Christian Word and Work

Volume 5 NEW ORLEANS, JANUARY 2, 1912. Number 1

A NEW YEAR'S WISH

I wish you the happiness of a sound body —the sheer ecstacy of full lungs, dreamless sleep, zestful appetite, and healthy play. This is the beatitude of the child.

I wish you the happiness of a skilled hand—the joy of doing good work, whether with tool or brush, tongue or pen. This is the beatitude of the artist.

I wish you the happiness of an open mind—the delight of being hospitable to all truth, keen for the inner meaning of things, most obedient to the highest calling. This is the beatitude of the learner.

I wish you the happiness of a kind heart—the luxury of being helpful, tender toward frailty and fault in others, reckoning your gains by your gifts, more ready to suffer than to inflict pain. This is the beatitude of the friend.

Most of all I wish you the happiness of a content spirit—the calm rapture of being able to accept life's crosses without bitterness and its crowns without vanity, greeting each new day with a cheer, believing in the Father's house at the end of the road and his rewarding smile. This is the beatitude of the Christian.—Dr. G. C. Beck.

FOOTPRINTS OF JESUS.

E. L. Jorgenson.

The Ratio of Things.

It would be well if we could or rather would (for our trouble is usually not so much in the head as in the heart) learn the simple, yet comprehensive lesson of holding things in their proper proportions. *First things* first. First things first I say. If heaven is greater than earth; hold it so. If eternity means more than time, behave accordingly. If God means more than man; if His favor outweighs the applause of men, it would be rational to seek it first.

If peace, joy, hope, the first resurrection, everlasting life pleasures at God's right hand are admittedly more than picture-shows, ball-rooms, gaming tables and whiskey bars, order your walk to conform to this admission.

If, however, at the double-dealing lives of many half-hearted Christians would indicate heaven is not as sweet as earth; or, if at best, it is but a draw which will go up in the balance, I would by all means, on the principle that a bird in the hand is worth two in the tree, get the sweets out of this present evil world. But the very quality of their behavior,—the fact that they carry water on both shoulders and are not willing to let go *all* hold on heaven is proof that these half-surrendered people *know* what is the true proportion of things which very knowledge renders them responsible for a commensurate conduct.

LOSS AND GAIN.

"What things were gain to me, these have I counted loss for Christ." (Phil. 3:7) Take a trial balance. What have you lost for Christ? Money? Friends? Social position? If there is nothing wherein you have lost for Jesus, look well to your surrender. It can hardly be more than second or third rate. When you have set The Kingdom first there will be much of denying yourself and taking up the cross; many things will seem as refuse that you may gain Christ. Yes, perhaps you have lost money, high-salaried position. That means you have surrendered some luxuries, comforts, a certain kind of friends and a passing popularity such as moneyed men hold. And what of that? Is it needful that you, a pilgrim and stranger, seeking a city with foundations, whose builder and maker is God, should have all the paltry pleasures that the earth-dwellers of this world engage in? Why should you so much as envy them the theatre, five-cent show, dance and card-table, seeing their time is short and these constitute all the joy they have or ever shall have?

In the surrender of these things what have you gained? *Christ.* That means everything. In Him are all the treasures of the God-head. God's wisdom, righteousness, sanctification and redemption.

So full is He that when you can think of no other prayer, ask for more of Christ and your need will be covered. In gaining Him, you have gained godliness, contentment, peace passing understanding, joy unspeakable and full of glory, hope and assurance, yea the reality, of everlasting life. What special answers to prayer I have gained in Him I know I know not. What victories over the flesh through the power of His crucified arm, I cannot tell. But this I know, that such things as I have lost were not worth the holding and such things as I have gained outweigh the worlds.

TRACTABILITY.

One who is truly amenable to God's will can not lose. He need not worry about positions or possessions. It is safe to leave such things to God. For what does the Christian desire outside of what God has to give him. "A man can receive nothing except it be given him from above." Whether it be worship or kingdoms, (Matt. 4. Christ and all his imitators refuse them except they come from the Father, the Giver of every good and

perfect gift. Why then need preachers scheme and manage for the best places. Has God no power upon earth? Can He no longer bring things to pass? Has the Guide of Israel changed? Does He no longer lead His own? Has the God who led Philip and the Eunuch metamorphosed? Or is He indeed the same, yesterday, today and forever,—unchangeable and immutable in his nature? What if by scheming I do secure the presidency of this school or the leadership in that great work of God? If God wants me there He can bring it about without my scheming as He called David from sheep-cote to throne. If he does not, what could I accomplish without His favor. Such a course, though one may flourish therein for a time, must ultimately end in rejection such as Saul's.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

ATLANTA TO INCREASE HER FORCES.

S. H. Hall.

All of our friends who really know how exceedingly great my strength has been over-taxed since coming to this city, will be delighted to learn that I am to have help another year. The amount of work that has been done here is immense. When I look back over the time, I wonder how it is that I have one nerve left unbroken. Words cannot tell what this work has cost me in the way of "wear and tear" of mind and body. More than once, it seemed that I would have to abandon the field to keep from suffering a complete breakdown.

But God has wonderfully blessed my feeble efforts, and I shall ever be glad that he, in his providence, led me here. We have some of the best people in the world with whom to labor. But, while all of this is true, we have had members who did not love the cause as they should; hence instead of their helping they have given us extra work to do.

Dr. J. J. Horton, of Elora, Tenn., is the man selected to be with us beginning Jan. 1, 1912. His history, briefly told, is as follows:

He was born in Franklin County, Tennessee, June 16, 1861. His father was a farmer, merchant, and Missionary Baptist Preacher. Bro. Horton, not caring for the store, spent the first eighteen years of his life, alternatively, on the farm and in the school room. Early in life, he became very desirous of becoming a Doctor of Medicine, to which end he entered the Vanderbilt Medical College at Nashville, Tennessee, graduating with honor, March the 25th 1881, from which time we was a close practitioner of Medicine and Surgery until 1907.

Dr. J. J. Horton

Religiously speaking, he was raised by devout Missionary Baptists; his father, as already stated, being a Missionary Baptist Preacher. He, with four brothers and four sisters, was taught at a very early age, to believe in Christ as the Savior of the world. At the age of fifteen, he determined to become a Christian. This desire led him to attend a Cumberland Presbyterian Revival, hoping to become a child of God. But the meeting closed, leaving him a believing penitent, simply because "how to be saved" was taught in a very untangible and mysterious way. He was told to simply trust and believe in Jesus and he would be made free from sin. But just when and why the freedom would come, he was not told. Hence he was left wanting salvation, willing to do anything to obtain it, but was made to believe that he must wait on God for a thing he so much desired and had been taught that God was anxious to bestow. Not long after this, he went to a Methodist Camp Meeting, thinking, perhaps, he would find it there. He went through with the Mourner's Bench exercises, listened to others shout who said they had found it, yet he could not have such wonderful feelings that he was taught to expect, and that others claimed to have. Hence he was left again a believing penitent, anxious to be saved, yet not saved, so far as he knew, simply because the excitement of the Mourner's Bench exercise did not produce in him the feelings that it did in others; and whether he was ever to be saved, was an unknown question to him.

But shortly after this, he attended a revival conducted by the Missionary Baptists. His father was one of the

preachers. His father, with many others, were very solicitous about him in this revival, knowing that he was a "seeker," and they used every possible means, as they understood matters, to get him to see "the Light" and get up and tell it. But he was too honest to get up and tell that he had seen something that he had not seen; for one thing he had long since learned was that truthfulness was pleasing to God and untruthfulness was very unpleasing to Him, hence he had to remain a penitent sinner, wanting salvation but not knowing how to obtain it.

This meeting was rapidly coming to a close, and his father was about to despair of his son's ever becoming a Christian, when, in his final talk to his son and others, he said that people did not have to get so worked up in their feelings as to shout in order to become a Christian; that all they had to do was to believe in Christ as their Savior and repent of their sins: that this was all there was to it; and that if they would, thus believing and repenting, *act* on their faith, by being baptized in obedience to Christ—referring them to Mark 16:15, 16—they would be in Christ, hence Christians. So the next day he left the Mourner's Bench, tired of such exercises, and satisfied that he had been seeking the wrong way all the while, and was baptized into Christ by his father, not even making the confession that Baptists usually take that God for Christ's sake had pardoned him as a prerequisite to his baptism. He never felt the miraculous change that many of his associates claimed to experience before their baptism, but after he was baptized received that peace that can come only to those who believe and obey Christ.

Bro. Horton never parted company with the Baptist Church, as an organization, until July 1908. He was a deacon in the Baptist Church for about fifteen years. At the above date, however, he renounced their organization, to live the remnant of his days simply as a Christian and to do all his work in the organization known in the Bible as the church of Christ. He was followed by nineteen others, and thus the church of Christ came into existence at Elora, Tenn. Bro. Horton was led to see the church, as organized by Christ, under the preaching of Bro. E. L. Cambron, of Winchester, Tenn. He was holding a meeting at Elora at the time mentioned above.

Bro. Horton began, at once, to preach the fulness of the Gospel to others, in a short time giving up, practically, the practice of medicine to this end. He comes to Atlanta, not only to help preach, publicly and from house to house, and to help me teach in the night school for working boys and girls, but to give Medical Attention and advice to all of our poor who are unable to have a regulaar physician. This means so much in our efforts here to see that the church meets all the needs of its members.

CONTRIBUTIONAL

A RETROSPECTION.

David L. Cooper.

Merchants, at the close of the fiscal year, have their books audited, closed out, and reports made in order that they may know their expenses losses, and gains—briefly their financial condition. Without this they could tell little about their abilty to continue, or what they could do, or what they could not do. From this, let us learn a lesson. One more year on its forced march toward eternity has passed and is forever gone. It with all of its events is now a matter of history. The die is cast, the Rubicon crossed as far as the events of 1911 are concerned. The Great Bookkeeper has been keeping books through all the past ages and has now closed out his books for 1911. Every responsible individual has an account with the Lord in which every thought, deed, and action has either been charged or credited to his account according to whether it is good or bad. At the close of the year of this earthly existence, there will be a great day for auditing the books and balancing accounts.

In view of this fact, let us open the books of our memory in which, also, are recorded the deeds of our lives, and audit the accounts up to the present time that we may know our standing with the Lord. Examine each day's deeds carefully by probing to the depths of your hearts that you may know the motive that prompted each deed. If any impure motives are found, in godly sorrow and genuine repentance go to God in prayer and ask him to cleanse you from hidden faults and create in you a pure heart and renew in you an upright spirit. If any accounts are found that have not been settled, adjust them immediately, because, often, they increase with age and are difficult to settle.

Though you make audits yearly, let me urge you that you go over the accounts of your entire past life more closely and more accurately than formerly, and, especially, do this with the past year's accounts. To begin, examine both the debit and credit side of the ledger of your memory by asking yourself questions like the following: "Have I surrendered myself to the Lord?" "If so, did I do it wholeheartedly?" "Have I striven each day to walk in his footsteps?" "Do I cherish malice in my heart against any one?" "Or, am I guilty of any of the things mentioned in I. Pet. 2: 1, 2?" "Have I been faithful in the observance of every mortal law?" "Have I gone to the Lord in prayer daily and poured out the contents of my heart to

these great classes. Faith, or belief, leads men into repentance and into the doing of good works, for James 2:20 teaches us that "faith without works is dead." This is also taught in the great faith chapter, Heb. 11. All, then, who believe, in the Biblical sense, are doers of the work. Since unbaptized children do not have the faith that produces works, it follows that they are, biblically speaking, unbelievers.

Now, to know what we should do with children it is only necessary to learn what we, as a church, should do for unbelievers. We know from many passages of scripture that the church should teach unbelievers. I shall call attention to only one of these, for it seems to me that this is sufficient to establish the position. "If, therefore, the whole church be come together in one place, and shall speak with tongues and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest: and so falling down on his face he will worship God, and report that God is in you of a truth." (I Cor. 14:23-25.) From this passage we see clearly that the church should teach unbelievers and that the worship should be conducted in such a way as to make this teaching effective. It is, therefore, the duty of the church to teach children.

Now, we are confronted by the great problem, How should this be done? We have already learned that the church should conduct its meetings in such a way as to teach effectively unbelievers. Then is seems to me that the first thing to be observed in the teaching of children is to conduct the regular Lord's day service so as to instruct them.

One of the first and most essential features of education is interest on the part of those taught. If this is true, the teachers in the church should so instruct as to arouse and maintain the interest of the children.

This can be done by having them select songs that they like; by asking them simple questions that there is little doubt of their being able to answer; by coaching the prayers and exhortations in words that they understand; by using illustrations that appeal to their natures; and by other methods that will suggest themselves to tactful leaders and teachers.

There is no surer way of doing effective work with grown up people than this, for many adults, in understanding, are children; all others would be most readily taught by practically the same methods that would be effective with children. *The custom of many parents to send thir children to "Sunday School" and then permit* them to play on the streets or to go home during the regular worship is pernicious.

The "'Sunday School" has in it great possibilities; but, I think, in most cases these possibilities are not fully developed. There are, therefore, some suggestions in this connection that are worth considering. The children should be made to feel as much as possible that these meetings are their own. They should be taught to give for the benefit of others; to believe that a knowledge of God's word is the most essential information that can be acquired; to "sing with the spirit and the understanding also" by arousing their enthusiasm and having the texts of the songs frequently presented to them. Singing I consider one of the most important means of arousing and maintaining interest and of implanting enduring lessons.

The Wednesday evening prayer service should be conducted so as to arouse the interest of the chilren. After their interest is secured, it is easy to teach them those things that develop those taught into God-fearing citizens and that train for eternity. I have seen these meetings used to get the baptized children to read and to make talks in public, to lead in prayer, to ask intelligent questions, and to make instructive comments on passages studied. These meetings further aid in teaching the children the much needed lesson, that Sunday is not the only time that we should worship God.

There are other methods of securing the desired results, but this article is not supposeed to deal at length with details of method. I do want to say that wherever I have been I have found no part of the teaching done by the churches more sadly neeglected than the instructing of children. I think preachers, elders, and teachers aught to devote considerable attention to the method of doing this work, the smallest details should be considered. After these details are learned, they should certainly be put into practice. Our preachers, many of them, I fear preach too little to the children.

The devil is a very insinuating creature and should, therefore, be constantly watched. One thing that shows his slyness, is the way in which he has made children feel, that to study the Bible is a thing to be much ashamed of and has caused them to consider that preaching the gospel is something that should be thrust as far from them as possible. When the thought of doing such a thing has found lodgement in their minds, he has caused them to guard it as one of their most sacred secrets. I think the church is responsible for Satan's having sown broadcast this sentiment. Instead of controverting this sentiment we rather lend it force by making our conversation with children of a light, frivolous, worldly nature. I remember to have had few lamentably few, grown up church members talk to me when I was a child on Bible questions. The few well-meaning ones who did, chose usually those subjects that were too profound for my understanding. The result was that I was made to feel little interest and to secure slight profit. This condition of affairs ought not to exist. We should talk with children on these subjects in such a way as to arouse their interest. We should link what we say to their world of thought and action, so that they will feel that

the Bible and Bible subjects are neither ignoble nor impractible, but that these lessons should be associated with every thought and action connected with every business and pleasure of life.

When the church awakes to its duty in this respect the cry that real Christianity is waning will soon cease, and we shall, in the near future, find no necessity for such semi-religious organigations as the "Y. M. C. A.", and no need for such enthusiastic, but artificial methods as the "Men and Religion, Forward Movement." —Highland Home College, Alabama.

CHURCHES AT WORK

BIBLE SCHOOL.

D. L. Watson.

This part of the work of the church is of vital importance to the growth and permanency of the church. Teaching, by the church, is no less a factor in the salvation of souls than preaching. There is equally as much stress in the Bible placed upon teaching as there is upon preaching. The command is there, both explicitly and by example; both in the old and new dispensations; we can not side-track it nor becloud it with false issues. That church which is not, to the full extent of its ability, teaching the Bible to every one who will attend in a regular and systematic manner can not be called a true church of Christ.

The Sunday School.

If there had never been any apostacy there would have been no need of a reformation, or restoration. If a church be well supplied with a plurality of elders, each willing and anxious to do his duty and if they strive to do as efficient service in the church as they would if it were a private institution, the teaching would at once resolve itself into classes and a school, all of which has ample Biblical example and commands. The point, however, which every church should observe, is not to form any separate organization in the local congregation, nor affiliate with allied schools of other congregations. We should have no organization save that of the church proper, *itself*.

HELPS.

There are some writers who oppose helps in their writings and teachings; but there are none who do not use them, if they are Bible students. The question is, what helps can we use which are correct in their teaching?

Two recent books, one by G. Dallas Smith and the other by J. D. Tant have each had a large sale and have given very good satisfaction. These are being used in many homes and churches. The most generally used, however, are the Gospel Series published by the McQuiddy Printing Co., and edited by E. A Elam of Nashville, Tenn. These quarterlies follow the same lessons given by the International Sunday School Association. To appease the conscience of some who use this as an argument against all literature as being denominational, other subjects should be used; otherwise we have no criticism to make of the McQuiddy literature. The teaching and doctrine is correct and the comments always excellent. Because we can follow the above lessons with regularity and precision and because they are more generally used in the churches and can be of more general help to all our readers, we will adopt the above series for weekly study on this page. While we will have comments on the lesson our attention will first be given to the constructive work of the Bible School.

The International Sunday-School Lessons for 1912 are on the Life of Christ, based chiefly on Mark.

Subject:

Jan. 7.—The Birth of John the Baptist Foretold (Luke 1:5-23)

Golden Text:—Without faith it is impossible to please him. (Heb. 11:6.)

PRACTICAL QUESTIONS.

Where else in Scripture is the angel Gabriel mentioned?

Name other children of promise.

Why is such emphasis placed upon faith?

HOME DAILY BIBLE READINGS.

M. Luke 1: 5-23.—The Birth of John the Baptist Foretold.

T. Num. 6: 1-12.—The law for the Nazarite.

W. Isa. 40: 1-8.—The Voice in the Wilderness.

T. Mal. 4: 1-6.—Coming in the Power of Elijah.

F. 1 Kings 17: 1-7.—Elijah, the Prophet.

S. Mal. 3: 1-12.—Messenger of the Covenant.

S. Isa. 64: 1-12.—Cry for Help.

Comments will be more extensive next week.

If you want Word and Work to continue to your address, renew your subscription now.

It is our purpose to make the very best paper possible. We want every one to remain with us. Please renew at once.

Christian Youth is an excellent young peoples Magazine, published in the interest of the children in the church of Christ. The only one of its kind published. 1.00 a year.—Francis M. Turner, Nashville, Tenn.

Cleburne, Texas, Dec. 13, 1911.

I wish to announce that brother M. L. Moore of Franklin, Ky., will begin a meeting with the congregation here the first Lord's day in January

to continue two or three weeks, and he will also deliver a series of special lectures to the college while here.

Brother L. S. White, of Dallas, is personally acquainted with Brother Moore and he highly recommends him as an able and consecrated preacher. Bro. Moore writes as follows about his work as a teacher: "Regarding my preparation for teaching, I spent almost two years in school at Lexington, Ky., and later in the University of Tennessee. I have taught more than fifteen years in some of our best schools. * * * I have spent much time in training teachers." I am confident that brother Moore is thoroughly prepared to give us some fine work, both in the meeting and the College Lectures.

In connection with his work in the College Lectures, we are expecting to offer other special courses in a number of subjects. M. D. Ussery is expected to have charge of the sight singing courses and lead the singing at the church and in the College Chapel exercises. We are inviting twelve of our preachers to visit us during brother Moore's stay to deliver special lectures on subjects of their own choosing. These men are L. S. White, M. D. Gano, A. J. McCarty, R. D Smith, W. F. Ledlow, Early Arcenaux, J. S. Dunn, F. L. Young, A. O. Colly, J. P. Sewell, O. A. Carr, and J. S. Warlick. While we are especially inviting these, we do not wish other preachers to get the idea that we do not mean to extend to them special invitations to be with us if possible. We desire the presence of every good man who can possibly be with us. It is our desire to get as many other Christians, men and women, to visit us during the meeting and lectures as are able to come.

Now, I wish to say that this special work in the college, beginning January 9, 1912 is for young preachers and students generally, and we urge you to be with us. No tuition will be charged except for the courses in Vocal music and sight singing. You can get good board for $4.00 a week. If you desire to hear some of the best preaching and lectures in the country and take other special work you now have the opportunity. Be sure to let us hear from you if you can possibly be with us, come one, come all!!!!!

The school is fine, and getting better all of the time. We are expecting a number of new students by the first of the year. Remember, we resume work after the Holidays, January 2, 1912. Remember the meeting and the lectures begin January 7, 1912. Do not forget these dates, and be sure to make your plans to be with us. Those who are invited for lectures are urged to set their time and give us their subject as soon as possible.—A. B. Barrett.

ASHAMED OF THE NAME.

John Straiton.

In the Baptist Forum for August, published at Atlanta, Ga., John E. White is given the place of honor with an article on "Why am I a Baptist."

His second paragraph is as follows: "I am not a Baptist because of any attachment for the Baptist name. I could not say that the name is repugnant to me for long and tender associations with Baptist people and Baptist work have in a sense hallowed it. The name, however, is a misnomer. It has never served the Baptists with a good turn. It is in a large degree responsible for popular misconceptions of what the Baptist people stand for. It origanated in the cutting off of the prefix from the word Ana-Baptists, which was a derisive name applied to a sect of Dutch and German Christians who insisted on repeating the rite of baptism in the case of all who came to them. The English Baptists accepting in the main the doctrines of the Ana-Baptists were more definitely set to restore the primitive New Testament faith and practice and took their name after the rite very much as John the Baptist took his title. The name has always been misleading. Its implication is that the Baptists are those who are in some way exponents of the doctrine of baptism. This is utterly misleading. As champions of baptism, the Greek Catholics are very much more emphatic than the Baptists. Indeed, all denominations which attach sacerdotal efficacy to the application of water for Baptism, preach and practice Baptism with very much more insistence on it than do the people who bear the name Baptist. Speaking for myself, I would rejoice even at the loss of the familiar and hallowed apellation if the Baptist people might acquire a name which would more accurately represent their actual principles."

I am glad to find a Baptist who would rejoice at the loss of the name Baptist if a better could be found. The Baptist claim to be disciples of Christ, and I know of no better name for such than that given in the scriptures, that name is Christian. Around it are longer and more tender associations than ever gathered around the name Baptist. Christian has divine authority: Baptist has none.

Christian, all followers of Christ can accept; millions and tens of millions have repudiated and must always repudiate the name Baptist.

To help on the oneness for which Christ prayed and on which depend the conversion of the world, will our friend White give up the name Baptist and adopt the name Christian? Surely if he loves the Lord more than party he will do this.

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MAIN OFFICE
908 JULIA STREET NEW ORLEANS, LA
ATLANTA OFFICE
81 Ashby Street, Atlanta, Ga.
MONTGOMERY OFFICE
15 Burton St., Montgomery, Ala.

EDITORS:
STANFORD CHAMBERS,
....7th & Camp Sts., New Orleans, La.
E. L. JORGENSON,
.....443 N. 26th St, Louisville, Ky.
D. L. WATSON,
....906 Julia St., New Orleans, La.
S. H. HALL, ..81 Ashby St, Atlanta, Ga.
FLAVIL HALL R. F. D. 2, Summerville, Ga.
JOHN E .DUNN ..... Rector, Ark.
CHAS. NEAL ..... Linton, Ind.
E. S. JELLEY JR, Village Kalaware Taluka Karad, Satara, Bombay Presidency, India.
JOHN STRAITON,
..1030 So. Lake St., Fort Worth, Tex.

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PERSPECTIVE.

D. L. Watson.

With last issue we closed volumn four. When bound it makes an excellent book of 800 pages of solid reading matter. Think of that. What has it been to you my dear reader? Have you read and re-read its columns until you fairly absorbed its spirit? Have you gathered the truths we have tried to teach? If so, our labors have not been in vain. Have you caught the spirit of enthusiasm we want to implant in your breast? Then we feel that Word and Work is bearing fruit. Do you feel impelled to take an active part in the great work we now have before us? If so, we can assure you that *our paper* shall be a greater inspiration to you in the coming year than it has been in the past. In every way there have been mistakes and imperfections, especially in editorial work. Under the circumstances we have done the best we could, "angels can do no more." We hope however to profit by the mistakes we have made —use them as stepping stones to greater purposes.

We shall adhere more closely to our policy of publishing a paper that is free from personalities and bitter and harsh expressions. While there is much of controversy in religion, yet we try to occupy the positive or aggressive side, we believe that the church of Christ is the grandest institution in the world. We believe that if we will establish congregations which approach the standard given to us in the Bible, that such a congregation, itself, will refute the idea that a true church unmixed with the traditions of men, can not thrive. It is works we need, more than argument. James says, that Faith without works is dead, as also, we might add, that controversy without works is dead.

Again we ask our writers to conform as nearly as possible to the above standard, otherwise the manuscript will not be available.

As we see it, one of the great needs of the church today is, the cultivation of a missionary spirit. A general awakening along missionary lines is being manifested, the seed is already sown, but, there seems to be a lack of force or initiative—some one to direct the thoughts and attention of the workers along well directed lines that we may accomplish the most good.

Every Christian, reader, writer and preacher has the desire, but we lack any well formed plan of action, hence the work now being done is unsatisfactory. We have asked Bro. Chambers to take charge of this department. His experience in Louisiana and New Orleans, together with his careful and methodical plan of work, peculiarly fit him for this class of work. We desire to help build church houses, especially and to have the cause firmly established in destitute places, by having an evangelist labor in such places until the work is done. This means fellowship, by every church and preacher working up an individual missionary spirit. This can be easily done when the readers of Word and Work learn, that we will not make promiscuous and unworthy appeals, but that every work we undertake will be followed up in a business like manner.

Read Bro. Chamber's article on the Missionary Page; it has no uncertain sound to it and indicates that some preachers and churches are going to be soundly "spanked" before the year is done.

The Schools and Colleges will receive marked attention during the year. As yet, we have no well marked plans. But, as we have often said before, if we expect to "Bring our children up in the nurture and admonition of the Lord," we must not educate them in the schools of the "Phillistines." Those who oppose Bible Schools would do well to tell *their readers how to educate their children.*

IT IS EASIER TO BE A DESTROYER THAN A BUILDER.

What is known as the Sunday School question, is perhaps the greatest question before us today. We believe that it needs solving by showing how the *church* can and should teach the Bible. That the position of Word and Work may be correctly understood, we have determined to write the first several articles. For further remarks we refer you to that page.

Again we promise you to use our utmost endeavor to bring Word and Work up to a high standard of efficiency, so that it will be a real help to every one of our readers; in this we earnestly solicit your counsel and advice.

Those persons are happiest who are earnestly engaged in their chosen vocation, we therefore hope, that each one of our readers are so employed that his labors will redound to the glory of the Lord and that each one will be busily engaged for 1912.

IN WHICH WAY CAN WE DO THE MOST GOOD?

John E. Dunn.

The faithful servant of Christ whose life is committed to the work of the Lord pursues that course in life by which he believes he can accomplish the most good, and men often differ in their judgment as to what course will result in the most good. It is evident that the Bible is the uplifting influence of man. The only hope of man is the Bible. If we wish to develop men and women for the greatest usefulness in this world, for the honor and glory of God and for eternal habitations with God we must do it by teaching the Bible. There is no other power to uplift man.

I can accomplish the most good in life by pursuing that course whereby I can give the greater amount of Bible teaching to the world. It is my belief that the greatest good is to come from teaching the Bible to children and young people. Experience, observation and the Bible teaches me that the work must be done during the first twenty-one years of the person's life. The shaping of one's destiny is done during the childhood and youth period. During this period of the life the child is under the parent and the school-teacher. The greatest need today, is parents who know the Bible and teach it to their children. Unfortunately, but few parents know the Bible. But very few school teachers have ever studied the Bible. Only a few schools in our country permit the Bible to be taught in the school-room.

The writer believes the educational system of the United States is defective. It is radically wrong at the most important point. It is a crime against humanity to have our children educated in everything except the Bible. It is neglecting the most important part of education.

I am being asked often, "do you believe you can do as much good in the school-room as you can out in the field preaching?" I believe I can do more good or I would not have accepted a position in Monea Colloge. I believe I can do many times more good in the new work I am entering. I believe the greatest work in the world is that of daily teaching the Bible to children and youths. Next to it comes pulpit preaching and writing. In the school room I will have under me, say, one hundred students every day in classes during the school year, studying the Bible. In ten years time I will send out a greater force of Bible knowledge into the world than I could in awhole life of pulpit and put in four months a year holding protracted meetings.

I used to hear brother James A. Harding answer this question during the early days of the Nashville Bible School. Bro. Harding's work has been multiplied a hundred fold since he went into the college to teach the Bible. I believe it is correct to say that this work of daily teaching the Bible in school and college to every student originated with David Lipscomb and James A. Harding. It began about twenty years ago. During these twenty years Bible Schools and Colleges have sprung up in various parts of the U. S., Canada, Japan and Persia and hundreds (probably thousands) of men and women have gone out into the world to preach and teach the pure word of God. It is the greatest effort of modern times in giving to the world a knowledge of the Bible. This work is only in its infancy.

For several years I have desired to connect myself with a college where I could engage in the daily teaching of the Bible. I have a large family of children to educate and they must be educated in the Bible. I began life as a school teacher. I am going back to my first love. When this opportunity presented itself to me last summer I considered it a call from God.

I go to my work in Monea College at Rector, Ark., on Jan 1st, 1912, cheerfully, bouyant in spirit and determined in heart. I am the principal of the college and A. D. Gardner is Business Manager. Bro. Gardner is eminently fitted for his position and every inch of him a man. We have an excellent location for our work. It is a great and growing country of progressive white Americans. By the grace of God we hope to do a great work for the world.

Rector, Ark.

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Opportunities are sensitive things. If you slight them on their first visit they seldom return again.

Fools make feasts and wise men eat them.

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