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1 JUNE, 1908.

The Christian Word and Work

MOTTO
WORK AND WORSHIP

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CHRI

WOP

FOURTH CEN-

ecumenical Councils Legislating
where God Has Not.

HEIM—CH. II. FOURTH CENT.

To these minor councils, which
posed of the ecclesiastical depu-
e or more provinces, were after-
ded **AECUMENICAL COUNCILS**,
of commissioners from all the
in the Christian world, and
sequently, represented the
iversal. These were established
thority of the Emperor (Con-
the Great), who assembled the
ese councils at Nice. This prince
it equitable, that questions of
importance, and such as inti-
concern the interests of Chris-
in general, should be examined
decided in assemblies that represen-
the whole body of the Christian
church; and in this it is highly probable,
that his judgment was directed by that
of the bishops. There were never, in-
deed, any councils holden, which could
with strict propriety, be called **UNIVER-
SAL**; those, however, whose laws and
decrees were approved and admitted
by the universal church, or the greatest
part of that sacred body, are commonly
lled **AECUMENICAL** or **GENERAL** coun-

In the episcopal order, the bishop
was the first in rank, and was
guished by a sort of pre-eminence
ll other prelates. Prejudices, arising
reat variety of causes, contributed
h this sum

of a just and legal authority
of Rome surpassed all his br
magnificence and splendor
church
over which he presided; in the riches of
his revenues and possessions; in the num-
ber and variety of his ministers; in his
credit with the people; in his sumptuous
and splendid manner of living. These
dazzling marks of human power, these
seeming proofs of true greatness and
felicity, had such a mighty influence
upon the minds of the multitude, that
the see of Rome became, in this century,
a most seducing object of sacerdotal am-
bition.

About the year 372, Valentinian
enacted a law, empowering the occupant
of the see of Rome to examine and judge
other bishops, that religious disputes
might not be decided by profane or
secular judges. The bishops assembled
in council at Rome in 378, not consid-
ering the fatal consequences that must
arise from this imprudent law, both to
themselves and to the church, declared
their approbation of it in the strongest
terms and recommended the execution
of it in an address to the emperor Gra-
tian.

The additions made by the emperor
and others to the wealth, honors, ar
advantages of the clergy, were follow
by the proportionable augmentatio
vices and luxury, particularly
those of that sacred order, who l
in great and opulent cities; and th
many such additions were made to
order after the time of Constantine
matter that admits no dispute.
bishops, on one hand, in the mo
dalous manner, mutually disput
tent of jurisd
they tram

THE
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CHAS. NEAL }

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THE UNTAUGHT COMMANDMENT.

We would not have our readers think that we are trying to place Christianity on a money basis for God's cause is independent of money, but religion must be the controlling principle of a man's life and its nature is such that it will not be regarded a secondary matter. It will be the whole thing or not at all. It will not control ones heart if it cannot control his purse. To love and to give is the whole duty of the Christian and he who does not find greater joy in giving than in accumulating is not a Christian. Gold is his god and he is an idolater.

Giving is a privilege, a favor bestowed upon us by Him who prospers us. "See that ye abound in this grace" II Cor. 8:7. "The earth is the Lord's," all the "gold and silver are his" and the "cattle upon a thousand hills." God prospers us, that is, He entrusts to us some of his possessions to test our faithfulness as stewards. If we prove "faithful in that which is another's" (His), then in eter-

nity He will commit to our keeping the eternal riches. We should thank Him for every opportunity to give and "if there be first a willing mind it is acceptable according as a man hath not according to what he hath not."

These principles apply to churches as well as to individuals. Individuals are taught to give systematically to the Lord's treasury and thus glorify Him through the divine institution, but when it thus passes from the individual the church becomes responsible for the distribution and use of the means laid by. I have known congregations to hoard money and thus be guilty of covetous idolatry.

There are two uses to be made of the means laid by; first, to feed the poor; second, to support the truth. The churches of to-day are not noted for their diligence in either. To the extent they fail to do either according to their ability they dishonor God.

SUPPORT THE POOR. It is a common experience to hear men say "the church will not help the poor nor care for the sick." Many members of churches belong to the lodge much, and to the church little, because they are afraid they or theirs may sometime be an object of charity and the church, they say, "would not take care of them!" The church that WILL not care for the BODY CAN NOT CARE for the SOUL. In the first church there was none that lacked; there was a daily distribution of the liberality of those who counted naught that they possessed as their own. No wonder "great grace was upon them all." Shame on that church that will not support its poor!

SUPPORT THE GOSPEL. The church is "the pillar and the support of the truth." In the days of the apostles churches sent forth evangelists into

destitute fields and contributed to their support, to which churches reports were made that they might rejoice in the good accomplished as fruits to their account. Acts 14:26,27, Acts 15-3; Rom. 15-24; II Cor. 11-8'9; Phil. 4-10, 20. Don't fail to read these scriptures. It was the cause of such liberality, zeal, and sacrifice that the gospel was preached to the whole world in so short a time. Col. 1:23.

How far from the apostolic church are those congregations that "do not believe in paying for preaching unless we can hear it"! And how puffed up in their own wisdom are those who presume to do God's missionary work better through some other institution than His missionary society, the church! Some churches are unmissionary, some are even antimissionary, while others infatuated with a party zeal compass land and sea for proselytes and make them more the children of hell than they were before!

Let us have ears to hear what God says to us as individuals and as churches.
AMEN.

WORK AT CALHOUN CITY, MISS.

Two years ago, the 9th of this month, I moved my family to this town, at which time there were but two business houses, one small saw mill and one boarding house here, with a population of only about 100. We now have a population of between 800 and 1000, three up-to-date hotels, twenty-six business houses, a large saw mill and spoke mill, a first class bank and an up-to-date newspaper.

Bro. M. H. Northcross, an old friend of ours, came here last December and held a few days' meeting. I advertised this meeting in the paper and found a few brethren in the country near enough

to attend. The few of us that are here have been meeting on the first day of the week at my home all this year.

At the close of the meeting we decided that, with the help of the Lord, we would establish a church at this place. We raised \$225.00 among ourselves and made an appeal through the Gospel Advocate for help to complete a house in which to worship. To date, we have received in response to that appeal, \$52.00. The contract has been let for the building with the hope that by the time it is completed we will have sufficient money to pay all bills.

A few months ago the matter of establishing a college was presented to the people of our town; they took hold of the proposition so generously and vigorously, that at this writing, a large, elegant two-story college building is nearing completion. The trustees have made a contract for a number of years with W. H. Owen and L. L. Brigance, wide-awake, progressive school men, who will be at the head of the Institution. These men completed the highest courses in the Geogrie Roberson Christian College under Prof. A. G. Freed.

I would like to say to those who are looking for a location where land is cheap, where opportunities are great, and where they can have the advantage of a school second to none in the land, you could not do better than to come to Calhoun City, Miss.

Yours for the advancement of the Cause,
J. P. LOWREY.

Take kindly all that is kindly meant,
Be first to thank, be last to resent;
Give smiles to all who give smiles to thee,
And those who come frowning, feign not
to see,
And O! believe, this is the plan
To lighten, to brighten, the lot of man.

 * * * * * *THINGS CURRENT* * * * * *
 * * * * *

T. W. Phillips closed at Gilmer, Tex., with ten additions.

* * *

A. R. Lawrence is in a rousing meeting at Waco, Texas.

* * *

Seven were added in H. H. Adamson's meeting at Bowling Green, Ky.

* * *

C. M. Pullias recently baptized eighteen in a meeting at Fayetteville, Tenn.

* * *

Thos. Carrithers and H. N. Flack baptized nine persons at Atlas, Ind.

* * *

R. H. Boll is in a tent meeting at Odessa, Mo., with one added to date.

* * *

H. M. Northcross added six at Lake City, Fla. He is now at Lake Butler.

* * *

Bros. Hardeman, Smith and Colley are carrying on tent meetings at Trenton, Tenn.

* * *

Thos. Carrithers recently closed a meeting at Riverton, Ind., with twelve added.

* * *

W. A. Cameron baptized five at McClenny, Fla., and is now at Mantanzas with four added.

* * *

D. C. Janes recently baptized two at Lamine, Kars. The church there is supporting missionary work in Japan.

* * *

In South Africa we have workers lead by Bro. John Sheriff and others, whom the churches of England and the United States help support.

Price Billingsley has just closed a mission meeting at Wichita Falls, Tex., resulting in forty additions. A lot has been purchased and a house of worship will soon be erected.

* * *

S. H. Hall held a meeting at W. Huntsville, Ala., adding sixteen to that congregation, and is now in a tent meeting at Atlanta.

Joe. McPherson closed a meeting in W. Nashville with thirty-five additions.

* * *

W. H. Allen, Valdosta, Ga., reports twelve added in T. B. Larimore's meeting there and five at the Cotton Mills Mission point, where the Valdosta brethren have established a congregation. This is the Bible way of doing missionary work.

* * *

ANOTHER MISSIONARY FOR JAPAN.

Among our workers in Japan are J. M. McCaleb, Wm. Bishop and wife, Ostige Fujimori and others, and now Bro. C. C. Klingman and wife of Mt. Vernon, Tex., are to reenforce them, supported by churches of America. Let our prayers be for them in that needy field.

* * *

Bro. Chas. Neal has spent some two weeks in eastern Illinois, with Bethany and Pleasant Ridge congregations with good results. While at Pleasant Ridge he united in marriage Bro. Waldo Scott and Sister Mary E. Nutall. Bro. Scott is a student of Potter Bible College and promises to be a useful servant of God.

* * *

The Church of Christ at Dugger, Ind., has purchased a tent for missionary

work. This church will co-operate with the brethren at Linton, Ind., in evangelizing that city. The tent is to be used by Bro. Chambers and the work will begin as soon as he can get home. Bro. E. E. Beck of Dugger will assist in leading the singing, etc.

* * *

Nashville, Tenn., has over twenty congregations of the church of Christ and they are continually holding mission meetings in other parts of the city and establishing new congregations. Just now, two tent meetings are running there at mission points. Besides this, they support the gospel in the regions around and in foreign fields as well.

* * *

Bro. J. M. Dennis, Franklin, Ky., wishes to correspond with brethren in Louisiana with reference to meetings and locating in the State. Some congregations should take the matter in hand, centrally locate him and use him in evangelizing continually in this great missionary field. It will be almost unpardonable not to do so. Write him immediately at Franklin, Ky. He will begin a meeting at Marian, La., in July.

* * *

One more has been baptized here since last issue. The church is working on various lines and is progressing nicely. Bro. J. E. Dunn came May 18, to preach some two weeks or more. The audiences are encouraging, the preaching is splendid and the interest and attention are all one could expect in this city.

The school closed on the 29th with appropriate exercises and a large audience present to hear the boys and girls sing their songs and recite the scriptures. The work has been supported thanks be to God and to our liberal-hearted friends in the city and out of it.

We are planning greater things for next year, because we think God demands it of us.

* * *

NOVA SCOTIA.

J. A. Perry sends us the following evangelistic report. Bro. Perry believes in mission work and shows his faith by his work.

"I came to this province November 30, and have been laboring ever since in Hunts County. Have preached at the following mission points: New Elmadalo, North Salem, Pleasant Valley, Masherville, and Upper Rawdon; and at these congregations: West Gore, Mill Village, and Upper Nine Mile River; quite good strong churches. Have preached 96 sermons in the county with good results.

The Cause is being somewhat weakened here by members removing to West Canada and to the States.

I will close my work here the middle of May and go to Danforth, Me., for a two weeks' meeting, thence to Portland, Me. From there I go to Meaford, Ont., to be in their June meeting and then home. Those desiring my services in meetings in July, August and September, may address me at my home office,

WATSEKA, ILL.

—◆—
Happiness consists chiefly in not being unhappy; and the keynote thereof is contentment.—Baerens, Medical Mirror.

—◆—
"And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if peradventure God will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, having been taken captive by him at his will."—II Tim. 2:24-26.

SEED SOWING.

CHAS. NEAL, HYMERA, IND.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." Eccl. 11:6.

Seed sowing is a very important duty. and when we remember that "we reap as we sow," it behooves us to consider what and when, where and how we sow. Let us consider our subject under the following divisions: I—SEED. II—SOIL. III—SOWING and IV—HARVEST.

I. SEED. By reference to Inspiration, I do not find that God primarily created any seed. The plant was first created which produced, in its maturity the seed, which in turn, under proper conditions, produced another plant. It is also an established law that each seed shall produce "after their (its) own kind." See Gen. 1:11, 12: The plant may degenerate from the perfection of the parent and the quantity produced may vary, but it must be the same in species.

We are plainly told in God's word that there are two kinds of seed in regard to duration, the corruptible, and the incorruptible, "the word of God which liveth and abideth." I Pet. 1:22-25. To the latter we now call attention. The seed of the kingdom is the word of God. (Mk. 4:14; Lu. 8:11.) But seed is the result of the plants' maturity and not the DIRECT creation of God. Where then is the plant that produced the seed? Isaiah gives us the information. "He grew up before him as a TENDER PLANT and as a root out of the dry ground." Isa. 53:2. "In him was life; and the life was the light of men." Jno. 1:4, "and the word became flesh and dwelt among us." Jno. 1:14. The growth of this plant,

Christ's life in the flesh, resulted in its maturity, in the word of God in its completeness to man. This seed when planted in the proper soil and with proper conditions will germinate and produce a plant which reaches its perfection when we have a "body conformed unto His glory."

II. SOIL. The soil into which this seed is to be sown is the human heart. Luke 8:12. We find Christ divides the soil into four classes, viz.: wayside, stony, thorny, and good. The different classes are not eternally fixed, but all may become GOOD SOIL by certain conditions and labor. The hard wayside may be broken up, the stones removed or the thorns digged up. It is OBSTRUCTIONS that hinder the seed from taking root or bringing forth "to perfection" and not the SOIL. But all soil is not of the same strength, so the Savior says the good soil produced "THIRTY fold and SIXTY fold and a HUNDRED fold." All men have not the same talent. Mat. 25: 15. Thus we have soil of different degrees of productiveness.

III. SOWING The NEED of sowing is apparent. The seed may be perfect, the soil of the very best, and in just the right condition but they must be brought together before growth and increase are possible. But who is to do the sowing? Let us see. "The seed is the word of God". Luke 8:11; also "Thy word is truth." Jno. 17:17; and Paul says the CHURCH OF GOD is the pillar or support of the truth. 1 Tim. 3:15. Every Christian is a part of the church; (Acts 2:47), and is therefore responsible for an individual part of the sowing of truth—as to WHEN we should sow our text says, "morning" and "evening," which we find make all the day. Gen. 1:5.

WHERE SHALL WE SOW? "Go into all the world and preach the gospel." "The

field is the world." But since our individual effort cannot cover the whole field, we must make choice of our part of the field. The prophet gives us an idea here: "Break up your fallow ground and sow not among the thorns." Jer. 4:3. Let us make choice of the field where there seem the fewest obstructions, sow there and while that harvest is springing up we may have opportunity to dig up the thorn patches or remove some stones from the otherwise good soil. If the harvest does not immediately appear, let us not be discouraged, for Jesus assures us that though one may sow and another reap, yet, "he that soweth and he that reapeth may rejoice together." Jno. 4:36. He is the Lord of the field and will remember our "work of faith and labor of love."

IV. HARVEST. What shall it be? "Whatsoever a man soweth that shall he also reap," is a restatement of the fixed law that every seed should produce after its kind. If we sow the precepts and commandments of men, we must remember that such seed is the product of the corruptible and cannot bring forth unto life eternal. If we sow the pure seed—the word of God—we deal with the incorruptible, "which liveth and abideth" for "The word of the Lord abideth forever." Seeing the kind of harvest to be produced depends on the right selection of seed, and its union with the soil produces the plant, let us be diligent in taking the pure seed and sowing it. The amount of the Harvest depends much on the amount of seed sown and upon the cultivation. Let us be diligent that there may be much fruit brought forth to perfection. I believe our souls' salvation depends upon these things. I Tim. 4:16.



"Jesus Christ the same yesterday, to-day and forever."—Heb. 13:8.

GOD'S WAY.

"For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Is. 55:8, 9). Cain thought that the fruit of the ground would do as well for an offering unto Jehovah as a firstling of the flock. God rejected it because it was a substitution. Soon after the flood the people planned to build a city and a tower, whose top might reach unto heaven; and make a name lest they be scattered upon the whole face of the earth. God overthrew their plans. God's plans and means to accomplish His purpose have always been such as man's wisdom would not have suggested.

THE PILLAR AND GROUND OF THE TRUTH.

The church of the living God is God's institution through which to preach the gospel to the world. (1st Tim. 3:15.) According to the accepted chronology, the Church of Christ was established in Jerusalem in A. D. 33. The apostle Paul died in A. D. 66. During this period of time (from A. D. 33 to A. D. 66) the gospel was preached to every nation under heaven. Before Paul died, he wrote, "Their sound went out into all the earth, and their words unto the ends of the world." (Rom. 10:18); "and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven." (Col. 1:23). What was accomplished by the church in the first century God intended the church to carry forward in the future.

THE OUTLINE OF THE DIVINE PLAN.

"Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and the Holy Spirit." (Matt. 28:19.) "Go

ye into all the world and preach the gospel to the whole creation. and they went forth and preached everywhere." (Mk. 16:15-20.) "As the Father hath sent me, even so send I you." (John 20:21.) "But ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

GOD IS IN HIS CHURCH ACCOMPLISHING HIS PURPOSE.

"Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for His good pleasure." (Phil. 2:12, 13.) "Ye also are builded together for a habitation of God in the Spirit." (Eph. 2:22.) "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." (1st Cor. 3:16.) Any work that God is in, always accomplishes the purpose of God.

VERIFYING GOD'S PLAN.

The gospel was first preached in Jerusalem and this work was continued in Jerusalem till persecution scattered the church. "They therefore, that were scattered abroad, went about preaching the word." (Acts 8:4.) "They therefore, that were scattered abroad traveled as far as Phoenicia and Cyprus, and Antioch, speaking the word, to none save only the Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord." (Acts 11:19-21.) The church at Jerusalem sent forth Barnabas to spread the gospel. (Acts 11:22.) Later the church at Antioch sent forth Barnabas and Saul. (Acts 13:1-4.) Paul established the

church at Philippi and afterward when preaching in Thessalorica the brethren at Philippi sent once and again unto his need—had fellowship with Paul in spreading the gospel. (Phil. 4:14-18.) The church at Thessalonica was an example of missionary activity. (1st Thes. 1:78.) Paul labored at one time in Ephesus two years and three months; "so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." (Acts 19:8-10.) Thus we see the Divine plan exemplified as revealed to us in the New Testament. God will bring to naught every agency and every system of which he is not the author. "Every plant which my heavenly Father has not planted shall be rooted up." (Matt. 15:13.) God will not permit human institutions to do the work he committed to his church. Sooner or later he will bring to naught all human institutions.

JOHN E. DUNN.

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But be ye doers of the word and not hearers only deceiving your own selves.— Jas. 1:22.

Christian, do you consider yourself a missionary in your community? If not, how can you be free from the blood of your neighbors? If they are all Christians you should move.

CONTRIBUTED ARTICLES

OUR MOTIVE.

E. E. BECK, DUGGER, IND.

When a man pursues a certain line of conduct, there is a compelling force that exerts its influence on his will, which force is called motive. There may be several motives that co-operate in this influence.

There are numerous motives, such as cupidity, love of applause, and a cowardly fear of men's disapprobation that cause men to simulate; Christianity and to don the cloak of religion, but we shall concern ourselves only with some of the things that cause sincere men and women to pattern their lives after the lowly Nazarene.

In the first place, let us consider fear. The Bible teaches to "Fear God and keep his Commandments," and a fear of displeasing our loving Father is certainly a noble incentive to living a Godly life; but a fear that is only a cringing dread of pain and which causes people to use Christianity merely for a fire-escape, is one of the lowest motives that a sincere person can have, and is one that will not cause the soul to expand with the love of Jesus' name.

Hope of salvation is another great factor in causing men to serve God. This motive will bear a close analysis. If we serve Him only for the loaves and fishes, whether temporal or eternal, there is the same spirit prompting us that causes one to serve Mammon—selfishness; however, God repeatedly holds out eternal life and immortal glory to those who will serve Him. Col. 1:27, I Thess, 5:8, Tit. 3:7, Heb. 6:18, 19.

Let us see if, in the perfect example of Christ, we can reach the deeper truth that will embrace the hope of eternal life and a spirit of unselfishness.

"Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before Him, endured the cross, despising shame," etc.; Heb. 12:2, Rv.

Paul says that "the joy set before him" was the reward Christ had in view, and if we can understand what this joy was, we may arrive at a conclusion. Surely it could not have been merely the privilege of sitting at God's right hand, for He said, "Before Abraham was I am," and in his prayer recorded in Jno. 17, He prayed only "For the glory I had with thee before the world was." Then we must consider Jesus' mission to this world to understand the joy set before him. "For the son of man came to seek and to save that which was lost." Luke 19:10. This must have been his reward then, the Salvation of men.

The joy of seeing fallen men and women brought back to the condition in which they could call Him their father, was the hope of Jesus' life and this should be the mainspring of our action. "Thou shalt love thy neighbor as thyself," is changed by this point of view from a command, impossible to be obeyed, to a statement of man's highest ideal in this life. It is only in this life that we can fully understand Jesus' saying, "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake, and the Gospel's, shall save it." Mark 8:35.

Therefore a man or woman that is concerned only in a selfish, personal, salva-

tion, defeats the very purpose of Christianity; but one who, like Moses, is willing that he be blotted out of the Book of Life, if others be saved, will save his life for a greater joy than we can anticipate.

Gratitude to our Heavenly Father for His goodness is another motive that we have in serving Him. Our aims and motives are summed up as follows, "Ye shall be perfect, as (because) your Heavenly Father is perfect." Matt 5:48.



THE CHURCH OF CHRIST IN ST. LOUIS, MO.

Marcus and Easton Avenues.

This church earnestly pleads for a complete restoration of the Christianity of the New Testament; for the cultivation of personal piety, benevolence, missionary zeal, and faithful service to Christ.

It has no creed but the Bible, which it considers sufficient as a guide to life and conduct and for the upholding of the faith. (2 Tim. 3:16, 17.) It has no organization but the local church which is sufficient for the conversion of sinners and the edification of saints. (Eph. 3:10-21).

It has no articles of faith but Jesus the Christ, the Son of God; no music but singing; no head but Christ; no law (no by-laws) but "the law of the Spirit". Its motto is, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." (See I Pet. 4:11; Col. 3:17; Isa. 8:20.) The New Testament is its only rule of faith and practice. (2 Pet. 1:3.) "For we walk by faith and not by sight." (2 Cor. 5:7.)

It accepts everything to help in religious work and worship that is authorized by the New Testament Scriptures, and rejects everything that is purely

human. It believes that no expedient is allowable if it causes division in the churches. (Read Rom. 14:16, 17, 18.)

It does not believe in trying to be wise above "that which is written," nor in venturing to adopt doubtful measures. It believes that Christians are complete in Christ (Col. 2:10) and that the inspired Scriptures thoroughly furnish them "unto every good work."

It zealously labors to do God's will in his own appointed way, manifesting a true Christian spirit. It contends earnestly "for the faith", and exhorts all Christians everywhere to stand for the pure word of God, oppose all innovations and uncompromisingly contend for the pure, primitive, apostolic FAITH and PRACTICE; for it is much wiser to teach men that "in vain do they worship me, teaching for doctrines the commandments of men", than to teach them to "DO EVERY MAN WHATSOEVER IS RIGHT IN HIS OWN EYES."

It accepts the scriptural teaching that the gospel is "the power of God unto salvation (Rom. 1:16), and that men and women may have salvation, or freedom from sin, by BELIEVING the gospel of Christ, TURNING from sin, CONFESSING Christ before men, and being BAPTISED into His name. (Rom. 10:9, 10; Mark 16:15, 17; Acts 2:38; 22:16.)

In its worship it strives to follow the example of the first Christians, who were taught to assemble themselves on the first day of the week to break bread (Acts 20:7; Heb. 10; 25) in commemoration of the Lord's death, burial, and resurrection, looking forward to his coming again. (1 Cor. 11:26.)

Believing that the Lord's work should be carried on by the Lord's people, it contributes cheerfully each Lord's day as the Lord has prospered. (1 Cor. 16:2.)

It does not sell tickets to suppers, cake walks, entertainments, etc., nor have bazaars or carnivals to increase its treasury receipts.

It wants all Christians (those who have obeyed the Master's command—Mark 16:16) to meet on the first day of the week around the Lord's table. It invites all who feel the need of a Savior to meet in the study of God's word (John 5:39; Acts 17:11) or to hear the preaching of the gospel in its simplicity (1 Cor. 1:21; Rom. 1:16), and extends a special invitation to all children to attend its services, where nothing but the Bible, in all its simplicity, will be taught (Prov. 22:6; Eph. 6:4).

The progress of primitive Christianity in this city has not been as rapid as its promoters have desired. This is easily accounted for in the fact that the field has been preoccupied by churches, which, by using all the modern appliances to make church services a simple entertainment, have in this way so perverted public sentiment and taste that it is difficult to persuade the people to accept pure, unmixed Christianity. Final success, however, is made sure to the faithful and loyal disciple of Christ by the promises of Him whose promises never fail. Amen! Brethren moving to or visiting in the city are earnestly requested to meet with us and help us build up New Testament Christianity.

J. W. ATKINSON,

St. Louis, Mo.

“ALWAYS ABOUNDING.”

“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, farasmuch as ye know that your labor is not in vain in the Lord.” These are sweet words. The life of the child of God, who is faithful to them, is adorned with a spirituality,

which grows into the sweetness of eternal felicity. He enjoys the blessed assurance that he is acquiring the loving and constant favor and watch-care of the Father above; that he is leading others into the way of righteousness, purity, and eternal life; and that Jesus, whom he is following, will safely lead him through the dangers along the way to the glories of the heavenly Jerusalem. In view of such blessedness and with such glorious prospects for the people of God, is it not amazingly strange that mortals will spend their days in seeking carnal pleasures only—in serving sin, the wages of which is eternal death? May God help us ever to possess the true aspiration of life.

FLAVIL HALL.

Buchanan, Ga.

HUMBLE SERVICE.

I cannot give my body on the cross
To recompense my Saviour's sacrifice;
But I can give my heart to all good
works,
And lead the way for others to the skies.

I cannot shed my blood for Him who died
To free a heathen world from deepest sin;
But I can do His will and strive to live,
So that, for Christ, some lost soul I may
win.

The days of persecution have withheld
From the pages of the present their dark
stain;
But he who bears the Word thro' ridicule,
As surely will the palm in heaven gain.

And though your lot be cast in some lone
spot,

Where active work for Christ you cannot
do;

You will as much deserve a shining
crown

If you keep your own life always pure
and true.

—IVA LEE SPARKS.

 *
 * *Family Memories* *
 *

(Continued.)

MRS. C. M. SITMAN.

I think I could in no better way give Grandfather Campbell's ideal of the simple way for Christians to live than to copy for WORD AND WORK a letter which he wrote to my grandfather Ewing in 1833. The letter is in an excellent state of preservation all except the last page. As it forms the envelope, the corners are worn and some words effaced. Therefore, I will not try to give the entire last page as I wish what I give to be word for word.

Reading this letter was no easy task, and recalled to my mind an incident which once happened to Grandfather.

We wrote to a friend of his and his letter was returned with a request to re-write it, as his friend could read nothing but his signature. He himself could not read it, and after trying again and again was forced to send for his printer who read it as easily as if it were so much print!

When I first tried to read this letter, I could only read a little of it, but I have studied it until I have become familiar with his writing, I can now read it with comparative ease. It is as follows:

"My Dear Albert:—

"Through the kindness of our Heavenly Father we are all enjoying good health. Our County of Brooke has not yet had within its precincts a case of cholera in the person of any citizen.

"One man from Wheeling died above Ten Road on the Brooke side of the line.

"In Wheeling it has been very fatal. The miserable wretches, immersed in filth and moral pollution, have suffered much, I think, not less than 200 have died in Wheeling and its precincts.

"Aeubenville, Wellsburg, and Pittsburg are free from cholera as far as my knowledge extends.

"R. Henly and Maria are well. Maria works pretty hard in her home, as she has been able only a part of the time to have help and she is now one of the healthiest and finest looking girls in all the country. Robert has on hand not quite 30 acres of bottom corn, and about 20 acres of oats—all very promising, he has a fine prospect of a good wheat harvest—having 20 acres, on the Bethany farm, of very fine wheat. I sheared for him on the shares (393 sheep) \$500.00 worth of wool, for which I received the cost at home, and the increase of the year will be worth \$250.00. Thus 400 sheep this year yielded me in cash and lambs \$750.00. Loss by death 7.

"J. Briant sold 600 fleeces at 50 cents per lb.—value of the whole fleece about \$850.00, increase worth about \$400.00. Thus his flock yielded him in lambs and cash about \$1200.00. Thus we go on in the wool-growing business.

The expenses of living in this country were never less than now.

Store goods are very cheap and all the necessities of life are obtained on easy terms. At the Bethany store, kept by J. T. McVay, salt of the first chop is sold at 2.12 per barrel, coffee 5 lbs. for a dollar, calicos and cottons from 10 cents to 25 cents per yard, etc., etc.

"So much for our circumstances.

(To Be Continued.)

Did you send us a list of subscribers? Others have done so, why haven't you?

STEADFASTNESS.

"—Be ye steadfast, unmovable,—"
(I Cor. 15:58).

The above is addressed, by the Apostle Paul, to the church at Corinth. This admonition applies equally to all Christians, and its importance cannot be overstated. Our progress in the Christian life depends upon its observance. To be steadfast, or unmovable, in the faith, is the only safe ground for the Christian to occupy. The tendency of the Christian religion is to make heroes or heroines of men and women, not by deeds that attract the attention of the world, but by the quiet and unostentatious pursuit of a good life, endeavoring, as opportunity offers, to lead others to become followers of Christ. Such a life requires attributes belonging to heroism, patience, and perseverance against all opposition. Steadfastness of purpose in adherence to a good cause, is a heroic quality. As we are beset on all sides by evil influences, which tend to win us, or to deter us from our constancy, God has given us "exceedingly great and precious promises" (II Peter 1:4), among which is that of eternal life, to encourage us to persevere in withstanding evil. He "has given us ALL THINGS that pertain unto life and godliness" (II Peter 1:3). He has given us these promises that we may "be partakers of the divine nature" (II Peter 1:4). "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God" (John 3:1). It is not His will that any should perish, but that ALL should be saved. (I Tim. 2:4), (II Act 3:9).

God has made a way of salvation from sin and death, having done ALL that He can to save us, and we have only to accept His offer and be steadfast in living a good, or godly life. He has given us all inducements in His power to live right, in

doing which we have peace and happiness here and eternal life hereafter; "therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15:58.)

M. F. PRATT.

Waco, Texas.

**POSSIBILITIES.**

The good we may do is greater than we know. Man was made in the image of the Almighty and he possesses wonderful powers which may be used either for good or for bad. It is not well for a man to "think more highly of himself than he ought to think," but one may think soberly of the great possibilities that lie out before every man of ordinary ability.

How many kind words can a person speak in a year? How many letters or paragraphs in letters containing some religious truth can one indite in twelve months? How many times can a child of God attend religious services, and read, pray, sing and exhort in a year? Think of the calls on saints and sinners that may be made; of the home study of the Bible; of the care for the sick and the poor; and other legitimate things one may do for God in a year "Oh the good we all may do while the days are going by."

We may not do as much as some of whom we have heard, but, whether many or few, we can do great things for God. Our possibilities are large. Think and act wisely. Don't be discouraged.

DON CARLOS JAMES.

Odessa, Mo.



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BEN'S BUDGET

BEN J. ELSTON, HARPER, KAN.

If you had been a gossip, reproving a brother who persisted in fishing on the Lord's day, and he had retorted: "It is doing less harm to sit, alone, fishing on the bank of the creek, harming no one, than to be some other place talking about your neighbors and brethren," what would you have said in reply?

* * *

Humble confession and apology would have been the appropriate thing. It shows how the effectiveness of our reproofs is ruined by our own errors. But it reveals our human frailty further, when we are reproved, to parry the blow by accusing others of sins equally as great as our own. Proof of sinfulness in another does not atone for sins of which we are guilty.

* * *

I hope we will all employ the grace of God in humbly acknowledging our own sins, by whomsoever pointed out; and that we will as diligently seek to live so that our well-meant corrections will have proper weight with the erring.

* * *

Brethren, beloved in the Lord, ours is a mission most serious. While we earnestly try to "walk by faith," let us avoid insisting upon what can be no more than purely an opinion. Suffer an illustration. A most conscientious brother was led to refuse partaking of the Lord's supper because the "cup" was "unfermented." It was argued to him: "The Saviour used the fermented 'fruit of the wine,' because this was the custom of the Jews. We must have the same fermented fluid to properly obey the Saviour." When we come to consider the requirements of faith we find that the "fruit of

the vine" and the "cup" are the designations used by the Spirit. When we have the "fruit of the vine," faith should be serenely content. The special directions regarding the passover meal contained no provisions as to drink. How grateful we should feel that we do not have to "prove" whether it was "sweet," "new," "good," "worse," "mixed," or any other special condition, strength or flavor that the Master used. If brethren can come nearer to the Master's model than to prepare and preserve from their own vineyards the pure juice of the grape—why I am perfectly willing. When we are all assured that we have the fruit of the vine, let us act together in loving faith, "giving diligence to keep the unity of the spirit in the bond of peace." Beyond this "let each man be fully assured in his own mind." Oh, "how good and how pleasant it is for brethren to dwell together in unity!" Let us strive for it with heart and soul.

* * *

It gives me pleasure to report faithfulness, though not in all, in the Mayflower mission in Caradian County, Okla. God help me to do my part well.

—♦—

It would thrice please me to supply "American Standard Edition" (best in the world), Revised Bibles, prepaid, at regular catalogue prices. On any Bible worth \$2.25, or more, I will give preachers 25% off; this means prepaid. Pulpit Bibles, or Bibles or Testaments, for pew use in quantity, will be furnished at nearly exact cost. This may be of benefit to many others as well as me. Write me for figures. I wish these books would be used exclusively. BEN. J. ELSTON.

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* * *

How do you spend the Lord's day, as your own time or His? Those who take their journeys on that day because they can save half fare, even though they should offer their saving to the Lord, have transgressed Heb. 10:25, and their gifts are rejected.

* * *

A sister in Indiana writes: "I read THE WORD AND WORK through last night. I want to re-read it once or twice and then hand it out to my neighbors, that it may help them as it has helped me. I am very much interested in what is going on in the Kingdom of Christ. The paper is worth 50 cents a month to me."

* * *

The following papers of the brotherhood have to our knowledge made favorable mention of THE WORD AND WORK, for which we heartily thank them. For sample copies address, Gospel Advocate, Nashville, Tenn.; The Leader-Way, Cincinnati, Ohio; The Christian Helper, Marshalltown, Iowa; The Bible Student, Meaford, Ont.; Gospel Proclaimer, Florence, Ala.; Eye Opener, Celeste, Texas; The Firm Foundation, Austin, Tex.;

Christian Pilot, Batesville, Ark.; Primitive Christianity, Wichita, Kans., and The Pacific Tidings, Evergreen, Cal.

* * *

TO OUR WRITERS—Let us do our best to teach God's plan of salvation to sinners and the rich beautiful Christian life to the children of God.

Keeping in mind the audience we address, we will not engage in "doubtful disputations" to the perverting of souls; but will contend earnestly for those vital truths and principles delivered to us in God's word upon which salvation depends. We must "teach the truth in love."

* * *

We have just received the first number of The Bible School Advocate, a neat monthly magazine, published at Odessa, Mo., in the interest of Christian education. Send for a sample copy, you will then subscribe. The Pacific Tidings is also a new publication, whose special purpose is to provide a necessary medium between the brethren in the coast States. Of course the brethren elsewhere will want to keep in touch with the work beyond the Rockies. Price 25 cents the year.

* * *

The following donations from friends abroad have been received toward the support of the work the church here is doing: J. H. Watson, Tex., \$1.50; T. N. Scott, Ill., \$1.00; Chas. Neal, Ind., \$2.50; Bro. McAllister, Tenn., \$1.00; A. B. Comer, Tenn., \$1.00; Mrs. Georgia Davis, Ala., \$25.00; Mrs. Lee Dillard, Ala., \$1.50; Church at Letohatchie, \$10.00.

The brethren most gratefully thank the donors who have thus made success here possible.

—◆—

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BIBLE STUDIES

JOHN'S GOSPEL.

D. L. WATSON.

We are receiving answers to the May questions. The one having the greatest number of correct answers for March, April, and May will receive the Bible. There are several running pretty closely together. The result will be published in the July number. A new contest begins with this list of questions, the rewards, etc., of which will be given next month. Study and write carefully and send us answers to June questions by the 10th of August; July questions by the 10th of September, etc.; sooner of course if you can.

ANSWERS TO APRIL QUESTIONS.

CHAPTR IV.

1. Jesus was in Judea preaching and making disciples and having them baptized, v. 1-5. (Lura Chambers).
2. To Galilee. (all).
3. North via Samaria. (all).
4. Sychar. (all).
5. Samaritans, a mixed race derived from the colonists whom the King of Assyria sent to inhabit the land of Samaria after the children of Israel were taken captive. 2 Kings xvii. (J. M. Lemmons).
6. Perhaps chiefly because of prejudice, because the Samaritans were idolatrous. (Cora Walters).
7. He told her all that she ever did. (Mabel Miller).
8. She asked them to come and see. (Patrick Pollard).
9. He abode there two days. (all).
10. The "living water" is the truth he taught. (Mildred Miller).

11. We drink by believing and accepting Christ. (Leslie Greene).
12. At Capernaum. (all).
13. In Cana of Galilee. (all).
14. See verses 46-53. (Gussie Herren).
15. The nobleman's household believed. (C. A. White).

CHAPTER FIVE.

1. To Jerusalem to the feast. (Leslie Greene)
2. Healed the impotent man. (all).
3. Both were accused of breaking the Sabbath. (C. A. White).
4. Verses 17—close.
5. Go and sin no more. (all).
6. Verses 19—close. (all).
7. He taught concerning death, the resurrection, and eternal life. (J. M. Lemmons).
8. The good and the evil. I want to be worthy of eternal life. (Cora Walters).
9. Verse 29. (Mabel Miller).
10. Christ's work, the Scriptures, Moses, John the Baptist, and the Father. (C. A. White).

CHAPTER SIX.

1. Across the sea of Galilee. (Gussie Herren).
2. Verses 5-7. (Lura Chambers).
3. Five thousand men. Twelve basketfull. (all).
4. Verses 14-15. (C. A. White).
5. Walking on the sea. (Cora Walters).
6. In a synagogue at Capernaum. (Mildred Miller).
7. For the loaves and fishes. (Patrick Pollard).
8. Verses 34, 41, 60, 66, (J. M. Lemmons).
9. Verse 35. (Leslie Greene).

10. Receiving Christ and his truth and accepting His salvation. (C. A. White).

11. The bread of life. (all).

CHAPTER SEVEN.

1. Nineteen questions in the chapter. (Cora Walters).

2. a. Jesus meant He would go to the Father; b. Jesus was born in Bethlehem. (Leslie Greene).

3. Some said Moses, some a prophet, some Elias, and others the Christ. (Gussie Herren).

4. He testified that the world was evil. (P. Pollard).

5. The world laughs at Christians to provoke them to evil. (Cora Walters).

6. Nicodemus. (all).

7. Chapters 3, 7 and 19th. (Leslie Green.)

8. By living right. (Lura Chambers).

QUESTIONS—CHAPTER TWELVE.

1. Where is Jesus at the beginning of this chapter? What is going on?

2. What persons are present?

3. What feeling prompted Mary's deed? What did Jesus say of the act?

4. What prompted the words of Judas?

5. Who desired to kill Lazarus? Why?

6. The events on the morrow were in fulfillment of what scriptures?

7. What is the meaning of the 25th verse?

8. Give the instances of "a voice from Heaven" acknowledging Christ.

9. Why did the rulers not confess Christ?

10. By what standard are we to be judged in the last day?

CHAPTER THIRTEEN.

1. Describe the triumphant entry.

2. What lesson did Jesus teach in washing the disciples' feet? Are you humble enough to do that?

3. Give meaning of "ye are clean but not all?"

4. What is the "new commandment?"

5. Write an article on "The new commandment" of not more than two hundred words. The best one will be published.

CHAPTER FOURTEEN.

1. What comforting thought does Jesus express in the beginning of this chapter?

2. What is the best cure for trouble?

3. Is there any preparation necessary on our part before we receive the mansion? If so, what and how?

4. What were the "greater works" the apostles were to do?

5. Who loves God? Will God hear and answer our prayers if we do not obey Him?

6. Who is the comforter? Whom was He to comfort? What else was He to do for them?

7. Can the world receive the comforter?

8. When was this promise first fulfilled?

CHAPTER FIFTEEN.

1. What parable is recorded in this chapter?

2. Who is the vine? Who are the branches? What is the fruit?

3. Who is the husbandman? What does he do for the branches? How?

4. What two kind of branches are mentioned as being in the vine?

5. What is done with each?

6. What things may hinder fruit bearing?

7. Who are the friends of Jesus? How was this friendship brought about?

8. Why are not all men his friends? Are you his friend?

9. What is the attitude of the world toward the friends of Jesus? Why?

10. Explain the 22nd verse.

Do all the good you can to all the people you can in all the ways you can as often as you can and as long as you can.—Spurgeon.

* * *

"The important thing is not so much where one stands as in what direction one is moving."

* * *

If we put off repentance another day we have a day more to repent of and one less to repent in.—Mason.

* * *

Drunkenness! What an avalanche of horrors the very word suggest.

* * *

"The cobbler's wife is the poorest shod."

* * *

Guard well thy thoughts; our thoughts are heard in heaven.—Young.

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