

CHRISTIAN WORD AND WORK



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Oh! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always
tie

From ever speaking foolishly.

—Thomas Ellwood.

The Louisville Convention.

E. L. Jorgenson.

The digressive brethren have just closed here what they hold to be the greatest convention in their history. The Armory, said to be the second largest hall in America, was filled a number of times. It is my purpose to give herewith a comprehensive report of the convention's affairs, making a few comments thereupon.

The Unification movement was the occasion of severe controversy. By Unification is meant the consolidation of the varied missionary and benevolent societies. It involves representative delegate conventions, each congregation to send one delegate to each hundred members. The mass meetings now in vogue would be supplanted by these delegate conventions.

The opposition was led by J. B. Briney, supported by the more conservative brethren.

His objections were:

1. "The new plan sweeps away everything we have and gives us an untried plan in return."

2. "It will cause discord among the brethren."

3. "It is a step toward ecclesiasticism and no one knows where it will lead."

In this connection he told of a darky carrying a turtle; A ventriloquist near threw his voice into the turtle and made it say, "Where you gwine to take me?" Dropping the turtle, the darky replied, "I ain't gwine take you anywhere; I drap you right here." So Briney was anxious to drop the Unification plan. Brother Hawkins insisted that since Christians have power only over local churches, they can not scripturally delegate that power to any board. Some one in the audience asked, "What about Antioch?" The speaker said, "Antioch merely sent a delegation to Jerusalem to ask some questions of the Apostles. If there are any apostles here and you have questions to ask, come on."

However, the movement was carried by overwhelming majority. It was sad to see Briney and the conservatives go down under the flood to which, I could not but think they had themselves opened the gates. They had no weapon. Long ago they surrendered

Authority for expediency; scripture for human wisdom; and they could not avert that this convention should lay the very capstone of sectarianism. Indeed, these digressive brethren no longer claim authority for their practices. Hugh McClellan said, "The organ controversy was possible only because it was argued on the ground of authority, not wisdom." Another spoke of the slogan that was their motto; namely, "We speak where the Bible speaks and are silent where the Bible is silent." "Was" mind you, as if to admit that it no longer is their motto. E. L. Powell admitted that to seek authority for every move would be Primitiveness which he termed "Barbarism." H. E. Willhite, in his debate with Allen Wilson, in which he defended modern evangelistic methods, urged these methods on ground of expediency only, saying "The end justifies the means, no evangelist should be criticised if he gets results."

Herbert Yeull urged "Associate membership" as a means of "bridging the chasm that separates between Christians and the sects." By associate membership Mr. Yeull means that persons may be received as members of the congregation (not of the church!) without immersion.

That these brethren feel their plea is no longer distinctive and important is shown in that certain speakers opposed the practice of establishing

churches where there are already plenty others. Thus the Christian brethren are entering denominationalism and no longer deny it. They often speak of themselves as a denomination as, of course, they are.

They no longer regard themselves bound by the word. Hugh McClellan in his convention sermon laid down three foundations upon which, said he, men may build; namely, authority, wisdom, and culture. Of course, thousands among the digressive disciples do not

share with their leaders in these views, and thus we may hope that there will be a great disaffection and return to the truth. Many see the lengths to which they have gone and some may be willing to retrace their steps. On the whole, the Louisville convention had the effect of confirming, if confirmation were necessary, the faithful brethren in their simple methods. In order to win over the disaffected, let us demonstrate practically, not only theoretically, that New

Testament methods are sufficient in dealing with the missionary, benevolent, and evangelistic situations before us. I remind the readers again that Spurgeon, Geo. Muller, and many others have once demonstrated this fact, in accomplishing, without extra-scriptural methods, more than any others have accomplished with them. I remind them of the unsurpassed and unsurpassable work of the early church. Let us again have that demonstration.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

The Relation of the Scriptures to Themselves.

Their Testimony of God's Laws as Revealed in His Word.

Carl Barnett.

No one can question the existence of the Bible. It is the Book of Books which has stood the test of the ages, and has ever stood in a class by itself. When we peruse its chapters, we see that it does not read like other books, and therefore no human being can say that man wrote it of himself. God without a doubt is its author, and we can see nothing amiss, when it claims Jesus to be God's Son. The whole theme of the Bible is that Jesus is the central figure; the O. T. leading up to that point, and the N. T. certifying the truth of the matter.

That man has tried to show wherein the Bible contradicts itself is manifest, by the many infidel writers and scientific researchers. But the proof is wanting, and all efforts are very feebly set forth.

My health has been very poor for the past year and I have had time to study more, than for some past years; I have read some of Dawin's, Spencer's, Alfred Russell's, Wallace's, Hutley's, Haeckel's etc., works. Some of their efforts to throw aside the Bible as be-

ing God's word, and when I read the Scriptures the more I can understand the relation they bear to themselves. The Scriptures bear a true testimony to themselves, and honest people can but acknowledge this as but a fact.

The great apostle to the Gentiles says, "Faith (belief in God; in Jesus Christ; in the truthfulness of the Scriptures) cometh by hearing, and hearing by the word of God." The Bible is, then, therefore the Word of God. When the question arose between the people as to Christ's identity, and when the officers came to the chief priests and Pharisees, and they asked why did ye not bring him. Their answer was "Never man so spoke." God's Word, Jesus' Word. Those whom God and Jesus instructed by the Holy Spirit—their words are Scripture, Here Paul writes to Timothy, "Every Scripture is inspired of God" or "God breathed."

Therefore being inspired of God, there is not a contradiction to be found in the Bible, and it stands out above all books, as giving a true account of

the origin, creation, fall and future destiny of man. There is no praise found in its words for man, because he became a vile sinful creature at the fall of Adam, and has no promise of attaining perfection until the second coming of the Savior, and that by faith in, and obedience to God's word.

Jesus is our atonement. Jesus is the substitute for sinners. The scriptures are clear upon this point, for Jesus died that sinners might live. "He is the propitiation for our sins, and not for ours only, but also for the whole world," "Whom God hath set forth to be a propitiation through faith, by his blood;" "God sent his Son to be a propitiation for our sins," "Him that knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him;" "to give his life a ransom for many;" "Wherefore it behooved Him in all things to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. All these Scriptures show that Christ is the sin-bearer, and we can hold this doctrine without a theory, as the writers of the New Testament did. Hence, the apostle writes without theory to Rome that; "God set forth Christ to be a propitiation, through faith in his blood, to show

His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing of His righteousness at this present season; that He might Himself be just and the Justifier of him that hath faith in Jesus." and "While we were yet sinners, Christ died for us. Much more then being justified by His blood, shall we be saved from death through Him."

We find that the Bible was written in a period of 1500 years, and by about 40 people, neither of them living contemporary with each other, save the apostles, and neither of them knowing the other was going to write; and all the prophecies being fulfilled as had been predicted; the foretelling of the coming of a Savior; the fulfillment of these prophecies, and the development of the Christian influences, and the prevailing influence of the gospel since the advent of Jesus; is all the evidence necessary to prove to us the inspiration of the Scriptures, and the true testimony they bear themselves.

Jesus acknowledged the authority and divinity of the Scriptures, when confronted by Satan in answering him thus: "It is written!" "It is written!!" "It is written!!!" We who are students of God's word, must place ourselves under his teachings, and we are commanded to not "add to" nor "take from." Men who claim to be guided by the Bible, and hold it to be the Word of God, also count it as secondary, and substitute therefor, creeds, disciplines, faith articles, etc, for which they have no Scriptural authority.

The Pharisees, who had the "Law and the Prophet" "transgressed the commandment of God by their tradition" therefore they worshiped God in vain by their tradition, and I ask is there any difference in their worship in those days, and those who worship in like manner to-day? Nay verily!

Paul said: "All Scripture is God breathed, and profitable for doctrine instruction, correction, for reproof; and thereby the man of God is thoroughly furnished unto all good works." If this be true, without doubt those who heap to themselves teachers who lay aside God's Word, and substitute

men's doctrine are not guided by the Bible and do not consider it as a rule of faith but as a secondary matter in their religion. The apostles tell us that "whatsoever is not of faith is sin." If this be true, those who wear names, which God did not authorize by his word (faith cometh * * * by the Word of God.) those who build religious doctrines; those who follow after the rudiments of the world, those who practice in their religious worship things unwarranted, are sinners, but this is not fleshly sin, but spiritual. Jesus sent the Holy Spirit to "reprove the world" of "spiritual sin." Paul said that spiritual (apostate) sinners could not be restored to repentance.

Oh! that the world would acknowledge God's word, as being inspired; as being witness of itself; as being first in all things; as a guide to their feet; as being true, and set aside all isms, schisms, etc. That the world might believe that Jesus the Christ is the Son of God.

Once More.

J. T. J. Watson.

I have at different times written on different phases of church work, and have endeavored to emphasize some things connected with the work at the regular Lords'day meetings, but recently I have written nothing on the subject for fear it might be boring to those who are not interested in the subject. But not being much of a public speaker myself and therefore having frequent opportunities to hear others; the divergence between my honest convictions and the practice of some preachers is painfully noticeable. Therefore being thus frequently reminded of what I consider a vital difference between myself and others who stand high in the counsels of the church, I feel impelled to take up the subject this ONCE MORE.

Jesus rose from the dead and appeared to his disciples on the first day of the week, and after eight days appeared to them again, (John 20:26)

which, according to the Jewish manner of counting time was the first day of the next week. Then on the day of Pentecost which was on the first day of the week, the Holy Spirit descended and took up his abode with the Church. Thus it seems that the Lord was directing the minds of the disciples to the first day of the week as a day of special note.

After the establishment of the church, we find that Christians were told to lay by in store on the first day of the week. We find, too, that while the Christians were under the immediate personal instruction of the apostles they came together on the first day of the week to break bread and this is told in such a way as to show clearly that it was their custom to come together on that day for that purpose. Then in Heb. 10:25 we are admonished not to forsake that custom but to exhort one another (in these meetings). We find also, in I. Cor. 14th Chapt. If therefore the whole church be come together into one place, (verse 23) * * * Let all things be done unto edifying (verse 26). This is doubtless the same meeting referred to in Heb. which we are admonished not to forsake, the same too that is spoken of in Acts 20:7 as a customary meeting. In keeping with these thoughts, and as an evidence that this was a well established custom among early Christians, we find that when the beloved John was banished to the lonely Isle of Patmos and the angel appeared to him on the Lord's day he found him in the spirit. (In a worshipful frame of mind.)

From all these scriptures I take it as a well established fact that the Lord has ordained that his people should assemble on the first day of each week to worship and extol the name of the Lord, and incite each other to greater devotion and faithfulness to God, for his wonderful kindness to the children of men.

Now if this is a correct conclusion, it seems to me the custom of taking this hour that God has appointed for the edifying, the building up and strengthening of the church for preaching faith, re-

pentance and baptism to aliens, is entirely without scripture warrant, and detrimental to the best interest of the church. Indeed any practice that supercedes what the scriptures indicate to be the purpose and will of God, is a hinderance to the cause of righteousness. As long as we are in the world and are constantly coming in contact with the evil influences of the wicked unless we are well fortified against these evil influences we are apt to fall into sinful practices and God knowing the weakness of human nature, and not being willing that any should perish, ordained this one meeting in each week for building up and strengthening the inner man, that we may be able to stand in time of severe temptations.

Indeed the help we may be to each other in being able to stand against the fiery darts of the wicked is the only real benefit I can see in a visible church membership; and if we permit the wiles of Satan to deprive us of this benefit we may as well surrender to the evil one, for if we permit this; Satan will have a decided advantage of us. And I am persuaded we have no over supply of ammunition with which to meet his onslaughts.

I have given for the above position the best reason that can be given for anything i. e. that it is Scripture teaching; but now I wish to reason a little on it from a human standpoint. I maintain that if we show up the love and goodness of God and the excellencies of a genuine Christian life we will not only have a more worthy and godly membership, but that while we are thus influencing Christians to live more in harmony with the Divine Will, we will cause men of the world to see the beauty of such a life as Christians are taught to live, hence; they will be the more anxious to hear and obey the terms of pardon to the alien, and when they do come into the kingdom of God they will come expecting to live a life somewhat in harmony with the lessons they have already heard taught. Then our enemies would cease to accuse us of believing that if we can "get a man to the creek and duck him that he is safe"

I am proud to say that this custom

of preaching on what is generally known as first principles on Lords'day to the neglect of "strengthening the walls of Zion" is not nearly so common as it used to be, but it is now altogether too common. And I might add that while those preachers who dwell most on first principles may baptize more people their converts are generally most lax and more of them fall away.

We sometimes catch ourselves wondering at the great number of people who accept the gospel so far as faith, repentance and baptism are concerned and who seem to think they have about filled the requirement of the gospel, and make little or no further progress in the Christian life. But when we come to think more soberly, we are surprised that any well balanced mind would expect anything better than a worldly minded membership when the greater part of the teaching they have heard in the church is done with the view of getting more people to be baptized, and when so little attention is given to teaching and encouraging the members to live lives of soberness and godliness.

The Lord knows, and we know, that the great mass of mankind, even of members of the church, are not students in the sense of going to the fountain head and reading and delving deep into the things written on any science, not even in things pertaining to our eternal welfare. Some can not and others for various reasons do not read much, therefore God, in his infinite wisdom and goodness, has so ordered things that if His will is respected that these unfortunate non-readers, and all others, may have at least one wholesome lesson each week on Christian living and devotion to God. If this rule, ordained by the Lord himself, was strictly adhered to, in all the churches or congregations, we would hear less complaint about immoral and indifferent church members than we now hear, and the church would have a greater influence in the world for good.

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Let Your Light Shine.

J. W. Atkisson.

A good brother recently said:

"As there is but one sun in this great solar system, and all other planets receive their light from this great central one, so there is but one Son, the source of light, in the great moral universe and all must receive their light from this great central one. All moral or religious light must come from Jesus the Christ, there is no other source of light. Jno. 1:7-7.

The moon and stars receive light from the sun and become light bearers for him, giving the light received in their way; so we receive the light from the Son of God and become light bearers for him passing our light on to those that are in darkness and despair.

The earth receives its light from the sun and stores it up warming its own bosom and is thus enabled to give warmth and life to the life dependent upon it. So we, receiving light from the Son of God and storing it in our hearts, are warmed and cheered and enabled to aid others in being warmed and cheered in this sin blighted world.

The world is groping its way to the judgment of God in midnight darkness; they are stumbling and falling into the awful abyss of eternal destruction for the want of light, and in the wisdom of him who spake as never man spake we are made his light bearers. He is the great light of the world (Jno. 1:7-9.), and we are commissioned of him to carry the light to those in sin and ruin. His light is shed abroad in our hearts by receiving his word as David has said: "The entrance of thy word giveth light, it giveth understanding unto the simple." Ps. 119:130.

We have been enlightened by his word; have been made vessels of light,

or light bearers that others may see the light of a godly life and be constrained to glorify God.

The divine light will not shine through the lusts of this life; it will not shine through covetousness or evil desires. These are but ways of darkening our lights so that we become blind leaders of the blind staggering our way through this life. The world does not glorify God because we have polluted our breath with the fumes of the bootlegger, nor because our conversations are foul and polluted, nor because we forsake the assembly of the saints, but contrarywise, when we keep ourselves free from these pollutions; when our conversations are such as becometh the children of God; when we show by our faithful attendance upon the Lord's appointments that we are indeed his children, the world will glorify the God of our salvation.

We must be "examples unto the believers in word, in conversation, in charity, in spirit, in faith, in purity." I. Tim. 4:12. We may do this by following "righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." II. Tim. 2:22. Let us then be very careful of our conversations, that we may point those with whom we converse to the Lamb of God. I fear that even some preachers ruin their influence by their unholy talk. Whatever may be the theme of your conversation use language that will be becoming to a Christian, "Be ye holy in all manner of conversation."

We should also let our light shine in our conduct. Let no one say, I am already better than he is, but do the things that will reflect the light of the word in our hearts. The one that is getting drunk, gambling, cheating and over reaching in his every day life will not show light to those that need it most. It is so out of place to see a Christian with his breath perfumed

with the foul fumes of the bootlegger brand, or that cannot look his fellowman in the face or the consciousness that he has swindled him through the week, but rather in all things approve yourselves as pure in the sight of God.

Again we sometimes hide our light by the places that we frequent. We visit places of doubtful propriety and thus we turn the world from the truth. I have known Christians that would be frequent visitors at the pool hall; that would spend their time and means at the pool hall or in the saloon, and then wonder that the world does not become Christians. Brother, show them the light, stay away from these places, they will surely ruin your influence for good. Be prompt at the hour of duty, with your lamp trimmed and burning that the world may see the light and glorify the God of salvation.

"Life should be a song of gladness offered unto Christ the Lord,
Sweetly sing and brightly shine for him each day;
Show the spirit of the Master, keep the teaching of his word,
Be a light and joy to others on the way." Amen!

—St. Louis, Mo.

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THE MOUNTAIN OF THE LORD'S HOUSE.

Chas. Neal.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." Isa. 2:2.

The above quotation and one substantially the same in Micah 4:2 is very often quoted in the argument concerning the setting up of the church on Pentecost. I used to so use it, and felt that it was the only proper starting point for an exhaustive examination of the church question. The term "last days" in the text and the same term in Acts 2:17 in Peter's quotation from Joel 2:28, and the church having its beginning on the same day seemed to be satisfactory proof of the correctness of my interpretation. I now believe our text and its counterpart when so used are taken out of their proper connection. I am aware that such a view as I shall set forth is contrary to the interpretation of "the fathers" and for such a reason will no doubt, be strenuously opposed by many readers of this article. Nevertheless I shall present what I conceive to be the truth giving Scripture for each step. If my conclusions are incorrectly drawn, I trust some able expositor will give us the truth regarding the question at hand.

First, let us inquire into the meaning of the term, "the mountain of the Lord's house." That mountain in Scripture symbolism means government or kingdom, I presume is too generally accepted to need any extended examination. Notice, however, in Dan. 2:35 that the stone which smote the image "became a great mountain and filled the whole earth." In the interpretation of the dream in verse 44 mountain is interpreted as kingdom. Notice also that the smiting stone itself was "cut out of the mountain without hands."

With the meaning of "mountain" scripturally settled to mean kingdom, we now proceed to concern ourselves

with the meaning of the Lord's house" or "the house of God" which we take to be a term of equal value—Let us read from Heb. 3:5, 6. "And Moses verily was faithful in all his house, as a servant for a testimony of those things which were to spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Here we see the house of God in the Old Testament times was the children of Israel to whom Moses gave the law. The house of God in the New Testament times is "the church of the living God." God is the builder of both. In the former Moses was faithful as a servant, in the latter Christ is faithful as a Son and high-priest. (See Heb. 3:1-6; 10:21; I. Tim. 3:15.)

With the above Scriptures in view we may safely conclude that "the house of Jacob" which is the house of God of the Old Testament and the church of Jesus in the New Testament are both properly called "the house of God" or the Lord's house. Every reader of the Bible is familiar with the establishment of the O. T. house. Equally as plain is the establishment of the church at Jerusalem on Pentecost. But does our text have to do with the establishment of either of these houses? No one would contend that it does of the first but many firmly believe and teach that it finds its full and complete fulfillment in the establishment of the second.

The subject of the prophecy is not the establishment of "the Lord's house" but the "mountain" (or kingdom) of the Lord's house. The form of the

statement will perhaps admit of either of two meanings; 1st. It may mean the *Lords' house which is a kingdom.* 2d. It may mean the kingdom of which the Lord's house is head or ruling power. That it means the first is the general interpretation which I believe to be in disagreement with the context and general trend of scriptural teaching. That it means the second I am thoroughly convinced and shall now proceed to give but a tithe of the proof at hand. To give full proof would be to transcribe a large portion of Holy writ Under the figure of a "man" the Lord's house of the new Testament consists of two parts *head* and *body*. "He is the head of the body, the church" viewed as children of God these two parts are called "joint heirs" "heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" Rom .8: 17. So closely are we associated with Christ that the union is presented as a marriage and we are called the Bride of Christ and said to be "one flesh" "for we are members of his body, of his flesh and his bones" Eph. 5: 25-32. "God at the first did visit the Gentiles to take out of them a people for his name" (Acts 15: 14). This taking out a people to be Bride for his son is done "not by might nor by power but by my spirit saith the Lord of hosts" Zech 4: 6. In the making of the Bride in this day of Grace our blessed Lord coerces no man. This is that cutting out of that smiting stone out of the mountain (or kingdom of this world Rev. 11:15 R. V.) without hands. Christ and his people make one man (Eph.

WRITE FOR

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2: 15). To this man—the mystical Christ—the dominion of the world is to revert—He is the “second man” and the “last Adam.” Read Psalm 8 with the inspired comments in Heb., 2: 5-8. Also Ps. 2: 8-9 with Rev., 2: 25-27. The saints are to possess the kingdom Dan. 7: 18-27. To the disciples Jesus said “fear not little flock; for it is the Father’s good pleasure to give you the kingdom” Luke 12: 32. He does not teach by this that we are to become *subjects* of the kingdom. “If we suffer, we shall also reign with him” (II Tim. 2: 12) Paul says “reign with him” not be reigned over by him”

There is an age “to come” and also “ages to come” but the world itself has no end (Eph. 1: 21; 2: 7; 3: 21). The inhabited earth to come will be placed under Christ and his people who are one. (Read Heb. 2:5; R. V. mar. with Paul’s comments following.) This time of which we speak is the kingdom age. The time when “the kingdom of the Lord’s house shall fill the earth as a great mountain. Previous to the setting up of the kingdom of the Lord’s house the smiting stone must break in pieces the Gentile powers by a sudden and irremedial blow—This is a very different process to that of gradual conversion and assimilation. The destruction of the Gentile world powers did not take place at the first Advent of Christ. The evil world system, dominated by the Devil still continues. The final blow is yet suspended but will fall at the Lord’s coming in the great battle of God almighty (Rev. 16: 13-16)—When this done “the saints of the Most High shall take the kingdom, and possess the kingdom, forever, even forever and ever.” This is truly “the kingdom in which the Lord’s people over which Christ as an elder brother has “the pre-eminence” is the ruling power—Many points remain untouched and much proof has been omitted, but we trust that sufficient has been said to lead the truth seeker into a further examination of the subject.

—Dugger, Ind.

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The Evangelist.

D. L. Watson.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.) The above passage of Scripture should be the very sum and marrow of every evangelistic life. The verb "to live" is used four times in this one verse and is connected with the last clause of the preceding verse "that I might live unto God." With the great evangelist the crucifixion of the flesh had been complete and the joy and power which this gave him added a new meaning to

the phrases "Christ liveth in me" and "the life which I now live in the flesh I live by the faith of the Son of God."

An evangelist—*evangel*, the bearer of good news, should be able to apply this verse to himself. Not only, for him, should the flesh be crucified and his new life in Christ Jesus be his daily walk, but, *he should know the scriptures*:

Like the elder, he should not only know the scriptures, but he should understand the practicable application of every passage of scripture; he should *know how* to go into a new field and from the new converts be able to build an ideal church, not dependent upon him for its spiritual food and guidance, but one that can do its appointments and save itself and those about it.

The qualification:

The qualifications of an evangelist are the same as those of an elder, with perhaps, the exception of being a married man and able to rule. Undoubtedly Paul was not married and the elders are specifically charged to rule the church.

An evangelist should be able to deliver a message convincingly. The sermon of Peter on the day of Pentecost and the several sermons of Paul are good illustrations.

Many men have good natural endowments, but no man is so blessed of nature, but that a good education will add to his ability. A man who can be made unfit to associate with the poor and outcast of this world, in a Christian sense, by an education is not hard to spoil. As a rule we could not charge it either to the school or education but to the man himself. If a man determines to preach the gospel he should prepare himself for it. In this day of books, schools, colleges and universities, there is no excuse for an uneducated man to attempt to be an evangelist. A degree should not be the aim, *but an education*, such as fits a man for the ministry in and out of the pulpit.

Duties.

I am not certain that we can claim that our present method of evangeliz-

ing is scriptural. Much of our protracted meeting work and baptizing could and should be done by the elders. Many of our preachers would do a much better work if they would seek the destitute places around their own homes instead of traveling so much and so far. Many preachers would do a more successful work if they determined to do the work of an evangelist. They could build one strong church where they live that stood for something instead of traveling over the country building on another man's foundation. Not only would this kind of work be more fruitful it would be more satisfactory. There is no doubt, but that the evangelist who is gone from home so much and sacrifices the association of his family and loved ones has an unhappy lot of it. It is no pleasant life.

I would not say that the preachers are to blame for this condition. It is a system that has grown upon us to such an extent that we scarcely know how to overcome it. But the fact is patent to all, that, the churches must be made to co-operate with the evangelist in doing mission work, and that more mission work must be done before we make any real and lasting progress in building churches.

Teaching:

Proclaiming the gospel is not the only duty of the evangelist, he must be able to *teach it*. A preacher who feels that his duty ends with the pulpit has but little conception of the duties and obligations of an evangelist.

He must know the plans of the church and the application of the scriptures. He must know how to train the members for work in the church—such as visiting the sick, caring for the poor and in a systematic way how to teach and train men for the eldership; in short he must be as thoroughly familiar with God's plan of His church as a builder is with the plans of the architect.

Social work:

In cities, especially the social side of life is almost entirely neglected. This is due to the "cares of this world"—

rush of business and other social obligations which members take upon themselves. This question is not dwelt upon by our teachers and is often neglected to the detriment of the congregation. An evangelist should be able to meet and mingle with people in every station and environment of life. He must make his life touch their life in the same manner that Christ touched the lives of those with whom he came in contact.

Our best men for evangelists:

At every age and history of the world the church has needed the best men for leaders in the church. It needs them to-day. The church offers to them the opportunity of leading men from sin unto righteousness, from death unto life.

The minister has the opportunity to study, read and think, to mingle with all kinds and classes of people and thus become better acquainted with human nature in every form; and best of all it gives him opportunity to grow in grace and a knowledge of God's word, and if he does not so grow, he is not worthy to be an evangelist. God has so ordained it, that those who labor most are happiest and most contented, He has, therefore made no place for an indolent lazy man in the pulpit. If such attempt it, they will fail there as such men fail in every other vocation in life. If a minister labors as faithfully as other men are forced to labor, and if they use the same business acumen as the other men are forced to use, he will receive as good or better wages than men at other work. I wish to close this article by giving the following excerpt from David Wylie.

"Elevating the Ministry.

"Elevate the ministry and encourage the best and brightest of our men to enter it. Estimate ministers by what they are, rather than by where they are, and by what they give, rather than what they get. Honor them because they are ministers of the Lord Jesus Christ, and doing his work in the world. Let it be as great an honor, at least, to be a minister of the Church

as a "priest of the Church." The cultivation of this sentiment will bring into the ranks of the ministry many of our best men. It should be considered a great honor to be a minister, whether one is a rich or a poor minister. Place and price are entirely too much emphasized at the present moment even by Christian people."

Preach The Word.

John E. Dunn.

The most solemn charge that was ever delivered to man is Paul's charge to Timothy (II. Tim. 4:12). "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word" This charge came to Timothy with all the authority of heaven. In reality, it was a charge of Almighty God. Paul was an inspired apostle of Jesus Christ. Christ had sent the apostles into the world and God sent Christ. To hear the apostles is to hear Christ; and to hear Christ is to hear God; to reject an apostle is to reject Christ; and to reject Christ is to reject God (Lk. 10:16). The same charge that God made to Timothy is made to every other gospel preacher from then till now, and will continue till the end of this world. "The things which thou hast heard from me among many witnesses, the some commit thou to faithful men, who shall be able to teach others also" (II. Tim. 2:2). All faithful teachers of the true gospel are under the same charge.

What do we preach when we preach the Word? "In the beginning was the Word and the Word was with God" (John 1:1). "The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14). According to this Scripture, Christ is the Word: "Philip opened his mouth and beginning from this scripture, (Acts 8:22, 33.) preached unto him Jesus. (Acts 8:35). Passing through he preached the gospel to all the cities, till he came to

Caesarea" (Verse 40). Therefore to preach the word is to preach Christ and to preach Christ is to preach the gospel.

The gospel is the power of God unto salvation (Rom. 1:16). "The word of the truth, (is) the gospel of our salvation (Eph. 1:13). We are sanctified through the truth (John 17:17). The soul is purified through obedience to the truth (I. Pet. 1:22:23). This truth is the incorruptible seed, which is the word of God (Lk. 8:11). Christ says "I am the way, and the truth and the life." (John 14:6). Christ's life and teachings are the embodiment of the truth, the incorruptible seed, the word, the gospel which is the power of God unto salvation. Therefore; Paul's charge to Timothy means, that the gospel—Perfect and complete—which is the power of God unto salvation is to be preached first, last and all the time.

What power does the Word of God have? Is not my word like fire? saith Jehovah, that breaketh the rock in pieces? (Jer. 23:29). "Quicken me according to thy word." (Ps. 119:154.) "the law of Jehovah is perfect, restoring the soul" (Ps. 19:7). "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John 5:25). "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life" (John 6:63). From the above we see that the Bible teaches, the Word of God has in it the power to convict, convert, sanctify and save eternally. The most powerful agency ever put forth by God in this universe is the Word of God. David said, "God spake and it was done; he commanded and it stood fast." Jesus said, "Lazarus, come forth" (John 11:43, 44). "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, until the resurrection of judgment" (John 5:28, 29.) "The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit,

of both joints and morrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). The word of God faithfully taught to the people is God's means of saving souls. The word of God, heard, understood, believed, and obeyed will bring the alien sinner into the fold of Christ; it will purify

his soul; it will purify his character and fit him to dwell forever with God, Christ, the holy angels and all the redeemed hosts of heaven. Preach the Word.

Pride keeps some folks from enjoying life.

We know our readers will be glad to see Bro. J. T. J. Watson is again occupying space in our paper.

Bro. Carl. Barnett has a splendid article under Gospel Message on second page.

Bro. Chas. Neal is with us again this week and gives us another good lesson from the Scripture.

Bro. Jorgenson's article on front page deserves careful and thoughtful consideration of all lovers of Primitive Christianity.

Send us five annual subscriptions to Word and Work and we will give each one an annual subscription to the Southern Ruralist and send you our Red Letter Testament or send ten and we will send you our Red Letter Bible.

New Orleans is in the center of a great mission field. This is a great and growing city with a bright future. Should you desire to locate here you will find an excellent congregation of disciples at Seventh and Camp Streets.

Louisville, Ohio, 10-23, 1912.

I am in a meeting near this place at Hines' Chapel with good attendance and interest. There have been four baptisms from good families in which there were no disciples.

Flavil Hall.

Detroit, Mich., Oct. 22, 1912.

The Plum St work is making splendid progress. Three more additions last Lord's day, making fifteen in less than three months at regular meetings.

A. C. Shoulders will soon begin work at Vinewood and Will Barr at Cameron Ave congregations.

Claud F. Witty

Every subscriber whose subscription has or will expire during 1912 will receive a circular letter from us this week. This letter is to call your attention to this important matter. It is not a bill, it is not a request for money, but a gentle reminder that your time is or will soon be out. Renewals

THINGS CURRENT

A MATTER NEEDING ATTENTION

Bro. Hori (pronounced Ho-ree) is a worthy Japanese evangelist, baptized by C. C. Klingman Sept. 14, 1910, who preaches twice a week in a park, once a week before a large heathen temple, and twice on Lord's day to Christians. He also does house to house work and writes to brethren who have moved into other parts of Japan. He has a wife and four children.

Is this laborer worthy of his hire? Should he be supported while he does his evangelistic work? Certainly he should. But there is now a deficit in his support which does not need to exist. The amount raised by this paper is not sufficient. A Canadian church is giving \$2.00 a month, and still there is a lack, are there some readers of Word and Work who will regularly support Bro. Hori? Address Miss Ethel Finley, Atlanta, Ga. If those who read this will do their duty, will it be necessary to make another appeal soon for Bro. Hori? Are not the readers of Word and Work amply able to supply what is lacking? His whole support is less than \$20.00 a month.

Don Carles Janes.

(Miss Ethel Finley has been sending about \$10.00 a month. This amount is sent by regular contributors. Can we not find six others who will give regularly \$1.00 a month each. Send to Miss Ethel Finley by the 15th of each month.—Ed.)

You may ridicule the truth but it's the truth just the same.

Send us news items every week.

Notice your label. If it has 1912 on it you should renew your subscription.

We would like to retain every subscriber on our list.

Bro. Dunn gives us a good lesson on "Preach the Word" this week.

Bro. Stanford Chambers will be with the brethren at Ellis, La., on the first Lord's day in November.

Bro. D. L. Watson has something to say about the work of an evangelist on page eight.

Bro. S. H. Hall began a series of meeting at Valdosta, Ga., on the night of October 23rd with good prospects.

If you find anything wrong with the date on your label, drop us a card. We are anxious to please.

The Southern Ruralist is an excellent farm and household magazine. We give it as a prize to every annual subscription to Word and Work.

Contributions sent to Miss Ethel Finley, 81 Ashby St., Atlanta, Ga., for our foreign missionaries will reach them in time for Christmas. Make their hearts glad by sending early.

A renewal of every 1912 subscription will put Word and Work on easy street and we will be enabled to discount all our bills for the future. Will you be one?

are always appreciated. Many will receive this letter who have renewed within the last few days, we could not well help this as the list was made up several days ago and the envelopes addressed. If you have renewed recently pay no attention to this letter. However, you might fill out enclosed card.

ACKNOWLEDGEMENTS

Sept 30 to Oct. 2—

J. F. Grimes, Tex	\$5.00
J. D. Crawford, Tex	.50
Mrs. J. D. Crawford, Tex	.25
Mrs. Wright, Tex	.25
D. M. Dodd, Ill.	2.00
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M. Standish, Canada	1.00
J. J. Prosser, Tenn.	1.00
W. T. Wilson, Tenn.	1.00
Mr. and Mrs. J. A. Romine, Cal	5.00
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Mrs. F. B. Browning, Tex.	1.50
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J. T. Walker, wife and daughter Tenn.	3.00
Dr. O. E. Puckett Ark.	1.00
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Ch. Corpus Christi, Tex.	5.45
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Dr. S. T. Hardison, Tenn.	100.00
J. M. Brasher, Tenn.	50.00
J. A. McClanahan, Tenn.	5.00
W. A. Austin, Tenn.	1.00

Dear brethren, accept our heartfelt thanks for your most liberal gifts— You can never know, perhaps, how much we love you.

In Jesus' name,
Stanford Chambers.

P. S.—One more installment will about finish the list—S. C.

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

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

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

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

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

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

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

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

THE FAMILY FORUM.

SAFE DEPOSITORS POSSESSED OF MANY QUEER HABITS.

The custodian of a big safe deposit company is always a solemn-faced individual. This is not only because he is responsible for uncounted millions, but because of the astounding shocks he must receive without either laughing or showing anger.

Great treasure vaults have the most curious psychological effects on many customers. Sometimes a depositor leaves his careless, good-natured self outside and enters the steel-barred doors a creature of suspicion, doubt and panic. Careful, thoughtful business men on the other hand, are often careless as little children leaving their treasures lying about as if they were old newspapers.

One moment the custodian must refrain from laughing at the risk of bursting a blood vessel, and the next is confronted by a pallid, perspiring, trembling person who announces that he has been robbed and ruined and exhibits an empty box as evidence. Absent-mindedness is a conspicuous peculiarity of the human family as represented by depositors. No exemption of class, age or sex seems to obtain.

For instance, of such common occurrence as to cause no comment is the sight of a customer attempting to leave the institution, deposit box in hand, quite unconscious that he has not returned it to its safe in the vault, until reminded by some watchful employee who recognizes the situation.

That forgetfulness should go as far in the sane and normal individual, however, as to cause utter inability to recall the institution in which a valuable deposit has been left, seems almost beyond credence. Yet such was the case with a visitor who, upon her return from Europe, had only the keys of her safe to aid her in finding her deposited treasures. On the eve of her voyage she had driven about town hurriedly, having many errands in as many different locations, and when she

came to me with her key, in search of the safe to which it belonged, she was utterly at a loss regarding its situation, remembering only that "it was somewhere in the vicinity." Almost as extreme seems the story of a sister depositor who rushed from a coupon-room, crying out excitedly. "I have been robbed! My box is empty." Literally empty it was. I saw at a glance her ring of keys, from which I noticed another safe-key suspended. As my memory did quick work, the empty box lost all terrors for me.

"Try your other key, Madam," I said, indicating its position. "You will remember that you emptied this box of its contents, removing them temporarily to your out-of-town house. Upon returning them you reported the loss of the keys of this box, and rented a second safe, in which you will find your deposit. This morning you have with you the keys of both safes, and have used the old key, forgetting the circumstances."

A special effort to exert the memory sometimes seems to react unfavorably, as if Nature took an immediate revenge for the mental strain. One customer of cautious habits was so anxious when

about to leave the coupon-room lest any portion of the contents of his box had been dropped or overlooked, that he made a thorough search of the premises, turning the stationery from its case, lifting the blotters, groping under the table, and even taking up the rug and shaking it, before he was satisfied to replace his box in the vault. Yet, pausing to rinse his hands on the way out, he left his valuable diamond ring on the ledge of the washstand, where it was found by the attendant.

One depositor will leave a large package of gilt-edged securities on the coupon-room table. Another will cut off his coupons and carefully enclose them in an envelope, then tear both envelope and contents into shreds, as subsequent search of the waste basket discloses. Or he may return the envelope, plus the coupons, to the rack of stationery, provided for depositors, and safeguard an empty envelope instead.

In one case a depositor rushed pell mell from the coupon-room, nearly knocking down the attendant who sought to intercept him, dashed across the street, and was lost in the Grand Central's crowd of travellers, in spite of all efforts to locate him. His stocks, bonds and valuables, worth many thousands of dollars, were left in disorder upon the table of the coupon-room. Af-

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ter many failures to reach him en route we succeeded in communicating with him in the far Northwest, whence he wrote us that he had glanced at his watch, discovered that his train was scheduled to start in thirty seconds, and had forgotten all else in his anxiety to board it in time. Of course, his box was refilled and sealed and committed to the official safe of the company, but his example is not to be commended.

A most amusing story is that of a father and son who co-rented, which as a general thing was visited only by the father. One day, while I was at the telephone, the father arrived and was given access by an employee. As I returned to the vault he met me half way with a frenzied cry of "Mein Gott! Ve are robbed! Ve are ruined."

Imploring him to be calm, I followed him to his empty safe, whose yawning cavity certainly looked gruesome. As I was about to explain the transparent matter, his son sauntered from the direction of the coupon-room, the missing box in hand. The doubly welcome sight so affected the father that with mingled tears and smiles he fell upon the surprised youth, ardently embracing son and deposit box simultaneously.

PENNILESS OLD AGE

Some unpleasant facts concerning old age were told to a college class in Chicago the other day by the superintendent of a home for old men.

"Only one old man in 10,000 is self-supporting," he said. "In the United States there are now 1,125,000 former wage earners, 65 or more years of age, who are now dependent on public or private charity, at a cost of \$220,000,000. Moreover, there are 3,000,000 old men and women in homes whose upkeep costs \$50,000,000 annually."

Perhaps these figures may be overestimated, for statistics of this kind are not readily collected, and repetitions are bound to creep in, but there is enough truth in them to show that the indigent have alarming numbers. They are a burden on others of near kin, or upon the public.

Except for the relatively rare cases

where accident or unusual misfortune has played an undue part in life there should be no such large numbers of impecunious aged in this country. It is by no means hard luck that makes so many men poor. In the majority of cases it is due to unthrift.

Fewer extravagances in the manner of living in their younger days. A very little reduction in the steady outlay for fleeting pleasures during the productive years would secure enduring dependence for all. Some governments have overcome this inclination of their people to waste their incomes during the harvest days by laws which force the employer to pay over to the government a certain small stipend weekly, for the worker's maintenance in old age. In Germany in particular this has worked well.

Similar wise laws will sometime be passed here. Until then few will be made to realize the folly of living up to the limit of their incomes in the best years of their lives. If we could all learn how bitter is the bread of others we would practice that small measure of self-denial that in our fortunate times assures us an old age of self-reliance.

You can't gain time by fast living.

Catholicism.

AN APPEAL TO AMERICAN CITIZENS.

Lincoln's Warning.

"I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. The dark cloud is coming from Rome. It is filled with tears and blood. It will raise and increase till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone, such as the world has never seen will pass over the country, spreading ruin and desolation from north to south. After it is over, there will be a long day of peace and prosperity; POPERY, with its JESUITS and merciless inquisition will have been swept away from our country. Neither you nor I, but our children WILL SEE THESE THINGS."

Our martyred president made no claims of being a prophet, yet he certainly understood the intrigue of Rome, and suffered martyrdom by one of the devotees of that system.

A SPLENDID OPPORTUNITY

TO LEGITIMATELY INCREASE YOUR BUSINESS

The wholesale and retail drug stores of New Orleans unanimously declare that "DR. HAVA'S SOLUTION OF BROMO-PHOSPHATE OF LIME AND POTASH" is the BEST SELLER that they handle—through physician's prescriptions.

Physicians have obtained the best results in the treatment of all forms of so-called Bright's Disease, acute and chronic, from the judicious use of the Solution of Bromo-phosphate of Lime and Potash in conjunction with an appropriate diet.

This solution calms and soothes the superexcitation resulting from the auto-intoxication existing in certain forms of albuminuria, and by its presence in the blood, plays the role that is erroneously attributed to the Sodium Chloride in the organic catalepsy, maintaining the albumin in the assimilated condition which prevents it from being exosmotic and thus escaping through the kidneys.

THIS ALSO WILL HELP IN YOUR PRACTICE—DR. HAVA'S NORMAL SOLUTION OF TRIBASIC PHOSPHATE OF LIME.

This solution has been successfully used in cases of convalescence from acute diseases, as well as in tuberculosis, rachitis, dyspepsia, and chronic intestinal affections. It will give rich milk to mothers during the period of lactation, and, at the same time, sustain their strength. It will guide the normal development of rickety children, and promote the consolidation of the osseous system. It aids the system in overcoming such acquired or hereditary diseases as scrofula, lymphatism, nervous debility, and tuberculosis in its various manifestations. THIS SOLUTION IS POSITIVELY THE SAVIOR OF THE DENTAL SYSTEM, WHICH IT STRENGTHENS AND PRESERVES IN VARIOUS STAGES OF LIFE. When administered during pregnancy, it assures the development of a splendid fetus, while maintaining the mother's health at a high standard, and inhibiting the occurrence of the albuminuria of pregnancy with all that follows in its train; but if, in spite of everything, albuminuria should occur, or already exists, then the Solution of Bromo-phosphate of Lime and Potash is the remedy **PAR EXCELLENCE**.

FOR FULL PARTICULARS ADDRESS

Hava's Phosphate Chemical Manufactory,

Suite 315-316 Macheuca Building, New Orleans, La.

Wm. E. Gladstone, England's greatest statesman, said: "No more cunning plot was ever divulged against the intelligence, the freedom, and happiness and VIRTUE of mankind than ROMANISM."

This is a letter of warning. Our most loved institution is being attacked and it is being made by a most powerful and unscrupulous organization.

This organization is composed of men who pay allegiance to the Roman Catholic Church ONLY; men who teach their followers, that church law is to be obeyed first, civil law may be obeyed when it does not conflict with the church law: men who have the traitorous nerve to take an oath in part as follows:

"I do now denounce and disown any allegiance as due to any heretical king, prince or state, named Protestant or Liberals, or obedience to any of their laws, magistrates, or officers.

"I do further declare that I will help, assist and advise all or any of his holiness' in any place where I should be, in Switzerland, Germany, Holland, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate heretical Protestants or Masonic doctrines, and to destroy all their pretended power."

Then accept franchise like a law-abiding citizen, become a candidate for office and expect his Protestant friends, (those he has sworn to extirpate) to vote for him, if elected, how can he honestly and conscientiously take the oath of office, to uphold, protect and defend the constitution of the United States, when he has previously denounced and disowned his allegiance to any heretical prince, king or State? Here is what priest Phelan, editor of the Western Watchman, a Catholic paper of Saint Louis, Missouri, says, "Why, if the government of the United States were at war with the Church we would say tomorrow, to Hell with the government of the United States."

The object of attack is our public school and the shameless assailant is

the Roman Catholic hierarchy in America.

I am not writing against your Catholic neighbor but against their leaders—the fat, sleek herd of idlers who are perverting their citizenship, robbing them of liberty by instilling in their minds a superstitious fear of purgatory as punishment for disobedience to church authority.

I will ask you a question—how long are we going to allow such utterances as those I shall quote below to be made in our fair land, by those, who by the very nature of their calling, should be the champion of that which does the most good for the people?

A priest called "Father" Shaner makes this extremely unpatriotic remark:

"The public schools have produced nothing but a Godless generation of THIEVES and BLACKGUARDS."

And yet, statistics show that our penal institutions contain a majority of Roman Catholic inmates. Better have sent them to "our Godless schools," as there are 15,000,000 Catholics in the U. S. about 7 per cent. of our population, and in our penal institutions a majority (over 50 per cent) are Catholics. Not a bad showing for our public schools, that produce "a generation of THIEVES and BLACKGUARDS" is it?

As an example of the means used to hold the laymen within the grasping power of the priesthood is the following, by "Father" Walker:

"I would as soon administer sacrament to a DOG as to Catholics who send their children to PUBLIC SCHOOLS."

Cardinal McCloskey, by his teachings would have us in the same condition as some of the nations of Europe, where a majority of the people can neither read or write—he would make us "a brother to the ox" as Rome has made the citizens of every nation where she has ever held dominion.

Here is what he says:

"We must take part in the elections, move in a solid mass in every state against the party obliged to uphold the integrity of the PUBLIC SCHOOLS."

Will you then, fellow citizens, when you have the opportunity of voting will you vote for a man that will uphold the "integrity of our Public Schools," or will you vote with that "solid mass" that are against our public schools?

Hear priest Walker again:

"The public schools are nurseries of VICE; they are Godless and SUPPRESSED will prove the nation of this country."

And now, lest you be unconvinced of the profundity of this hatred, the most beloved possession of our country, I will quote from a Catholic journal; note this carefully:

"It will be a glorious day in our country, when, under the law, the school system shall be shivered in pieces."—Catholic Telegraph.

MOLES AND WARTS

Removed with MOLESOFF, without pain or danger, no matter how large, or how far raised above the surface of the skin. And they will never return, and no trace or scar will be left. MOLESOFF is applied directly to the MOLE or WART, which entirely disappears in about six days, killing the germ and leaving the skin smooth and natural.

MOLESOFF is put up only in One Dollar bottles.

Each bottle is neatly packed in a plain case, accompanied by full directions, and contains enough remedy to remove eight or ten ordinary MOLES or WARTS. We sell MOLESOFF under a positive GUARANTEE if it fails to remove your MOLE or WART, we will promptly refund the dollar.

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R. 6, Pensacola, Fla.

And then, with Romanism in authority they would treat us to that system that has reduced Spain, Cuba, Philippine Islands, etc., to their present "highly educational advantages." Do you want to see that condition in the United States?

President Taft in a speech before the New York Chamber of Commerce, April 21, 1904, said, "That in the Philippines 90 per cent of the people are in a hopeless condition of ignorance." And this, too, after over 300 years of Catholic rule with their parochial school system in full sway, and no "public schools" (like we have in the U. S.) there producing a "Godless generation of thieves and blackguards," and to prove the "damnation to the country." It appears to me from President Taft's statement that Catholicism has proved to be the "damnation" of that country, and will of any country where they have the power, as history so fully proves.

We have just given you an example of education under Catholic authority, now listen to this un-American utterance:

"Education must be controlled by the Catholic authority even to WAR and BLOODSHED,"—Catholic World.

Thomas Watson, in an open letter to Cardinal Gibbons, published in Watson's Jeffersonian Magazine, says:

"Cardinal, you say that the Roman Church must control education, 'even to war and bloodshed.' Your contention is that the child shall be enslaved by a priest; and shall be brought up a Romanist first, an American citizen next.

"Last year when you were interviewed and asked to name the great dangers to our future, you did not mention the White Slave Traffic, the Child Labor Problem, or the Drink Evil. No; you omitted these, but mentioned our public schools.

"Cardinal, how do you figure out that our Public Schools are more dangerous to the country than the exploiters of helpless women and children—than the saloons whose natural tendency is to undo the good work of the home, the school, and the church?"

"Cardinal, do you know that our public schools furnish comparatively few criminals to the chain gangs and to the penitentiaries, while your parochial schools are most prolific feeders of the prisons? "By their fruits ye shall know them."

The fight is yours; will you assume you part in the struggle, or will you sit idly by, because of indifference?

Is it through fear of losing your business in your community, that keeps YOU from doing as your conscience directs? Will you vote into control of your city, your school board, your state and national offices Catholics who are opposed to our public schools and have renounced allegiance to our government. If that is what you are doing, for the love of country, for the love of home, and for the love of neighbor, awake and stop the advance of the despoiling Jesuits!—Christian Companion.

THE SEWING MACHINE AND THE LITTLE GIRL.

A little girl from eight to fourteen years old should never be allowed to run a sewing machine. Mothers are all to prone to err in judgment here. A girl's first lesson in sewing are invariably attractive to her. But soon the novelty wears off, what was play becomes work, and then the little one craves the privilege of using "Mother's machine" just to do a little basting or stitching. Without realizing the physical danger to the child the mother accedes to the pleading, and many a life of suffering begins at that point. Delicate women find it impossible to use the sewing machine without serious physical results, from which fact the injury to a young, growing girl can easily be figured out.

WHAT 30 GIRLS REMEMBERED.

A girl tried to "bluff" at her examinations. The teacher stopped short. "Miss Coleman," she said, "don't try to 'bluff' in my examinations. Do me the courtesy to believe that I know my subject well, and that I know at once when you try to 'bluff.' Do yourself the

justice of being at least honest with yourself. For, after all, it is far more important to the world that you should be honest and decent than that you should know my branch."

There were thirty girls in that room, and while they forgot many of the lessons they thought they had learned they never forgot this golden little talk. The teacher taught Life for that moment, and not books.

Could any church on earth offer you a better creed than that held by the church of Christ? and can more real and blessed liberty be extended in any religious institution, than is thus afforded in the church of Christ? In this church you have the liberty of believing exactly what the Bible says on every subject, and of practicing that belief in full fellowship with the children of God on earth. This privilege is possible in no other church beneath the stars, because this is the church established by Christ and to which was given the New Testament law.—Word of Truth.

We invite the attention of all users of tobacco to the following statement. Woods Hutchinson, M. D., in the Watchman, says: "Dr. Seaver, the medical director of Yale, showed that out of the one hundred and eighty-seven men in the class of 1881, those not using tobacco during their college course had gained over the users of tobacco twenty-two per cent in weight, twenty-nine per cent in height, nineteen per cent in growth of chest, and sixty-six per cent in increase of lung capacity." Have Christians, whose bodies are said to be temples of the Holy Spirit, any right to fail to make the best of their bodies? They do not so make them by the use of the evil drug.—Exchange

My Jesus, my King, my Life, my All, I again dedicate myself to Thee—David Livingstone.

No wonder some folks dislike going to the Lord's house. They treat Him so shabbily that they are ashamed to go in His presence.

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It is a well known fact that those who read the Religious Papers are the ones that respond most willingly and promptly to every worthy appeal. They know. They keep abreast of the times. They are leaders.

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The Church of Christ is stronger and more active than it has been for years. This enthusiasm must be maintained. The Cause must have publicity. The people must be told about the Work the Church is doing. We must keep up the enthusiasm.

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