated "The church of God," "The church of Christ" in that community. Hence "churches of

Christ" simply means the different congregations of the church of Christ. But "Church of God" in its broadest sense means all the people of the earth who have been called out of the world into Jesus Christ.

There is no difficulty in seeing why it is called both "the church of God" and "the church of Christ;" for whatever belongs to God also belongs to Christ: "All things that are mine are thine, and thine are mine," said Christ in talking to his Father. (Jno. 17:10.)

It should be remembered that Christ said, "Upon this rock I will build my church (Matt. 16:18), and that it is *this* church that *He* built that we are now studying: not "your church" and "my church;" for certain it is that He never built you one nor me one, but built one for Himself and His Father, and earnestly invites us to become members of it.

2. It is called *the house of God*. (See I. Tim. 3: 15.) As a house, Christ is its only foundation. (I. Cor. 3:11.) All of God's children, those who have been called out of the world into Christ,

are declared to be "living stones" placed on this foundation. (See I. Pet. 2: 5; Heb. 3:6; I. Cor. 3:9.) Here it is not difficult for us to see that every child of God is certainly a member of this church.

3. It is also called *the body of Christ*. (See Eph. 1: 22, 23; Col. 1:24.) Christ is the head of this body. (Col. 1:18.) We have but *one* head, the man Christ Jesus: hence but *one* body or church of which He is head. Every child of God is a member of this body. "Now ye (Christians) are the body of Christ and severally members thereof." (I. Cor. 12:27.)

It is to be remembered, too, that the Spirit declares that "There is *one* body or church—not two, or a dozen, or seven hundred and fifty. (Eph. 4:4.) The Spirit says there are many members, yet "*But one body*." (I. Cor. 12:20; Rom. 12:5.) We are led into this *one* body or church by the Holy Spirit; For by one Spirit are we all baptized into *one* body," so declares the Scriptures. (I. Cor. 12:12, 13.) God's Spirit has never led a man into one church,

his wife into another, his daughter into another, and his son still into another; all four churches differing from each other, and forbidding that this family of four commune together with Christ when assembled for communion. Christ established but the *one* church, and the Holy Spirit guides you into this *one* church, if you will only listen to His directions: to go into some institution that He says nothing about is to go without His guiding influence. And the Bible teaches that some people have gone without the Spirit's directions; for many of them are in Babylon, where they are governed in their work and worship by the doctrines and commandments of men. (Matt. 15:9.) But, God invites them out of Babylon.

"And I heard a voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." (Rev. 18:1-5.)

4. It is called *the kingdom of heaven*. (See Matt. 16:15-19; Heb. 12:22-24, 28.) Christ is its king, and is now reigning and will continue to reign until the end of time. (See Ps. 2:6; 7, Acts 13:32, 33; Eph. 1:18-23.) Some teach that Christ's kingdom is not yet established and will not be till He comes again. But to all such, read I. Cor. 15: 24, 25, which says, "Then cometh the end, when he shall deliver up the kingdom to God, even the Father." His Father gave Him the Kingdom when he ascended. (See Dan. 7:13, 14.) but in the end, he is to give it back to his Father; "For he must reign, till he has put all enemies under his feet." All of God's children are now under Christ's reign as citizens of this kingdom. (Eph. 2: 19.)

5. The church can assemble together into one place and then disperse. (I. Cor. 14:23.) But they are the church before they assemble; for it is the church that assembles. The church at Jerusalem was scattered abroad, and they, the church, went everywhere preaching the word. (Acts 8:1-4.)

So it is easy to be seen that the church of Christ is a living, loving, breathing, believing, trusting, active institution, and not a dead, inanimate house in which we meet for worship;

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"For the Most High dwelleth not in houses made with hands (Acts 7:48), but in us, who, by the grace of God, "Are builded together for a habitation

of God in the Spirit," for we are the temple of the living God; even as God has said, I will dwell in them and walk in them." (Eph. 2:22; 2 Cor. 6:16.)

bellites, Presbyterians, nor any other kind of an "ist" or "ite." But if obeyed from the heart, it will make Christians every time. Paul, in writing to the Roman brethren, told them that they were made free from sin, and become servants to God, that they have their fruit unto holiness, and the end everlasting life. Rom. 6:22. Jesus in foretelling the destruction of the temple, tells his disciples to take heed that no man deceive them. He goes on and tells them many things. He says, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12-13. Jesus, in the parable of the ten virgins and the talents and last judgment, says that those who do not their duty, shall go into "everlasting punishment; but the righteous into life everlasting."

In regard to teaching small children and others in the Scriptures a good brother gives us this sensible squib:

"1. As they have opportunity Christians should teach aliens the way of life and salvation on Lord's day or any other day.

2. I fail to see why brethren should interpose any objection to the work of other brethren in teaching the Bible at other times and on other occasions than the time appointed for the saints to come together for worship. I would rejoice to see Bible classes taught

CONTRIBUTIONAL

SOMETHING RADICALLY WRONG.

J. W. Atkisson.

A good brother recently said:

"There must be something radically wrong in our preaching of to-day. Or is it because the minds of the people are overflowing with the rubbish of sectarianism? Why is it we have such meagre success as compared with the early days of Christianity? I have been thinking seriously along these lines now for some time. I have come to the conclusion it must be on account of our not following more closely the divine model. You know, brethren, God has always made His own patterns. See that thou make everything according to the pattern showed thee in the Mount. When the tabernacle worship was to be set up, God gave a pattern for all things connected with the worship. That system was typical of this."

Well, I may not know much about what is wrong with the progress of the gospel preaching of to-day; but I am inclined to believe that modern hobbyism is one of the greatest hinderances to the advancement of the cause of Christ in America to-day. And a lack of personal work may be another impediment to the advancement and extension of the kingdom of God into all the world.

In regard to personal work Bro. Don Carlos Janes said: "A brother wonders what kind of work that is. I submit that it is the kind that Priscilla and Aquila did when Apollos was blessed by these faithful Christians who "took him unto them and expounded unto him the word of God more accurately." Acts 19:26.

It is the kind of work, indeed the very work, which Paul did at Ephesus

when he taught "from house to house." Acts 20:20. The preacher who rode in the Ethiopian eunuch's chariot on the Jerusalem-Gaza road did very acceptable and praiseworthy "personal work."

Another example of it is when Andrew, finding Simon, his brother, said: "We have found the Messiah" and "brought him unto Jesus." (John 1:41, 42. And still another example is recorded where we are told: "Philip findeth Nathaniel, and saith unto him, we have found Jesus. Come and see" (John 1:45, 46).

Personal work may be a lost art with some—and an unknown quantity with others, but it is the thing which helps to make the angels rejoice by hunting up and rescuing the perishing. Some people do not go to church. We can go to them if they will let us. Many go to church and pay respectful attention, but this does not prohibit a faithful Christian entering their homes and reading and teaching the Bible. To criticise such a work is improper. A great deal more personal work needs to be done that we may save more people. A preacher was holding a meeting in town, spending the nights with a country brother and in the day he had a good time hunting chestnuts. We do not know how much the cause lost by his not hunting for souls—doing "personal work."

People who obey the gospel are made free from past sins. The gospel does many things for us in this world, it makes better citizens, better neighbors, better fathers and mothers, better sons, and better daughters. But there are some things that it has not done, nor never can do. It has never, when obeyed, made Mormons, Baptists, Methodists, Dunkards, Camp-

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CHRISTIAN WORD & WORK

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by godly men in my community every day in the week. I am teaching a Bible class that meets three nights during the week and also on Lord's day. None of these meetings interfere with or supplant the worship engaged in by the saints on the Lord's day. Brother N. L. Clark at Gunter teaches several Bible classes that meet almost every day during the week. Other godly men are doing the same. These are not Sunday schools, nor Endeavor Societies, nor Epworth Leagues. As individual Christians, we seek to teach the people. We should not cease because people have, without divine warrant, established Sunday Schools, Leagues, Endeavors, Y. M. C. A.'s, etc., and are (in a way) teaching the Bible through them. We should not cease to do right because others do wrong. We should not get so scared at Babylon that we will run past Jerusalem into Tyre and Sidon, Sodom and Gomorrah."—St. Louis, Mo.

**"THE WORKER AND HIS EQUIPMENT."**

Life of Martin Luther.

There was born, at Eisleben, in Saxony, (now a part of the German Empire) on Nov. 10th, 1483, a child that was destined to start a wave of religious reformation that would reach the shores of every continent. He ranks to-day in history as one of the greatest reformers of the sixteenth century.

Our space being limited, we can only show what kind of a boy he was, and show some of the influences that tended to develop him into such a strong character. In the first place, he possessed parents of the peasant class—people with strong religious tendencies. His father was an upright and good man and a great reader. In those days books were not very numerous and were expensive to one of his class. His mother ranked high among her neighbors as a mother, kind, sympathetic and full of Christian zeal, yet stern when occasion called for it. With such parents, why should not a boy become a man to be honored and respected? Possessing as he did the desire to absorb knowledge, he became wonderfully learned, debating for days

with the brightest minds of his time on questions of a religious nature.

Going back to his youth; he was a boy like many of us have been—loved mischief and disliked study. He relates himself that during one day he received fifteen whippings from one of his teachers, and his mother had frequently to punish him. Parents and teachers in those days spared not the rod for fear of spoiling the child. A just application of the rod is, in my opinion, essential to the moral growth of the average child; certainly in the case of Luther this held good.

Martin Luther's childhood days were filled with hardships; his parents were poor. His father at that time being a woodcutter, his wife would assist him in carrying the wood to market to sell so that they might be better able to provide for their family. How many of us ever think of the hard work done by our parents to care

for us? They frequently have to deny themselves in many cases the actual necessities of life. What strong, sturdy, Christian ancestors Martin Luther had! It behooves us to cultivate such characteristics so that our children may inherit them and thus give them a better opportunity to go through life and leave some trail of distinction behind them.

At the age of fourteen he was sent off to school, much against his mother's will. There could be but little provision made for his board, so he had to join in the custom of going around among the villages with other children and sing carols on the infant Jesus, born at Bethlehem. As they went from house to house the inmates would bring out bread to the singers. Many times these little singers were refused bread and ordered away. What a contrast between these children and those at our public schools to-day. We do

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**CHRISTIAN WORD AND WORK**

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not appreciate the blessings we have as much as we should. We ought to thank God daily for the comforts and blessings we have in this land of ours.

But to-day Martin Luther's memory is fresh after four hundred years. Will any of us make a name that will be remembered after we have gone? We can at least try by doing kind acts to our fellow-men and striving to please God. What a source of pleasure it will be to look back over our lives and recall our words or actions that brought happiness to some brother in trouble.

There is always a clear sky under a dark cloud. So it was with Martin Luther. One day, while singing for bread and receiving only harsh words, he felt hungry and so sore at heart he was about to return to his sleeping quarters, when a good Christian woman, named Ursula, opened her door and called to him. She had heard of him in the church meetings. She gave him food, and when her husband came home, she talked to him about offering Martin a permanent home. It was agreed to do so, and Martin took up his home among these Christian people. How happy he must have felt and how he thanked God for this kindness to him. From this time on he became studious and made rapid progress under such favorable conditions. When eighteen, he was sent to college. His father wanted him to be a lawyer, but Martin's tendency was towards the church, being gifted with good memory, and applying himself closely, he soon outstripped all others at college. He became more thoughtful, depended on God and prayed every morning for a blessing on his daily labors. If we did this, would not things go smoother and troubles be lighter? Once, while Martin was out walking, he was overtaken by a thunderstorm; a thunder bolt struck the ground at his side. Being badly frightened, he dropped on his knees and promised God that if he would deliver him he would forsake the world and devote his life to his service. From this time on he thirsted after righteousness, determined to enter a convent and prepare his heart for the life work he had determined on. In taking

this step, he displeased his father, who wanted him to be a lawyer, and was disinherited by him. The receipt of a letter to this effect gave him much sorrow, but he passed the period of probation in the convent and came out determined to work to the end of his days for the cause of Christ. The many trials, narrow escapes from death and persecutions he passed through are matters of history that would consume too much time to cover in this article.

We all know how much this man is honored to-day. Statues to his memory are in nearly every large

city; his work will live for ages yet to come. We cannot all be Martin Luthers, but we can be like him in earnestness of purpose in our work for the cause of Christ.

Let us determine in our minds that, from now on, we will start a bank account with God, making daily deposits of good deeds and kind words. You will never have any dispute about the account, for your credit entries will be made and the larger your balance the better your standing will be. "Nedlec." Richmond, Va.

## CHURCHES AT WORK

### BIBLE SCHOOL.

Augustus Shanks.

S. S. Lesson for July 21.

The Growth of the Kingdom.

Mark 4:26-32; Matt. 13:33.

Golden Text:—"Thy kingdom come. Thy will be done, as in heaven, so on earth (Matt. 6:10).

### INTRODUCTION.

The present hour is Satan's and the power of darkness. He who is the representative of evil has held more or less sway over mankind since the initial victory in Eden. Following that first victory came sorrow and suffering, disease and death, upon all mankind.

Then was the earth cursed so that thorns and weeds displaced the flowers. Since then the sun has never shone so brightly, nor has the sky been so blue. All the drab tints upon our once fair world are of Satan's painting. On him lies the blame for every sin, sorrow, pain and death—even the death of Christ. Power to harass and tempt God's children is still his to employ. That power will continue until the earth is purged from his rule by

the rule of the kingdom of God. Then, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. \* \* \* They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa. 11:6-9). "For, behold, I create new heavens and a new earth \* \* \* And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed" (Isa. 65:17-20). These and many other prophetic scriptures paint the kingdom of God in the brightest of colors. No wonder our Savior teaches us to pray, "Thy kingdom come."

### EXPOSITION.

26-29. Since the growth of the kingdom is as Jesus here represents it, it behooves us to act according to Solomon's instruction. He said: "In the morning sow thy seed, and in the evening withhold not thy hand; for thou

THE CHRISTIAN WORD AND WORK

knowest not which shall prosper, whether this or that, or whether they shall be alike good" (Ecc. 11:6).

30-32. Whatever else this parable may mean, it means that God's kingdom is destined to surpass all of man's expectations. The church has already done that. Who would have thought that twelve men, most of them unlearned, would have shaken the world with their preaching of Jesus as they have done? It seems that God delights to accomplish the greatest ends, by the use of the smallest means (I. Cor. 1:26-29).

33. Leaven, in all other scriptures where it is used to represent something else, is put for a thing that is evil. It cannot therefore, represent the kingdom of God as permeating and purifying the world as some think, but, rather the corrupting influences of the world permeating and affecting the kingdom itself. In so far as the church represents the kingdom church history fully confirms the latter interpretation.

SPECIAL POINTS.

It is the Christian's privilege to hasten the coming of God's glorious kingdom. He may do it in two ways: one is, by prayer. Jesus teaches us to pray for it to come. The other is, by sowing the seed from which it comes, the word (Mk. 4:14).

This lesson teaches, that in things pertaining to God's kingdom, we should not despise small beginnings.

One gospel sermon may change the course of a man's entire life. A small Bible class, may under God's blessing, become a large and influential church. A little band of struggling Christians, too poor to sustain a preacher, without even a house of worship, may become the center of a mighty evangelizing force that reaches across the seas. One young man, if educated in one of our good Bible schools, may be an instrument in God's hands to lead thousands of souls to Christ. So then, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

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II. Cor. 9:12 to close.

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Continued on page 12

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**THE MINISTRY.**

D. L. Watson.

*Is the ministry a profession?*

All of our school catalogues, (except Potter College and it until this year's announcement) disclaim any idea of adopting any special course of study leading to the ministry as a profession. Our chief writers occupy practically the same position. Their expression is "Our school is no preacher factory," whatever that may mean. "If preparing young men for the ministry only, as a profession, is meant by this term, then our school is not such an institution."

The words "preacher factory" and "profession" in the above expressions are used in an ugly sense, catering to the prejudice of those who are opposed

to a liberal education for those who may or have become preachers of the gospel. The word "profession" has no such meaning as is conveyed in the above expression, yet, being used in this sense teaches a doctrine that not one of the writers would endorse—a doctrine that is out of harmony with the teachings of the Bible, and the lives of our best preachers and writers at this day.

The church of Christ is opposed to dividing the congregation into two societies or castes such as the clergy and laity, which is used with approval by some of the denominational churches and the Catholic Church particularly. The time was, and is now in some countries that the distinction between the laity and the priesthood was very great. This distinction is more marked in heathen countries, where the priests of the heathen gods use this distinction for their selfish ends. The priesthood, has therefore become greatly corrupted. This distinction is what is meant, but they have carelessly chosen a word which is used in the above sense; it therefore, destroys the office and work of the evangelist or elder who devotes his entire time to the ministry of the word and is supported by the church.

Profession means an occupation that involves a liberal education, and mental rather than manual labor. A preacher's work is mental and his education should be liberal. Not only should he be thoroughly well versed in the Bible but he should be intellectually the equal of any other man. The success or failure of the preacher depends, to a large extent, upon his proficiency in the various subjects with which he must deal when he enters upon his life work.

The ministry then, like the other two great professions (Medicine and Law) demands a thorough preparation on the part of those who aspire to enter its sacred precincts.

The ministry is a profession and our schools should recognize it as such, and give courses of study which will enable young men to enter, with a degree of assurance of success for their life work.

*Opportunities.*

Every other profession and vocation is crowded. Every place of business has a long list of names on its waiting list. Every city, town and hamlet has more doctors and lawyers than they need. Not so with the ministry. Many churches are calling for a preacher. Stop and think. How many preachers are there in Louisiana, in Mississippi, in Alabama, in the United States? How many cities and towns are there in your own territory that need a church of Christ and a preacher?

There is no lack of places for preachers to establish both themselves and a church of Christ, and there is no question but, that if a preacher would locate in any given town or community where there is no church and remain there with the same persistency that a lawyer or doctor is forced to do, that he would have a sufficiency sooner than either of them.

Again, compare the salary that a preacher receives with that of other vocations and you will see that as a rule he receives as much as most of them and sometimes as much as the best of them.

The majority of men, do not receive more than one dollar and a half a day in cities. A carpenter receives three dollars a day or \$78.00 a month. But he does not work every day. His rate then is much less than \$78.00 a month. Stenographers and bookkeepers receive from \$50.00 to 75.00 a month. Clerks from \$40.00 to \$60.00. Street-railway men, firemen, policemen and letter-carriers receive from \$50.00 to \$80.00 a month. Out of this, house rent must be paid and the family supported. Generally there is nothing left when the year's work is done. Do not expect for your sons to do this kind of work, do you mothers? But, some mother's son will have to do that kind of work and those boys are the ones I am talking to.

How about the doctors? Recent reports show that the physicians in Chicago and New York average a little less than \$600.00 a year. The Lawyers fare better, only when they can get in the employ of some corporation, or city or state government.

Now, I am not speaking of preachers who work *a la Tant*, for if it were not for their good wives who support the family while the husband spends his money in rail-road fare, they would certainly starve to death. But I am speaking of those preachers who settle down and labor in the same sensible, business-like and *scriptural manner* as the men with whom I have been comparing them.

Not only do preachers receive a salary equal to an average in the congregation where they labor but with most protestant churches they have their homes built for them hard by the church. Congregations love their ministers and they frequently give them many little necessities which the "fellow on the job" must pay for in hard earned cash.

*Not much worldly honor attached to the pulpit either, you say?* No! But where is the great business man, mayor, or governor who is loved, honored and respected by as many men as our own Chambers, Hall, Dunn, Neal and a whole host of men who have gone out to fight the battle of "peace on earth, good will to men." Listen mother, the preachers have slandered the ministry, because they have made you believe that the life of the minister is but a drudge at best. What are you going to make of your son? God and the church need him.

SCRAPS.

J. W. Atkisson.

Bro. A. Ellmore said:—

"There is more hope of the heartbroken sinner than there is in the lukewarm professor. Why, some of these latter have been members of the meeting house forty years and you can't coax them out to the worship.

"How are you getting along with the church, Brother Faithful? O very well, we always have plenty to do. We number about 100, and about 75 have to be carried by the 25. And, by the way, Brother Goezy, how long before some of you 40-year-old infants will be able to walk alone?

"Sectarians say to us: 'If baptism is for the remission of sins, then why don't you be baptized every time you sin?' I answer them thusly: 'Well, if baptism is 'because of remission,' as you teach, then why don't you be baptized every time you sin and get remission (pardon) through prayer, etc—eh? Its a poor rule that won't work both ways.'

"Here is an argument of affusionists: 'The Bible says, 'I baptize you with water,—so sprinkling or pouring is the mode.' I answer: 'It was 'with water,' too, if they were immersed—do you think folks are immersed without water? Why, immersion is more 'with water' than either sprinkling or pouring and anybody knows affusion is nearer without water than immersion. So immersion is the 'one baptism' according to your 'with-water' argument—see? The word 'with' shows relation but does not tell how the act (baptize) is performed.' "

It is passing strange that so many people are willing to listen to and follow man in matters of religion (their souls' salvation), but pay no attention whatever to God when his holy word (the Bible) is in easy reach of all. Is man their god? Surely not. Do they truly believe the Bible contains the very words of the living God? They say they do by their words, but their actions disprove it—"actions speak louder than words," you know. If we really believe the Bible is the very word of God and his Christ, then we will have no ideas or theories in matters of religion save those we are taught in the Book. If we believe the Bible we believe in the judgment and if we believe in the judgment then we will prepare for it as God's word directs.

We should have a good reason for refusing to do what we refuse to do in worship or service to God as well as a good or scriptural one for doing what we do. It weakens our contention in the eyes of others to assign little and childish reasons for our course. "Be ready always to give a

reason"—not a mere excuse which we have to make.

Many things have been opposed by brethren who were more zealous than wise, which no objection can be urged against except, "Well, it looks so much like the way sectarians do," or "I have never been used to it and I just don't like it." Such talk only makes the talker ridiculous. It is as flimsy an argument as innovators make in defense of their ways when they say, "Well, I like it," "I love music," or "It draws the young folks." Be men in understanding!

Sectarians do many things which are right. They read the Bible. They sing, pray preach and pay their preachers. Shall we therefore quit doing any of these things? The fact that sectarians do a thing is no evidence whatever that it is wrong. We should not be too prejudiced to give them credit for what they do that is right. Our not being used to a practice may, in some instances, only prove that we are sinners, as for example when we refuse to teach our own and others' children the Bible because sectarians have "Sunday schools." This only proves the saying of Jesus that the children of this world are wiser in their generation than the children of light. The zeal of the Catholics to instill Catholicism into the minds of children, and their success in doing so, should put us to shame for our negligence in making a persistent and systematic effort to teach children the word of God. But another "sound" brother says, "Let parents teach their own children." It would be equally reasonable to call in the preachers and say, "Let every sinner read the Bible for himself." I certainly have no objection to parents teaching their children. But there are many children in this world whose parents do not read the Bible. Shall we refuse to extend to these children an opportunity to be taught the Bible? Many parents who are not Christians would be glad for some good man or woman to teach the Bible to their children.

Our missionaries in heathen lands

convert people by getting them together and conducting Bible classes. Is it right? Is it wrong to use the same method on the "heathen at home?" Such work will not desecrate any day in the week! The Lord's day is not too holy for a part of it to be used this way. A congregation is easily satisfied who think they have lived up to their privileges when they commune regularly and hold a meeting or two each year!

It is not necessary to soundness in the faith that we oppose everything because we oppose some things.

If we listen to all the objectors and abide by their notions, there will be nothing left for us to do. Some "oppose" foreign missions. Some "oppose" singing in worship. Some "oppose" praying at a preaching service. Some "oppose" our dismissing the audience. Some "oppose" having a baptistry. I heard of one brother who thought the use of the blackboard to illustrate a lesson or sermon was a sinful innovation. Many such things might be mentioned "which they have received to hold."

"Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear." (II. Tim. 2:14). I believe that much of the contention among us to-day is condemned by this injunction of the apostle. There has been a great deal said about "the hour of worship," a phrase which has not been defined. Certain things which are in themselves admittedly right are condemned if done at "the hour of worship" as interfering with divine appointments. If we decide that "the hour" is from eleven o'clock to twelve o'clock Sunday morning, we should cease using this "shibboleth" in opposition to a good work from ten o'clock to ten forty-five Sunday morning. Brethren should not be accused of supplementing the worship if after the teaching in classes, they engage in the same worship they would have had if they had had no classes, and the same that those who oppose classes engage in.

One of the commands of the Lord is "teach."

Preacher, do you teach the brethren they may sin as grievously by their unreasonable opposition to things that are right as other people do by advocating things that are wrong? Must we wink at ignorant opposition to everything which is properly called an expedient simply because digressives have tried to justify innovations by the law of expediency? Is there therefore no such thing as an expedient, as a baptistry, a blackboard, etc? A part of the above is to be accredited Bro. Arcenaux.—J. W. A.

RESPONSIBILITY.

C. F. Ladd.

"To every man his work." —Mark 13:34.

Friend, are you doing yours?  
Surely you must realize that there is

work for you to do—work that you can do. Perhaps you cannot do much, but you can do something. You may think that what you can do is so very little that it would hardly count, and that if left undone it will not be missed. But in this you are mistaken. Every opportunity brings with it responsibility, and every Christian service is important be it great or small.

Do you ever stop to think that if you fail to do your God-given part, God's plan for your life may be marred and perhaps some soul will be lost eternally? Solemn thought! Then go to work. Thank God that you are not called upon to do great things, but that you may be faithful in little. Begin where you are to do what you can, for the Christ who has done so much for you.

Be faithful in the little things, and you will be successful.

THINGS CURRENT

An excellent week all around.

Read that excellent article by Aug. Shanks on the Sunday School lesson.

I would not be without Word and Work in my home.—Mrs. Jennie Markum. Olustee, Okla.

Bro. E. L. Jorgenson reports a rousing meeting at Sheffield, Ala., a good number have been added to date.

W. Hume McHenry has taken up the work in Pensacola, Fla. We shall expect that church to begin an active and rapid growth.

Cordell, Okla. July, 2, 1912

I like the paper fine. I pray that God will continue to bless you in publishing such a paper.

J. J. Valentine,  
Box 496

Rienzie, Miss.

Brethren—

I am now preaching in North West Alabama. I preached two sermons yesterday at Pine Grove, 8 miles south of Tuscumbia, Ala., and baptized one person.

P. G. Wright.

We will announce the names of those who have entered our contest campaign the second issue in August. This will give all an equal opportunity. Subscriptions are coming in and nominations are being made. Points are counted now as the subscriptions are sent in. We want an agent in every church. Send in the names. *Do it now!*

Highland Home, Ala, July 9, 1912

I went to my appointment last Lord's day at Prospect in Pike County and baptized five, one restored and one from

the Baptist. Also married a couple. Success to Christian Word and Work. Thos. J. Golson.

Montgomery, Ala. July 8, 1912.

Our congregation has been strengthened by the acquisition of Bro. and Sister Holsclaw, formerly of the Campbell St. congregation, Louisville, Ky. The church has asked me to work with them another year. I have accepted, and the work will go steadily. We are gaining every day.

C. E. Holt.

Memphis, Tenn, July 8, 1912.

Our tent meeting on East and East Morlong streets continues with increasing interest. One confession and baptism to date.

Our next meeting will be in North Memphis. Every Christian should be at work. The "harvest truly is great." Help New Orleans to pay out. Help now.—W. S. Long.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philipians, 4: 8.

The readers of Word and Work have been extremely liberal with the New Orleans work. One aged couple sends ten cents with their prayers as a "widows mite." Each one of the mission churches where W. J. Johnson labors sent liberally once and again. The church at Palestine, Ark., through the influence of John E. Dunn, which has twenty-five members (three young men the balance women) has sent three contributions this year, the last one twenty-five dollars. The church at Pine Apple, Ala. near the home of our childhood has sent a contribution each month this year.

Two or three small churches around Linton Ind., where Chas. Neal labors has sent over \$150.00 this year. And so we might continue to call the roll and hundreds of the Lord's hosts

would answer here! But the report will come later.

Ft. Meade, Fla. July 6, 1912.

We have just purchased a tent which we have been in need of for quite a while and are now looking for a preacher.

We do not propose for this tent to stay at any one place. We want it used where it is most needed.

The people of South Florida know but little about the Gospel. We would be glad to have a visit from any preacher coming South. Pray for us, that we may be faithful to the end.

P. D. Copeland.

BOOK REVIEWS.

BURNETT-WEAVER DEBATE VOL II.

This volume discusses two propositions in which Bro. Burnett (Christian) affirms and Mr. Weaver (Methodist) denies.

1. *The Scriptures teach that in the conversion of the sinner the influence of the Holy Spirit is confined to the word of truth, or gospel, as contained in the New Testament.*

2. *The Scriptures teach that baptism is for (in order to) the remission of sins.*

Bro. Burnett makes forceful, clear and scriptural argument on both subjects. Mr. Weaver answers in a clear and logical manner. Both disputants however are given to tautology. The two volumes might have been crowded into one and the reader would have had the pleasure of Mr. Weaver's affirmative which we presume was given in Vol. 1.

The book contains 250 pages large print and paper cover. It is well worth the price.—50 cents. Firm Foundation, Austin, Texas.

The "CAYCE -SRYGLEY DISCUSSION."

This is a 35 page cloth bound book containing an oral debate between Mr. Cayce a Baptist, and Bro. Srygley a member of the church of Christ.

The arguments are based on what "conditions are imposed upon the alien sinner in the pardon of his sins." Mr. Cayce affirms that, "God gives eternal life to an alien sinner without a condition upon the sinner's part." Bro. Srygley affirms that, "Faith, repentance and water baptism are conditions of pardon to an alien sinner."

The usual arguments and scripture proofs are given on both sides of the questions. Mr. Cayce seems to be a representative man and well posted on

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the subject under discussion.

Bro. Srygley shows himself to be thoroughly familiar with the Word and brought abundant scripture to sustain both his affirmative and negative propositions.

It contains an index of meaning of the words and phrases used by each, also their scripture references which is very valuable.

The disputants are experienced debaters. They covered the ground thoroughly. We believe that the book should have an extensive sale. Price \$1.00. McQuiddy Printing Co., Nashville, Tenn.

GEMS, PROVERBS AND ALLEGORIES.

This book is written by Alfred Ellmore of Covington, Ind. Bro. Ellmore's writings are noted for their apt illustrations, spirituality and deep devotion to the word of God. This book is a collection of his ripest thought after more than fifty years in the ministry and much experience as a writer. It contains many beautiful illustrations all true to life here, leading to the life beyond. There is not a dull line in the entire book. After you have read it you will feel that you have had a full repast of wholesome food for the spiritual man. We believe the book should be divided into chapters.

200 pages, paper cover, price 50c. Firm Foundation, Autin, Texas.

FRIENDS OF NEW ORLEANS.

Continued from page 7

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This includes all donations received to June 19. We are most grateful to all these good friends.

Stanford Chambers, 1218 Sixth St.

—TESTIMONY.—

I am so deeply indebted to religion that I feel a responsibility for giving testimony in its favor.—W. J. Bryan.

Every individual is under obligations to the church. Every individual should spend at least one hour a week in the church rendering service and praise to God. It will give you more strength for your daily duties, refreshen and purify your life.

"Put me down for \$1.00 and wife for 50 cents payable Oct. 1st."

J. F. Thompson, Carmichael, Miss.

"Count me still in the fight."

T. Q. Martin.

"I will give another dollar on the New Orleans debt."

D. C. Janes.

"Count on me for \$10.00."

J. C. Breeden.

One little band sent exactly \$1.00 for each member.

Murfreesboro, Tenn., July 10, 1912. My dear Friend and Brother:—

Word and Work of July 2 tells us you lack only two thousand dollars of having money enough to clear the New Orleans church property of debt. Mrs. Larimore and I wish to be one of a thousand to put you over the line; hence you will please find herewith inclosed our two dollars.

Gratefully and Fraternally,  
T. B. Larimore.

C. S. Austin sends three more donations and 14 copies of his excellent illustrated tract on "Christian Unity." Ten cents apiece while they last.

We would like very much to turn the rest of our Larimore Books into cash before Oct. 1st. These books are of the very highest class. You need them.

DON'T FORGET.

We are looking for that pledge. Five dollars can be saved up in pennies or egg money by Oct. 1st. It will entail no hardship upon you to do that much.

THE "RUB."

with us is just this. We can't afford to run any risk on the \$5,000. No cause could afford to lose \$5,000. I am sure the cause in New Orleans can not. Our good brother has offered all we have the heart to ask him to do, so we must get the rest.

The Sooner the Better.

For as soon as the balance (\$1875) is pledged we get the \$5,000. We can then stop a lot of interest.

Gratefully and hopefully,

Stanford Chambers,  
1218 6th Street.

Tokyo, Japan, June 16, 1912.

We rejoice that you have such fine prospects of clearing the fine New Orleans church building of all debt, and pray that nothing may get in the way of your raising the other amount necessary to secure the generosity of that brother. I rejoice in your good work, and remember with intense pleasure the nice visit I had with you.

I regret I have been so very crowded with work in Japan that I have been unable to write for you as I should have liked to do. But I have all I can do every day, and often find myself completely exhausted at the end of the day.

Two baptisms this morning, making 18 since we returned to Japan.

The Lord be with you all and grant you joy and success in your labors.

Yours for Christ,  
Wm. J. Bishop.

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December 1st Word And Work will give away five very fine and useful presents to the ones sending in the largest number of subscriptions to that date.

This does not mean that it is going to give to a certain picked person, but to the ones earning it according to the following rules:



1. Any person may enter the contest at any time they desire by sending their name and address to the contest manager.
2. Any subscriber can nominate a candidate anywhere in the U. S. and receive 500 points by clipping the coupon from July 3rd issue and send it to the Contest Manager with name and address of candidate, only one such coupon will be given to each candidate.
3. Any one can send in subscriptions at any time and have the points credited to the candidate of their choice.
4. Points must be asked for at the time of remitting.
5. No candidate can sell their points to another.
6. Points will not be transferred from one candidate to another.
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8. New or Renewals will be counted alike.

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Notice the thick rubber tread "A" and puncture strips "B" and "D" also rim strip "H" to prevent rim cutting. This tire will outlast any other make--SOFT, ELASTIC and EASY RIDING.

**J. L. MEAD CYCLE COMPANY, CHICAGO, ILL.**

**FOREIGN MISSION FIELD**

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

WM. J. BISHOP, Editor

**To the faithful Churches of Christ:**

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

**To the unfaithful Churches of Christ**

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

**HOW DO WE COUNT SUCCESS?**

Mrs. W. J. Bishop.

Not from the number of baptisms. "What, not baptisms!" some may exclaim.

No, in Japan we cannot count success by the number of baptisms we have. However should we do this, our work would be fairly successful after all.

In many of the cities of America, the nation born of Christianity, a few Christians are struggling, and have for years struggled to build up small congregations. In the land where every child is taught from his birth, of God, of Christ, of His church.

You, who are struggling to build up such congregations, know how difficult it is even in Christian America. But think of a city, in a country with its centuries of heathen religion, where every man, woman and child must first be taught who God is, who Christ is, who Adam was, and Eve. People ignorant of their own Creator, their Savior, and even of their father Adam and mother Eve! And then we are expected to send in frequently, such reports as this:—

"Glorious meeting! Chapel crowded at every meeting! Thousands eager to hear the Word! Ten to fifteen baptisms every Sunday."

Oh, that we could send in even one such report each year! But we are working in a country with its heathen millions, where we have to begin with the very "A" of Christianity. Whereas you are working in a Christian country where you may at least begin at the middle of the alphabet.

Then why be discouraged when our

baptisms seem few? Just remember, that whenever you begin to say to yourself that foreign mission work does not pay, and is a failure, you may be sure you have never been really interested in foreign missions. And your conscience will tell you that you are trying to find an excuse to keep from doing your share.

By "pay", you mean "baptisms." You cannot expect a baptism for every dollar you send. But this is what you may legitimately and confidently expect. The dollars you send plant Christian seed in heathen hearts, and this seed may in future years, bring forth a great harvest of souls.

We are here to plant the seed for you. While the harvest reaped now may be

scant, yet a full reaping is sure to follow in future years. We are only beginning to scatter the seed of our teaching over the world. Just in a few spots have we sown. And shall we become impatient in the very beginning of our work? We need to *labor* in the field before we can reasonably expect a harvest.

And this is the soil for our seed sowing:—

Heads of families are being taught, some accepting Christ. Sons are being taught, many accepting Christ. Just last Sunday night, a young man who has been attending Mr. Bishop's Bible classes for some time, said, "Christianity seems to suit me and meet my needs exactly. But I still have just a little doubt, and until I get rid of that doubt I cannot be baptized." This same young man is planning to spend his summer vacation in Tokyo, instead of going home, so that he may study the Bible and "get rid of that little doubt."

And such are all our Christians. Intelligent, studious Christians, as God would have all of us be. The Japanese are slow to accept the Truth, but when they do accept it, it is with true intelligence, and after a serious study of the requirements of Christianity.

**THE PIANO WE ARE GIVING AWAY.**

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

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

**C O U P O N**

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

**Place this to the credit of**

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Address.....

Wives and mothers are being taught. But it is more difficult to reach them than to reach the men. We have fewer baptisms among women than among men. Yet I do not feel discouraged, because I know the Christian teaching surely influences the lives of these women, and makes them better wives and mothers, even though many of them may never give themselves wholly to Christ.

Children are being taught. In our work alone we have more than a hundred children. These are taught regularly and are growing up with a knowledge of Christ and the Bible. During the year we have had three baptisms from the Sunday School. These children had grown up in the Sunday School, from little tots of four and five, to big girls and boys thirteen and fourteen years. One has died since, and we had a beautiful Christian funeral service. His parents who are Buddhists, gladly gave their consent for a Christian funeral service.

These are the soil into which the seed is sown. Into, not upon, for the seed of Christian teaching reaches deep into the rich soil of the heart, and ripens into better living, and oftentimes into a beautiful sheaf for God.

Help us to plant the seed. We do not wish to scatter a few here and there. Alone we can plant only a few. With your help and your prayers we can plant many, and deep enough to insure a glorious harvest. If not now, surely in the years to come. Tokyo.

A BIRD'S EYE VIEW OF  
DARKEST INDIA  
AND THE  
CHURCH OF CHRIST  
IN INDIA.

By a Hindu Evangelist.  
(Written for Christian Word & Work)

Dear Brethren:—

It is my desire to give you some true information from India, so I am very eagerly writing you.

This India is only in darkness. So many people worship idols that only perhaps 1 in 2,000 can be found who does not worship idols.

(Our brother's estimate may be too

low—1 in about 90 is down on the mission books, but hosts of such people actually living in never forsaken idolatry without even preacher or teacher.—E. S. J.)

We belong to the church of Christ and live in Nasik, a city of about 44,000 and one of the chief of India's sacred bathing places. Through this city the Godaveri River flows. From all India people come and bathe in the river and then coming out enter the idol temples and worship the idols and give money to the Brahmins. Chief of deceivers of ignorant and jungly people is the caste called Brahmin.

For the past, about 16 years, there has been drouth in India and the wells and rivers on every side have dried up or are drying up. It is not as it was in the famines of 1899 and 1900, and 1901 and 1902. Such famines there were in 1904 and 1907 and the remaining years of semi-famine everywhere and in some parts there have not been even 1-4 crops. In 1911 there was about 1-16 crop. During this present year rain has not yet fallen, for there should have been rain, but a month and a half have gone by without rain. If it had rained a month and a half ago, the crops would have been sown already. If it does not rain for another month, it will be hard for man and beast to live, so every one says, and that is my opinion also.

So also, all India may be said to be a pest house. Thousands of people are dying of plague etc. This is a stroke from God, so we understand, but we are trying to bring people out of darkness into light.

There are various customs in regard to the worship of idols, among which I will relate a few. One such custom is called infliction (penance). It consists in crawling, clothes and all half a mile to an idol-temple (measuring the distance with the face in the dirt—E. S. J.) One man made up his mind to take 85 miles infliction on behalf of an idol, and he rolled all of the 85 miles—so ignorant are people.

A Conversation Overheard.

Lady No. 1.—“So you are a resident of sacred Nasik—how very fortunate!”

Lady No. 2.—“Yes.”

Lady No. 1.—“I hear that the water of the river has become very bad and dirty.”

Lady No. 2.—“Do not say ‘dirty,’ it is holy, and even if it were to be infested with worms (or germs) and even if death were to follow, still we would not cease drinking it.”

The water of that river is so very dirty that we ourselves have seen worms in it.

The idolators have pilgrimages everywhere—every town might be said to receive a pilgrimage, but I will name a few of the chief centres. At Pali and at Jezuri there is an idol called Khandoba. Everywhere there, there are women, thousands in number, who as young girls were married to Khandoba and turned out to lives of ill fame. Some little time since, the British government has forbidden the practice under severe penalties and so, for the last two or three years it has ceased, but those already victimized remain. At Pali in December when the pilgrimage is held, about 200,000 people get together, and the same is true of the pilgrimage at Jezuri in January.

Pandhari is a chief (sacred) bathing place. At its pilgrimage in July about 300,000 get together. In 1910 the government received a poll-tax of 200,000 roupees at the rate of 1-4 roupee per head from the pilgrims to Pandhari, showing 800,000 to have been present. The people count that if 1 person is killed at a pilgrimage there must have been 100,000 there, if 2 then 200,000, etc., but that is a mistaken idea.

It would take a month to write up all such things.

Continued Next Week

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¶ More and better Christian schools with better equipment and better pay for the teachers.

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