

Christian Word and Work

Volume 5

NEW ORLEANS, JANUARY 9, 1912.

Number 2

GIVING.

E. L. Jorgenson.

We have just passed that season when giving is common. Most of it was sincere, but too much was of necessity; a sort of black-mail; a manner of giving to those that gave to you last year, and in the same amounts. How many did you remember who can not "recompense again?" It is good to do a thing occasionally that does not terminate in yourself. Leave self entirely out. Bless one who cannot bless in return and taste something of that "grace of our Lord Jesus Christ, who though he was rich, yet for your sakes became poor, that ye through his poverty might become rich."

BLASPHEMY; FALLING AWAY;
WILLFUL SIN.

It was wisdom in Divinity to leave those passages (Matt. 12, Heb. 6 and 10) that deal with unpardonable sin slightly obscured, as they are, for so they best accomplish the very purpose whereunto they were sent. If it were given us to know that murder, for instance, were the unpardonable sin, we would take care not to go too far in that direction, and would feel restrained from other sins, as we do because of the indefiniteness of those passages.

There is, moreover, sufficient tendency on the part of Christians to pick through the Scriptures, listing the things they may do and the things they may not do, and so virtually place themselves under a law of their own interpretation no better than the Mosaic. But just at this point those passages on unpardonable sin come in as brakes to such procedure; at this point the contrite heart cries out, "Father, I do not see my way so well just here; I can not list this sin; O, keep back

thy servant from this sin, whatever it may be."

If this cry is upon your lips, do not fear that you are in an unpardonable condition, and why I say this will become clear later. Now notice:

(1) The sin never to be forgiven that Jesus mentions is called "Blasphemy against the Holy Spirit," and is defined by him as "Speaking against the Holy Spirit."

(2) The sin impossible to be repented of, mentioned in Heb. 6: 6, is called "Falling Away," and is defined as "Crucifying to themselves the Son of God afresh."

(3) The sin mentioned in Heb. 11: 26, for which there remains no more sacrifice, is called "Willful Sin," and is defined as follows:

(a) "Treading under foot the Son of God."

(b) "Counting the blood of the covenant an unholy thing."

(c) "Doing despite unto the Spirit of Grace."

Summing up:

1. Speaking against the Spirit (Matt. 12).
2. Crucifying the son afresh (Heb. 6).
3. Treading under foot the Son (Heb. 10).
4. Counting the blood an unholy thing (Heb. 10).
5. Doing despite unto the Spirit (Heb. 10).

But some one interposes: "True this brings the scriptures dealing with the subject together, but does not prove a thing." Very well, then; if bringing together the scriptures on the subject does not prove a thing, I am unwilling to attempt to prove a thing. Nevertheless, I have upon your own confession accomplished my purpose: to show that a certain obscurity surrounds the subject when all that God has to say has been said. Very well, then, let

those passages rest, so far as a full understanding of them is concerned with the secret things of God; but let us never neglect to grasp their obvious purpose: warning.

Again you interpose: "Then you leave me where you found me, in my discouraged condition, fearing that I have committed the unpardonable sin?"

That I am altogether unwilling to do. And if you are willing to be so discouraged it is because you do not believe what Jesus says,—Do not think you can gain anything in the judgment day by excusing yourself on the ground that you had fallen away; wanted to come back, but did not, because you feared you couldn't. That little story may satisfy the preacher, but it won't pass up there.

Now, to our encouragement, hear what Jesus says:

"Him that cometh unto me I will in no wise cast out." (John 6: 37). Not "Him that cometh unto me that does not think he has committed the unpardonable sin I will in no wise cast out," but "him," any "him." Yes sir; I am glad Jesus did not insert my name instead of "him" in that passage, for then it might mean some other person by my name; but I know "him" means any one, hence every one, hence me. Yes, and you.

Again: "He that will, let him take the water of life freely" (Rev. 22: 17). If you "will," you shall have the water freely. Do you will? If you will, "come," you shall not be cast out. Will you come? If you can "will," if you can "come," you are certainly not among unpardonables.

To conclude, most surely there is a sin unto death; a sin in reference to the Spirit, the Blood and the Son. Most certainly there is. God said it. But most surely he who can "will" and will "come" has not committed it, no

matter what else he has done, for such a one is not to be cast out and denied the Water of Life. God said it, it is enough.

Write your name forever into his precious promise, lest some day you be

unable, having been hardened by the deceitfulness of sin, to "will" and to "come."—Christian Leader-Way.

A flower tells where the sun has kissed the earth.

Virtue is the path of God and vice that of the devil.

He is the most fortunate who is the most innocent.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

"THE CROWN OF SALVATION."

Flavil Hall.

In a recent issue of "The Golden Age," a Baptist paper published from Atlanta, there appeared an article by "Rev. Robert Stuart MacArthur," in which he says: "We see on Christ's brow the Crown of salvation. I limit the word salvation or redemption, for a moment, to our personal Christian experience. I shall not make light of the church. God forbid. I am too much of a church man for that. The church is the bride of Christ. He came from heaven to woe and win her." But, says he: "In Christian experience it is Christ first, Christ last, Christ always." Thus he recognizes the church a important in some sense (that can never be explained), but as something to be forgotten in the all-important matter of seeking salvation. If one is saved without the church and then cannot fall from grace, as this Baptist writer says, then no one can tell in what sense the church is important to the soul. He says Christ left heaven to woo and win the church. If He woos, wins and saves people before they enter the church, as Mr. MacArthur says, then what sense is there in talking about His leaving heaven to win the church? Do the members fall from grace and have to be won again?

There is nothing more plainly taught in the New Testament than that the same process that leads people to salvation leads them into the church

of Christ. In Acts 16:34, we read of the jailer and his house, which means the jailer and his family. We also read of Noah and his house, which means Noah and his family. If we read of the house of God, it, of course, means the family of God. Paul speaks thus of the house of God: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I. Tim. 3:15.) Thus we see that the church of God is the house or family of God; and, of course, the family of God includes all the children of God. "He is the Savior of the body." (Eph. 5:23.) Since Christ is the Savior of the body, it follows that in order to be saved one must enter into and become a member of the church. The body is the church. "He is the head of the body." (Col. 1:18.) In Eph. 5:24, 25, the apostle declares Christ gave himself for the church—that is he shed his blood for the church. Therefore to get the benefits of the blood of Christ, we must enter into the one body, or church, and thus become members of it; and it is by the blood of Christ that we are saved or become Christians, and without the benefits of the blood of Christ there is "no remission." (See Heb. 9:22; also I. John 1:7.) It is IN CHRIST (not out of him), says Paul, that all Christians have redemption and forgiveness of sins through his blood. "In whom we have redemption through his blood, even the forgiveness of sins." (Col.

1:14; see also Eph. 1:7.) To be in Christ is to be in his church, for the church is the body of Christ. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24.) "The church, which is his body." (Eph. 1:22, 23.) Since all Christians have redemption and forgiveness of sins IN Christ, and to be in Christ is to be in his church, it follows that all Christians are in the church.

Mr. MacArthur tells of being called upon to visit a dying man. He says that was no time to talk about the church; that it was the time to talk about Christ; that Christ did not say, "Come unto baptism all ye that labor and are heavy laden," but said, "Come unto me and I will give you rest." Suppose he (MacArthur) were to tell a person to come into the Baptist church. The person could no more do so without coming to baptism than he could abolish the Constitution of the United States. People cannot come now to the literal body of Christ, but we have seen above that the church is called the body of Christ, that salvation is found therein and hence to come to Christ is to come to his church. Baptism is the very act by which the penitent believer enters into Christ, and hence, one cannot heed the words, "Come unto me" without being baptized any more than a person can come into the Baptist church without being baptized. To be baptized into the Baptist church is to come into a human in-

stitution that the Bible says nothing about. To be baptized into Christ—into his church is to come into a divine institution where salvation through Jesus' blood is found. "Baptized into Jesus Christ." (Rom. 6: 3). "Baptized into Christ." (Gal. 3:21.) The heart must be prepared by faith and the life by repentance before a person can be baptized into Christ. "He that believeth and is baptized shall be saved." (Mark 16:16.) "Men and brethren, what shall we do? Then

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:37, 38.) One cannot come to Christ and find salvation without faith and without repentance.

We cannot evade the truth and set aside the plain way of salvation set forth in the gospel. May the people learn to study diligently the word of God for themselves and to walk in the truth.

CONTRIBUTIONAL

"THE BESETTING SIN."

After a whole chapter of examples, showing how some of the most prominent characters of the Old Testament proved themselves faithful; the author of the letter to the Hebrews, pens this striking admonition: Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us and let us run with patience the race that is set before us." (Heb. 12:1.) Some have construed this to mean, that we all have a sin which clings to us more tenaciously than another, and that this sin may vary as widely in its nature, as one individual may vary in character upon another. I held to this theory for a long while, and hence designated this to be the "besetting sin." So I strove daily with myself to discover the sin which "so easily beset me." One day I would be tempted in one way and think now I have discovered my "besetting sin," and the next day would be tempted through different channels, and discard the conclusion I had arrived at the day before, and so was never able to hold to one particular sin very long at a time. Consequently I was driven to a careful study of the text on which the "be-

setting sin" theory is based. (Heb. 12:

1.) I understood that I must know my "besetting sin" else I could never know when I had laid it aside. So good reader lets you and I study this passage together. And seeing that it is of so vast importance, let's lay aside every preconceived idea and enter upon this investigation with open minds. And see if we can arrive at a conclusion which we shall not be compelled to discard as often as we are tempted.

In fact let us see if we can grasp the thought which the writer strives to convey. Please get your Bible, turn to the Hebrews; read from the beginning through the tenth chapter. What is the prime purpose of this part of the letter? If we can correctly answer this question, our task is easy, and our success is sure, in our search for the "besetting sin." The writer's purpose is evidently to teach us, that God has spoken. Has spoken to us in or through his Son. Heb. 1:2. That God's Son has authority to make and has made a New Covenant with us. That this covenant is as much greater than the old, as Christ his Son, is greater than Moses, his servant who was the Mediator of the old law, Testament, or Covenant. In short his purpose is to produce in our hearts FAITH. He wants us as trustingly to obey God

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through Christ, as the faithful ones here names obeyed God through Moses. Chap. 11:1, to 12:1.

Next from Chap. 10:19-25 is a deep exhortation to steadfastness in faith and worship.

In verse 26-37 is a fearful threat, showing how fearful a thing it is to fall into the hands of God with insufficient faith, to cause us to do his bidding, showing that even under an inferior covenant, those who disobeyed, incurred his displeasure, and invoked his wrath.—26-30. Next an encouragement lest we faint in the way. 38-39.

Next Chap. 11:1 he defines the word Faith, which is the very opposite of disbelief. Next the long list of Old Testament worthies whom he would have us take for our examples of faith. They had been faithful under a Covenant much inferior to the one under which we live. Next comes the striking admonition which has been puzzling us. 12:1. This sentence divides itself into two parts. We quote it in full. Therefore let us also, seeing we are composed about with so great a cloud of witnesses, lay aside every weight and the in which doth so easily beset us. Note we are to lay aside two things "every weight" and the "sin" Please note the word "every" used in connection with the word weight, and hence the weight are rendered plural and has no connection with the next sentence except that it is joined by the word *and*, which only shows that it is of as much importance to lay aside the sin which "do so easily beset us," as to "lay aside every weight which doth so easily beset us." So good reader may we not logically conclude that every weight that we must lay aside are anything that may harden us while running the Christian race, and that they are not specific sins as some have concluded. Jesus said, "come unto me all ye that labor and are heavy laden." Matt. 11:28-30. Now a person can only be laden with weight.

"If thy right hand cause thee to

stumble, cut it off. (Matt. 8:7-9.) "One thing thou lackest, go sell that thou hast and give to the poor." (Matt. 19:21.)

"But they that are minded to be rich fall into a temptation and a snare." (I. Tim. 6:9.) etc, etc. There are only some of the weights which must be laid aside else we will utterly fail to run the race with steadfastness. But what is "the sin which doth so easily beset us?" Please note that this sin is modified or limited by the definite article *the*. Hence is some particular sin, and cannot be in one the sin of drunkenness, and in another fornication. And in still another witch-craft. But is a sin common to all. It is the sin that besets all alike. Just as the weights "beset" all alike. Then task the question again. What can it be? It must be the "evil heart of unbelief." Heb. 3:12. This was the sin which caused the Israelites to be denied an entrance into God's rest. Heb. 3:19. This evil heart of unbelief. caused the natural branches of the olive tree to be broken off. See Rom. 11:18-20. We also have the admonition in this letter. "Take heed," (which is equal to the more common words "watch." "lest there be in any of us the evil heart of *unbelief*." (Heb. 3:12.

The salvation of all men is based on this one word, *faith*. For "God so loved the world, he gave his only begotten son, that whosoever believeth on him should not perish but have eternal life." And the destruction of all the wicked will be on account of disbelief, for he that disbelieveth shall be condemned. See Mark 15:16.

Then good reader, May we say, that in our humble judgment the "besetting sin," is the evil heart of unbelief. From wherever only comes the one fruit, *disobedience*. We must possess that faith that worketh by love, if we hope to enter into that rest, which God has prepared for all the *faithful*.

By a student of the Rymmerson Bible School,—Holland, Ga.

We are the sons of our own deeds.

BIBLE STUDY.

John Straiton.

Some weeks ago, I received from Bro. Rowe a copy of Bro. G. Dallas Smith's outlines of Bible Study. It is a little book of sixty pages, well printed on good paper and neatly bound in green cloth. It is enriched with six maps and a chart of the ages, and is well worth the modest price of twenty-five cents for which it is sold.

No one can do the thinking or studying for another, and any 'help' that proposes to do this is a delusion and a snare. Bro. Smith's book gives us the outlines of study but makes us do our own studying. I have shown my appreciation of it by having it adopted in the Sunday morning Bible Class which I conduct here.

No human production is perfect and it may be worth while to point out two small slips in it. The question is asked when was the name (Bible) first given, and the answer is, "In the fourth or fifth century." In the Clementine epistle to the Romans written about A. D. 140 the name Bible first appears.

Another question is, why is the king James translation called the authorized version and the answer is, because it was authorized to be read in the churches of England. It was not authorized to be read in the various churches of England but in the Church of England—that is the Episcopal Church.

I commend it to the brethren as one of the best little books we have and predict for it a long career of usefulness.

Mercy is the crown of justice and the greatest a'tribute to heaven.

A bad compromise is better than a law-suit.

When the judgment is weak, the prejudice is strong.

CHURCHES AT WORK

BIBLE SCHOOL.

ORGANIZATION.

We said last week, that teaching the Bible to all in the church is the work of the church and should not be done by a separate organization. We wish to emphasize that, with an illustration, which is quite common. I asked a young lady, who had been quite an active worker in her Sunday School about the condition of her church. She replied, that she had not been to church in several months; that she had never taken a great deal of interest in the church and that the entertainment of the Sunday School had grown disinteresting to her. If she had been taught that her duty was to the church and that her eternal salvation depended upon her adhering faithfully to the church, her pleasure would have been in service to the church and not in the entertainment of the Sunday School. Let the church, with its elders and teachers do the work of the Sunday School, but we must not destroy a God-given work because something else is doing that work. Again, we wish to say, that teaching the Bible to every one is not a "good work" which the church may or may not do, but a part of the work which the church neglecting its duty along well to believe, that many departures from the Word of God is occasioned by the church neglecting its duty along well defined lines.

BUILDING A BIBLE SCHOOL.

The remarkable growth of the Sunday Schools, occasions us to inquire for the reason of its success. The answer is mainly in the fact that those who are promoting the Sunday School have gone at it in a business-like manner. They have prepared them-

selves to do "big" things. They insist, when possible on having teachers who have been educated and trained for teaching the Bible. They have a regular teachers' course which must be mastered before they are permitted to teach. This places the work on a solid foundation. These schools are capable of holding any number of pupils. Their size indicates the manner in which the teaching is done. It is no uncommon thing to hear of Sunday Schools which number their pupils by the thousands and a school of less than 100 is considered quite small. Many of us are ready to say, that a scriptural church can not do such work—that people are looking for worldly entertainment and will not accept a church or school which eliminates these things, while I admit the force of the argument, yet, let us accept all the work which they do that is scriptural, eliminate all that is unscriptural and add what is lacking and see what the result will be. 1. Trained teachers. (Let an elder be apt to teach) 2. Thorough work on the part of the teachers and pupils. 3. Flood our churches with literature (our own) which teaches us how to do this work. With much thought and attention along these lines, by our leaders, I am certain that we will develop good and efficient Bible Schools in all our churches.

LESSON FOR SUNDAY JAN 14,
1912 Luke 1: 57-75

SUBJECT.

The Birth of John the Baptist

GOLDEN TEXT.

Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption, for his people.—Luke 1:

HOME DAILY BIBLE READINGS

- M. Luke 1: 57-80.—The Birth of John the Baptist.
- T. 1. Sam. 1: 12-20.—Birth of Samuel.
- W. 1 Sam. 2: 1-10.—Hannah's Song of Thanksgiving.
- T. Jer. 1: 1-10.—Jeremiah's Call.
- F. Dan. 7: 15-28.—The Message Prepared.
- S. Rev. 3: 7-13.—An Open Door.
- S. Isa. 62: 1-12.—Office of a Minister.

PRACTICAL QUESTIONS.

What was "the holy covenant" made with our fathers?

Why did a desert-training fit John for service?

LEADING THOUGHT.

GOD FULFILLS HIS PROMISE.

He fulfills the promise made to Malachi four hundred years ago as well as the one made to Zacharias a few months ago, in the birth of John the Baptist. The neighbors rejoiced with Zacharias and Elizabeth, they had lived so as to hold the sympathetic affection of those around them.

OBEEDIENCE.

The angel had told Zacharias that the child should be called John. The kinsfolk wanted to name the child Zacharias and Elizabeth, they had lived the custom of that day. His mother said no; "but he shall be called John." His father wrote, "His name is John." This shows the strong faith of these aged parents. There was no quibbling nor argument with them; God had said that it should be called John; that was enough for them, no reason, nor why was demanded; God said John and John it was. What is there in a name? Obedience to God: that is all. This little example should be enough to satisfy everyone, that denominational names are wrong. By the approval of God the disciples were first called Christians at Antioch. That should eliminate all other names not found in the Bible.

The second thought suggested in this lesson, and perhaps should be considered first *Obedience to God*. It is only through obedience that we can expect God's blessings. Although this child was born to be a great prophet—a direct gift from God—his parents did not omit the religious ceremony of presentation in the temple and the rite of circumcision—obedience to the law. His parents resisted the advice of friends and called him by the name God had given him. It is a dangerous thing to disobey God and Zacharias and Elisabeth were willing that God should have his way with them although all their friends were opposed to the name, John.

This is a fine lesson for all Christians who have any doubts concerning the fulfillment of God's promises. God will surely perform whatsoever he has promised through faith and obedience. We need more faith, more obedience, closer walks with God and more honest, earnest, sincere Christians who obey God.

—¶—
THE HOME LIFE.

The song (verse 67-75) of the father, shows the deep spirituality in the home of the Hebrew people.

Doctrinal: The Law commanded that the male child should be circumcised on the eighth day. This is the scripture used to justify infant baptism (sprinkling—Christening). while this subject will be discussed more fully in later articles. We can mention here the fact that John was circumcised; yet, John baptized Jesus when he was about 30 years old. If the two ordinances were analogous, why was Jesus both circumcised and baptized? Why do not those who christen and use this argument also baptize (immerse) later in life?

much of our ideas about religion are inherited and like inherited money serves only to weaken our natural abilities.

—¶—
Politeness is good nature regulated by good sense.

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This property is saved for the cause of Christ, praise the Lord! We are safe for the present, having been able, by the noble assistance of brethren and churches, to pay the year's interest, \$1035.00, and \$1105.00 on the principal. Our brethren have been so good to us, They have not only enabled us to save the day now, but many have exhorted us to keep right on till enough is raised to cancel the debt, and have promised further help. How we wish we could avoid making any further appeal, for we have been helped so much, but the fight *must* be continued or in another twelve months we will be facing a similar crisis to the one just barely passed over. We do not want to get so near the brink again. It is a great strain. *It is dangerous.*

For the encouragement of all to whom we have appealed and will appeal, let me remind you that this is not an old established cause but actually a mission point. With the exception of four or five hundred dollars it had before this received no help from the brotherhood. It did its best to go on without help but found this impossible. Brethren McCaleb and Bishop have seen this field and have pronounced it as truly a mission field as Tokyo, save for its proximity to the home churches.

Further, let it be remembered that

this congregation asks no help to support its missionary, nor to pay any current expenses; it asks, no longer, any help for the school. Its work, and carries on more lines of work than most congregations do, is self-supporting. This it could not do, however, without a building, and it could not continue the work and pay even the interest on the debt. It would be fatal to *stop the work* or *lose the building*, hence the appeal and hence the decision to continue it. What is my interest in the work here? No more than yours, if you are a true disciple of Christ. I came to this field because I learned that it was a mission field and I am here because it continues to be such. I am working with this heroic band in its heroic battle against obstinate conditions here because I see the need and the *possibility* of its becoming one of the best, and strongest and most useful congregations in the whole land. I must help them. *So must you.*

Let me say, further, that I will venture no church in the brotherhood gives more to the member than this one does, or has a larger percent of tithers. These brethren are worthy of your help and mine, and they appreciate what is being done to put them financially where they may promote the work in this mission field which they have taken to heart to do

OUR ASSETS.

1 We now have on hands several volumes of the Larimore books:—about a hundred dollars' worth. We want to dispose of them.

2 We have a better heart for work than ever before, which is bound to bring results *here*.

3 We have more friends than ever

before and many have invited us to call on them again.

4 A number of unselfish preachers who are working for us to raise \$100. each during the year 1912.

5 Eleven promises of \$100 each, not yet paid, which will be paid when we find the fifty to promise the same. Four have paid. Thirty-five more to find.

6 Four unpaid promises of \$50. each.

7 Two unpaid promises of \$25. each.

8 One promise (conditional) of \$500.

9 A determination to come clear.

10 Favors already received to assure us God is with us.

Thank the Lord for these favorable and encouraging prospects. Our purpose is to continue on the same plans. Pray that we may be successful and become not puffed up.

The following persons and churches have contributed since last report.

Many, many thanks.

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Christian Word and Work

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CHRISTMAS.

D. L. Watson.

Is Christmas the birth-day of Christ? Should Christmas be observed as a day of worship?

Jim Johnson.

The above is one of the several queries. This answer will serve for all. The day of Christ's birth is not known. Hippolytus seems to have been the first to fix upon Dec. 25. He reached the conclusion that from Christ's conception to his crucifixion was exactly thirty-three years and by counting backward from the annunciation he arrived at Dec. 25 as the day of his birth. Hippolytus lived in the third century. There is no evidence of its

being celebrated earlier than 354. The celebration of Christmas as a special Christian festival spread rapidly from the middle of the fourth century onward in sympathy with the orthodox Christology. The celebration of the Roman Saturnalia (new sun, shortest day) and the pagan Brunalia had much to do with fixing the date and customs of the Christmas festival. There is no authority for observing Christmas as a day of worship and should not be done.

The Catholics, Episcopalians and Lutherans call upon their members to attend service on Christmas the same as on Sunday. They have the ordinary Sunday's program. The Catholic's also observe New Year in "Commemoration of the submission of the infant Jesus and his parents to the old Jewish law of circumcision." It is spoken of as the first shedding of blood by the new-born Savior. The Episcopalians and Lutherans also have thanksgiving and prayers on the New Year; considering this a fresh opportunity given by God for preparing for the future life, and for advancing His kingdom in this world.

The Catholics make very elaborate decorations. Practically every Catholic church reproduces the manger, making the "crib" very elaborate.

We should be very careful not to partake of this form of worship.

The Christmas season is one of merry-making, and the exchange of presents. Children always look forward to Christmas with great delight. We should not deprive them of this pleasure, yet, we should be careful to direct their amusements along innocent and elevating lines. We will have a greater influence with them in this manner, than if we deal austere with them by forbidding all kinds of amusements.

THE WORLD MOVES.

John Straiton.

It is pleasant to find the truths for
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which we plead permeating other religious bodies. We contend for the all-sufficiency of the church to do the Lord's work in the world. Dr. Edwards was President of the Autumn Assembly of the English Baptist Union. Speaking of the various aids devised to do the work of the church, he says: "What unions, associations, federations, societies forward movements, brotherhoods, guilds, etc. have been formed * * * But the new schemes that have been, the fresh organizations that have been formed, the new plans that have been put into operation have not been so successful as we had hoped. They have been like Rowland Hill's rocking-horse 'great motion but no progress.'"

Now we venture to humbly but earnestly ask: Have we taken into careful and prayerful consideration, or endeavoured to put into operation God's only plan and to make truly efficient God's only institution, to bring our country and the world to Christ viz. the Church itself, or, in other words the individual churches that are to be the centres of Spiritual light and leading? The great question to-day is: What is the condition of these? Ever other question pales into insignificance compared with this. Are they healthy, vigorous, united, truly spiritual, aflame with zeal for the glory of God burning with a holy passion, every member of them, for the salvation of men or are they in a great measure, worldly, careless, indifferent to the great work that God has entrusted to them? The great need of the hour is to take a calm survey of the situation, to pause in the midst of all our activities, and even for a while to withdraw our attention from the great masses outside and look into our condition churches and individuals, and ask: Where do we stand? and What are we here for? Are the churches as a body what they should be? If not, nothing else will succeed. Therefore, the subject that presents itself to our mind and what at the moment we regard

the most important of all, is the witnessing Church, laying special emphasis on *the necessity of the ministry of the entire church.*"

Dealing with the ministry he goes on to say:—

Why, in the name of common sense, not to speak of our holy religion, should the minister be expected to conduct the whole of each service on the Sabbath and in the week, while the muscles of the members of his church are placid through complete want of spiritual exercise? In fact, he has become the beast of all burdens (I beg his pardon), the Atlas that has to carry the world of his church upon his shoulders. Oh! the number of the critics and the grumblers, and the paucity of the real workers!"

Our English brethren think they have solved, in some measure, this question. Bro. L. Oliver, the esteemed editor of the Bible Advocate, in commenting on what we have here given, writes:—

We need not repress the gladness we feel that in the Churches of Christ we serve there is not 'the minister' who is expected to conduct the whole of each service. During a recent holiday in Wales we attended several services in two places of worship, the one Wesleyan and the other Presbyterian (the Baptists conducted service in Welsh), and while deriving profit from the sermons, missed much the freedom of our meetings, especially the meeting for worship. In the meeting of last Lord's Day morning, in which the writer took part, after the brief opening in prayer and praise the president merely introduced each exercise. Two brethren read the two Scripture lessons, several hymns were announced, each by different brethren; five engaged in prayer; and another gave an address—all without the slightest disorder, in deep reverence, and the church evidently enjoyed a season of spiritual rejoicing. This is in accordance with apostolic precedent, and though then there were spiritual gifts, the principle of mutual profit (to pro-

fit withal) remains. Dr Edwards asks 'Would it not be a glorious innovation to break up the present cast-iron system? * * ' Yes, And the work would need to begin in such colleges as that of which Dr. Edwards is the esteemed President. Or, if we are to get back to, and be content with, 'God's own Institution' could each church not be college as well as 'training class'? Seriously, we believe that is the way out. The production, in a separate institution, of a number of men to serve in a church as *the minister*, works directly against a return to the freedom and mutuality of worship and service marked out in the New Testament as the Church's ideal.

—¶—

ACHAN IN THE CAMP.

John E. Dunn.

When the Israelites crossed over the river Jordan under the leader, Joshua, the first city they captured and destroyed was Jericho. God gave them Jericho but commanded them to keep themselves from the devoted thing. Achan stole a Babylonish garment, some silver and a wedge of Gold and hid them. The Israelites next marched against Ai and got whipped. This greatly worried Joshua. He could not understand why his soldiers got whipped. God informed Joshua that some one had sinned and had covered his sin. God told Joshua how to find the sinner and to kill the sinner and burn him with fire. God would not be with Israel until she cleansed herself of sin. Achan must be purged out of the camp.

Joshua found out who the sinner was. It was Achan. He was stoned and burnt with the stolen goods. In this way the camp of Israel was purged of her sins. In the next battle Israel was strong and captured Ai and burnt the city.

"He that covereth his transgressions shall not prosper; But whose confesseth and forsaketh them shall obtain mercy." "Be sure your sin will find

you out." God will not prosper any people, he will not prosper any church, and he will not prosper any individual if sins are committed and covered up. Sooner or later the sin will come out to the shame and disgrace of the sinner. It takes sin to cover up sin. This is adding sin to sin. It will down whoever pursues this course.

The church at Corinth had in it an incestuous man. The church was going on without getting rid of this sin. God required this church to put away the wicked man and for the innocent members not to keep company with the wicked man. Read I. Corinthians Chapter 5. The church must be kept pure. If a church winks at sin and keeps sin in the church it will ruin the church. Any member whose life is sinful will lose his influence and lose his soul. The only way, and the Bible way, is to get rid of our sins.

"Repent therefore of this thy wickedness and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee." (Acts 8: 22.) "If we confess our sins, he is faithful and righteous to forgive us our sin, and to cleanse us from all unrighteousness." (I. John 1:9.) "Confess therefore your sins one to another, and pray one for another that ye might be healed." (James 5:16.) It is brave and manly to confess our sins. If we cover our sins and do not uncover and forsake them while we live, God will uncover them in the judgment and expose us to our everlasting shame and contempt. Churches must purge sin out of the church and individuals must purge sin out of their lives. If this is not done, sin will destroy the usefulness of the church and sink the sinner into hell. Neither can those who have not committed sin harbor sin or pass it by unnoticed. "Keep thyself pure." — Monea College, Rector, Ark.

DO NOT APOLOGIZE FOR DIVISIONS.

Stanford Chambers.

Nothing short of organic unity will

satisfy the prayer of Jesus in the seventeenth of John, many apologies to the contrary notwithstanding. "As thou, Father art in me and I in thee" is our Lord's petition. The divided state of Christendom does not answer that prayer.

Although representative men of the sects are continually telling the people that Jesus never meant that all should be one in the sense of being in the same communion but that the unity of purpose,—all trying to lead people to a belief in the same God and go to the same heaven,—fulfills His desire, yet the leading denominations now have committees appointed to forward a world conference for the "consideration of questions touching Faith and Order" and "to inspire and prepare the way for" reunion of separated communions, "the outward and visible reunion of all who confess our Lord Jesus Christ as God and Savior, and for the fulfillment of our Lord's prayer, 'That they all may be one.'"

The appointment of these National committees by the Protestant sects is an admission on their part that the Lord did pray for visible, organic unity, even as we have always taught, and that the present condition of Christendom is far from fulfilling that prayer. Let us inform sectarian preachers everywhere of this unmistakable admission on the part of their denominations and their press harder than ever the claims of the Bible as presenting the only ground for such unity as prayed for by our Lord. The time is opportune for tall preaching on scriptural unity.

Episcopalian Prayer for Unity.

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you; regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest forever and ever. Amen.

O God of Peace, Who through Thy Son Jesus Christ didst set forth One

Faith for the salvation of mankind: Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other in the Unity of the spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavour which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou art in unity with thy Son: Who, with Thee and the Holy Ghost, liveth and reigneth ever, One God, world without end. Amen.

The soul of liberty is the love of law.

IMPORTANT.

C. F. Ladd.

"The Teacher is here, and calleth thee."—John 11:28.

Why did Jesus come?

His coming into the world concerns not only our eternal future, but our present—our every day life. The lessons of His coming enter into every duty—every opportunity.

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THINGS CURRENT

Thank you for the many encouraging letters and subscriptions.

Bro. John E. Dunn is located in his new home, Rector, Ark.

Bro. J. F. Thompson reports encouraging work at Carmichael, Miss.

Every one should do what he can for the church in 1912. God is not satisfied with less.

1911 proved the most successful year in the history of Word and Work. May we do more in 1912.

Our two new departments are hailed with general delight by a host of readers. They have been started on the request of many readers.

We should make an active canvas for new pupils for the Bible School, early in the year. Have every one read Word and Work and your school will grow.

Every label bears its date of expiration. Renew at any time in the year, but do not let your subscription expire. We run on a cash basis.

Bro. Chambers and the church here wish to thank the papers of the brotherhood that are so unselfishly aiding in bringing this work to an independent footing.

Mrs. A. K. Ramsey who has been writing Bible Studies, will follow the Bible School lessons for a time. Her questions have been quite interesting to many of our readers.

Louisville, Ky Dec. 26 I have lately preached at Mt. Washington, Oak Grove, and Thorne's school house.

Next Sunday I am to go to Cedar Springs where Bro. Jorgenson preaches regularly. There was a baptism at the Highland (city) church Sunday night. All four of the congregations in Louisville are in good condition. I am to go to the south-west on a lecture trip in January and February. "Greater things for God."—Don Carlos Janes.

At our annual business meeting held Jan 2, 1912 the books showed that our current expenses were being promptly met. How many of our churches keep an accurate record of their financial affairs?

Bro. W. F. Stochran writes that the Summerville, Ind congregation had a recent meeting during which five persons obeyed the gospel. The brethren meet once a week for Bible study.

Bro. N. W. Pirtle writes that a little band of twelve or fifteen members have completed a nice building at Toone, Tenn. Notwithstanding this they send a donation to New Orleans.

Bro. Chas Neal writes that marked improvement is to be observed in the churches of Christ at Atlas, Linton and Dugger, Ind. Bro. Neal is now in a meeting with the "Old Liberty" church, Green Co., Ind.

BACK TO JAPAN.

Up-to-date (Dec. 30.) I have received \$125.58 toward bearing my expenses back to Japan. We need \$72.42 more if I am sufficiently equipped for the journey. The Lord willing I shall start in February. The time is short. Till further notice write me as usual at 623 N. 25th St., Louisville, Ky.—J. M. McCaleb.

IT EXHIBITS MUCH THOUGHT AND CARE.

The copy of "Outlines of Bible Study" by Bro. G. Dallas Smith, was duly received. It exhibits much thought and care in its arrangement, and especially in its divisions and subdivisions of the matter contained in the Bible. I commend it as a valuable help in the study of the Bible.

M. C. KURFEES,
Louisville, Ky. Sept., 22.

Dennis, Miss Dec, 25 1911

The old year with its joys and sorrows is expiring. May we all resolve (at the very beginning of the new year) that the ensuing year shall be most replete with good deeds, thereby insuring greater happiness than in years past. My labors (in vineyard of the Master,) this year have been very gratifying. I have held five mission meetings, established two new congregations and two houses of worship have been built. Have held seventeen meetings in all, and have reported 267 additions. My time for next year is all promised. Success to Word and Work.—W. H. Sandy.

623 N. 25th St. Louisville, Ky 12,-25-11
Dear Bro. Watson:—

I will furnish you all the data in regard to the foreign work—number of missionaries, native helpers, support etc, that I can get together in a few days.

I think a Sunday School page for Word and Work would be a valuable addition if it is well edited.

If God permit—I will sail for Japan in February.

I am deeply interested in your work in New Orleans and shall not cease to help you in any way possible.

As formerly so now and ever more.
Your brother in Christ,

J. M. McCaleb.

The way to fame is like the way to heaven—through much tribulation.

Modesty is woman's courage.

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Continued from page 7.

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Edgar Waters, Tenn.	1.50
Ch. Bell View, Tenn	10.00
S. J. Fussell, Tenn	1.00
T. F. Nicks, Tenn	1.00
A. N. Daniel, Tenn	1.00
R. K. Nick, Tenn	1.00
M. B. Fussel, Tenn	1.00
F. B. Nicks, Tenn	1.00
J. D. Fussel, Tenn50
Albert Duke Tenn.50
Mrs. B. N. Link, Tenn50
Clarence Nicks, Tenn25
J. C. Hutcheson, Tenn.	25.00
G. Dallas Smith, Tenn	5.00
Hiram Higgins, Tenn	5.00
L. J. Robertson, Tenn	5.00
J. D. McKinney Tenn	5.00
R. S. Douthat, Tenn	5.00
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T. M. Merritt, Tenn	5.00
W. M. Smith	5.00
B. E. Holman, Tenn	5.00
Bro. Ferry Tenn	5.00
H. D. Smith Tenn.	6.50
E. C. Brossard, Tenn	7.50
H. W. Bonner, Tenn	2.50
Mrs. Geo. Newman Tenn.	2.00
Mrs. Dr. Anderson, Tenn	1.00
W. M. Williams, Tenn	1.00
Mrs. Ann. Goodrich	1.00
Mrs. T. P. Holman, Tenn	1.00
Miss May Mitchel, Tenn	1.00
Miss Octa Bell Tenn.	1.00
Frank Medearis, Tenn	1.00
O. P. Pitts, Tenn	2.00
J. D. Luna, Tenn.	1.00
Carl Harmes, Tenn.	1.00
Mrs. Lizzie Morgan, Tenn	3.00
Mrs. Hugh Smith, Tenn50

Mrs. Douthat, Tenn50
Miss Carlee Allen, Tenn	1.00
W. D. Medearis, Tenn	9.50
Frank Weaver, Ind.	2.00
Norval Scott, Ind.	1.00
Elmer Woodward, Ind	1.00
O. E. Chowning, Ind	1.00
Will Leaman, Ind,	1.00
Richard Davis Ind.	1.00
Ben Reeves, Ind	1.00
Harry Ferguson Ind.	1.00
Russell Benjamin, Ind50
Homer Meridith Ind.	1.00
Mrs. Mary Stevens, Ind25
John Abrams, Ind	1.00
R. J. McKissick, Ind.	1.00
Bro. Hunter, Ind	1.00
E. E. Beck, Ind.	1.00
Jas Schofield, Ind	1.00
W. R. Dugger, Ind	4.00
Chas Abram, Ind,	1.00
E. Duncan, Ind.	1.00
Chas Neal Ind.	3.25
Mrs. E. A. Blackburn, Tex.	10.00
Per Ella Loving, Tex	5.00
Per J. D. Northcut.	
Tracy City, Tenn Ch.	10.00
Ch. Gentli Tenn.	5.00
Ch. Atlamont, Tenn	5.00

FACES DEATH, STOPS PLAGUE.

William D. Tippens, of Nashville, Tenn., connected with the Alaska boundary survey, reached Seattle the other day and told a thrilling tale of heroism in the far North, hundreds of miles north of the Arctic Circle. Smallpox became epidemic in the Indian village at Rampart House. Most of the natives fled, leaving a hundred or more victims to die. Thomas Riggs, Jr. of Washington, D. C., chief of the American party in the Alaska boundary survey, courted death for a long period in nursing, vaccinating and enforcing health regulations in the country. By thus really taking his life in his hand he kept down the rate of mortality among those afflicted to a normal figure, and by his intelligence, courage and constancy he stamped the plague entirely out. It is the duty of the Christian to address himself to the

cure of the body. Christ did so, and instructed his apostles. They did not stop at the physical cure, but looked through it to the cure of the soul. The ministry of Paul to physical and spiritual disease is thus referred to:

And the disease departed from them, and the evil spirits went out of them. (Acts 19: 12.)

Contentment is natural wealth, luxury is artificial poverty.

Open rebuke is better than secret hatred.

Life without a friend is death without a witness.

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SEND ALL ORDERS TO

G. DALLAS SMITH

Fayetteville, Tenn.

CHILDREN'S DEPARTMENT

CHILDHOOD'S HAPPY HOURS

JOE'S WAY.

The boys were waiting in the road
 For Joe to come and play;
 "We'd like to know what keeps you so,"
 Impatiently cried they.
 "We've waited nearly half an hour;
 Do hurry, Joe," they cried,
 "I'll be there—when my work is done
 Not till then," he replied.

"Come on, come on; the work can-
 wait,"
 They urged, "till by-and-by."
 "It might, of course, but I don't think
 It will," was his reply.
 "When I've a task to do, I like
 To do it right away;
 Work first, my father says, then fun,
 And what he says, I say."

Hurrah for Joe! Such talk as that
 Is what I like to hear;
 But many boys will not agree
 With Joe and me I fear.
 Play first, and last, and all the time,
 Would suit most boys, I know:
 But that, I'm very glad to say,
 Is not the way with Joe.

When you've a task to do, my boys,
 Don't put it off and say
 You'll do it when you've had your fun,
 But do it right away.
 This "putting off" soon forms, my lads,
 A habit to deplore;
 Who promptly does his work enjoys
 His pleasures all the more.—Selected.

Dear Word and Work:

As I saw my last letter in the page,
 I thought I would write again. My
 little friend Bernice Wooten is spend-
 ing the week with me. We are having
 such a good time. It is now getting
 close to Xmas and I guess all the little

folks are thinking about Santa Claus.
 Now I will close, asking some riddles
 and Bible questions: 1. When the
 clock strikes thirteen what time is it?
 2. When does a man weigh the most?
 3. What table has not a leg to stand
 on? 4. When is the first man men-
 tioned in the Bible? 5. Who has my
 birthday? March 5th.

Success to Word and Work,
 Your little friend,
 Nellie Mae Plummer.

Dear Nellie:

Yes, we are all thinking about dear
 old Santa Claus now and the many
 good things he is going to bring us.
 Your riddles and questions are very
 good. We hope to hear from you soon
 again.

—*—
 Randolph, La.

Dear Word and Work:

It has been some time since I have
 written to our dear paper. I intended
 to write every month, but neglected to
 do so. Let me tell you little friends
 that that is the way we lose opportuni-
 ties and get in lots of trouble; through
 carelessness and neglect. We must
 never put off a duty if we possibly can
 help it. We must keep our Christian
 duties so we can have the blessed hope
 promised in 1st Peter 3rd chapter 15th
 verse.

Not all of the little folks who write
 to the page have become Christians,
 yet, but I am sure that every one of
 us hope to be and are obedient. There
 is no hope without a promise and no
 promise without obedience.

The apostle Paul says in Gal. 5th
 chapter, 22nd. and 23rd verses, "If we
 are Christians, we should have love,
 joy, peace long-suffering, gentleness,
 goodness, faith meekness and temper-

ance." Now let us strive for this
 blessed hope.

I am now going to bring my letter
 to a close. I am renewing my sub-
 scription because I do not feel that I
 could do without this fine little paper.
 Your Sister in Christ.
 May Hollis.

Dear Sister:

Your letter was gladly welcomed af-
 ter such a long silence and greatly en-
 joyed by all. We hope the little folks
 will read it carefully and retain some
 of the good words contained therein.
 We are all striving to be good christ-
 tians but our great fault is negligence.
 We are wont to perform our daily dut-
 ies systematically, but our greatest
 duty, (which is to our Savior) is very
 often neglected. Now let each one of
 us profit—by, the good words we have
 just read and turn to the chapter men-
 tioned and read. Perhaps we may re-
 solve a New Year's resolution to do
 our duty to our God and Savior first
 and when next year rolls around we
 will not have to make the same promise
 again, because we have faithfully kept
 it.

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