

Christian Word and Work

Volume 5

NEW ORLEANS, JUNE 18, 1912.

Number 25

NEW ORLEANS SPECIAL

NOW!

The Time To Help New Orleans

Stanford Chambers C.
1426 Eighth St.

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This substantial concrete building occupies the whole of a double lot 55 x 125 feet at the corner of Seventh and Camp Streets. It is perfectly adapted to the work needed in New Orleans. One good strong lift now by July 1 and this property is the Lord's forever. Send a liberal donation at once to Stanford Chambers, 1218 Sixth Street, New Orleans.

Isn't This Property Worth Saving? Don't You Want A Share In It? By Your Help We Shall Win This Fight! Would You Want To Be Responsible For Defeat?

TWELVE DAYS YET.

FIVE THOUSAND YET TO ACCOUNT FOR

THANK YOU. THANK YOU.
THANK YOU.

“Pull hard!” —D. C. Janes.

Brethren, don't fail us in the last hour. You have two Lord's days in which to enlist your congregation and urgent cause.

Please, now, brethren, for the sake of Christ give speedy attention and quick action on behalf of New Orleans.

Shall we get the \$5,000.00, lift our mortgage and get to saving lost souls or not? Brethren, your answer settles this question.

Awaiting your answer,
Most solicitously, for Christ's sake,

Stanford Chambers.

Seven thousand four hundred in pledges nearly all of which are conditionally to be paid July 1.

I know this is not the only appeal being made and I hope and pray all may be responded to but this is the only one for which July 1 is going to mean so much.

We present to you the faces of some more brethren who are working for New Orleans. We wish all had sent us their likenesses. They look good to us.

STEWARDS OF GOD'S SUBSTANCE, your Lord's talents invested in this cause will undoubtedly gain other talents with interest. Don't you want to hear that “well down good and faithful?” I do. And remember we are only stewards.

We wish to thank our many preaching brethren and the papers that are

helping us to keep the New Orleans needs before the brotherhood.

Bro. D. C. Janes runs the following in bold type in last issue of Encouragement Magazine.

HELP WANTED.

For the New Orleans church debt. Thousands needed. \$5,000 promised if enough more can be raised to pay the debt by July 1st. Please send a gift at once to Stanford Chambers, 1218 Sixth Street, New Orleans, Louisiana.

—Editor.

“I send you my check for \$20.00 with my God bless you and the brethren in New Orleans. I will try to send another check before the 1st of July. That your noble efforts to save the property be crowned with success is the constant and fervent prayer of

Your brother,”

J. O. Blaine.

The congregation at Portland Ave., contributed \$48.00 on Sunday June 9th for your need. Check enclosed. I am so glad to forward this to you, and you may be assured that it was given in love, freely, and in the name of our Lord.

With brotherly love,

Robt. H. Bell.

Of our workers in this campaign who have turned in cash to date, the five sending largest amounts are in order. R. H. Bell, \$48.75; C. S. Austin, \$47.90; T. Q. Martin, \$43.68; D. H. Friend, \$39.00 and D. C. Janes \$37.00. Others have sent in smaller amounts. Many are holding all they get and will send in at one time.

Remember, now, just two more Lord's days and the time will be up. We do hope this will end our appeals. We will then be in a shape to give New

Orleans the gospel. Brethren, don't fail us. Please don't.

“A more noble effort to establish the cause of Christ in a great city is not known to me. A strong church there will do more to spread the Gospel in the great South than almost any other agency.

I have sent three times to this work and hope to send again before this month is out. I would like to raise \$250.00 for this work and for this purpose I am writing to several brethren. Will you help? Please let me hear from you at once.

Yours in the Lord's work,”

John Straiton.

AND MANY ARE PURSUING THIS PLAN.

Oneco, Fla., June 10, 1912.

Have taken the liberty to act as Special Solicitor for the New Orleans work. I presented your appeal to the church yesterday and obtained for you, \$4.10. I feel so deeply interested in your work there and so uneasy lest you should fail that I doing all I can, and will continue to do what I can until the time is out. So you may hear from me again. May the Lord bless your faithful work, is the prayer of your humble brother in Christ.

C. H. Hall.

(76 years old—S. C.)

BRO. PREACHER, WON'T YOU DO AS BRO. HOLLAND IS DOING?

Greenfield, Tenn., 6, 11, '12.

I am preaching for four congregations and shall do my best to have each one send you a contribution by July 1, and as each one does I shall put in \$1.00 to swell the amount. If all the brethren will only try we can pay that mortgage off promptly on time and

burden no one and lift a load off the New Orleans church and save its life.

To that end I shall work and pray remembering the time is short.

Find enclosed \$11.50 from individuals at Miiburn, Ky.

Yours in the faith,

J. L. Holland.

Others have written things wise and some otherwise about raising money to liquidate the indebtedness that afflicts the brethren at New Orleans. Common report assures us that these noble disciples are striving, heroically, to carry a burden that rests all too heavily upon their willing shoulders, and as I have a heart interest in this splendid effort I trust I may be pardoned for suggesting a plan whereby this "consumation so devoutly wished for" may be realized within the short space of fifteen days. It will entail hardships on no one and will require but little self-denial. The plan is this: Let the members of the great family of Christ who may chance to read this, sacrifice

their smoking and chewing tobacco, snuff and soft drinks, such as coco Cola, etc., for fifteen days and contribute the amount they would spend in these unnecessary, not to say sinful indulgences, and the praiseworthy object sought will well-nigh be accomplished.

Then, too, let all who are free in this regard forego the personal pleasure of adorning themselves with gold, such as rings, watch charms, fobs, etc., and the amount gained by such denial be given to augment what is contributed by the former class. This would easily be sufficient to pay off a burdensome indebtedness and relieve a noble self-sacrificing band of brethren of a world of embarrassment.

No one is ever hurt by a little self-denial and when the good accomplished by a little inconvenience, as in this instance, is considered it is easy to see that each contributor will be amply rewarded.

The indulgences referred to, to say the very least, are of doubtful propriety and whatever is doubtful even as an

expediency had best be left off, permanently. But I do not care to argue, I only wish to say that safety is on the side of non-indulgence, still, if you dissent from this view and believe you can cater to your taste and indulge your appetites without sin you will at least admit that the giving up these things for a little while can result in harm to no one, especially when we consider the real good to be accomplished by such self-denial.

Surely you cannot object to being on the safe side, for at least, a little while!

Which had you rather, indulge yourselves and see them triumph gloriously?

You must answer this question to-day or to-morrow or some time. Answer it to-day as before God and may your answer be such as will enhance the pleasure you will enjoy when this uncertain life is over and you shall have reached the "morning land of God."

In hope,

E. W. Moon.

GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

PSALMS, HYMNS AND SPIRITUAL SONGS.

E. L. Jorgenson.

I can not agree with those who think there is no distinction between the terms in the expression, twice used by Paul, "Psalms and hymns and spiritual songs" (Eph. 5:19; Col. 3:16). The Spirit does not thus use terms uselessly. This was evidently a classification of Sacred Compositions understood by both Ephesians and Colosians. It is not possible, however, to define each term explicitly. In modern usage *psalm* means one of David's collection or a similar composition. *Hymn* refers to those slow, majestic pieces, set to choral music of a contrapunal style. While the term

spiritual song is broader, inclusive of both the other two as well as of those lighter, quicker songs with choruses, which are just now so popular though much less useful than those of the hymn style.

It is highly probable that the meaning of Paul's clause is about this: "Teach and admonish one another in the psalms of David and other psalms of the Old Testament; in hymns, those newer compositions of a Christian spirit that have sprung up since the birth of our Redeemer; namely, Mary's 'Magnificat,' Zacharias' 'Benedictus,' Simeon's 'Nunc Dimittis' and others; and indeed, sing to yourselves and to one another any other songs, only be sure they are spiritual, both as to sentiment and setting." It may be, too, that the term "spiritual songs" would

include some prophetic effusions of the spirit-filled worshippers in such meetings as we read of in I. Cor. 14:26.

—HISTORICAL.—

Congregational singing as an item of worship is (so far as any research justifies me in speaking) a matter pertaining only to worshippers of the one God; that is, Jews and Christians. We find hymns in Sanskrit literature, but they seem to have been used in meditation, not in public worship. The Hindu women were not permitted to learn them at all. These sacred songs of the Vedas were learned and recited only by the men.

The followers of Confucius do not sing in public assemblies but use the

305 pieces selected by him, in their private devotion.

The Greeks did not use hymns in worship and the Romans used them seldom. All this is for the reason that Confucius' disciples did not use temples at all, while the Greeks and Romans did not gather congregationally in their temples except on feast days, far apart.

The Mussulmans, followers of Mohammed, do not sing hymns. Much of the Koran consists of metrical pieces but are recited, not sung.

Amid this ancient desert, as to congregational song, we find one people, most interesting and remarkable of all, where song rose to a veritable river. They are the Hebrews. Cut off from progress in Art by the injunction against making "graven images;" hindered from progress in agriculture by their unsettled mode of life, their progress along aesthetic lines took the form of music in which they poured out their passionate natures. They were captives successively of Egypt, Assyria, Medo-Persia and Rome, and have outlined all their captors. Their songs have thus come out of affliction and sorrow, not prosperity and joy. This is not strange however. Whenever a country becomes commercially successful its music deteriorates. It was so with England and France. It is so now with America. But this is by the way.

The two fountains of song have ever been love and religion. There is, thus, first, some development of secular song among the Hebrews. Lamech's song to his wives (Gen. 4.) is an example. This is the earliest in scripture, yet it possesses the chief characteristics of later Semitic poetry, notably, parallelism.

Moses instituted no service of song; but even in his day we have occasional outbursts. The song of Moses, Miriam and Israel in Exodus 15 is a glorious production.

"I will sing unto Jehovah, for he hath triumphed gloriously;

The horse and his rider hath he thrown into the sea."

Later, we come upon, "Spring up, O well;" then the song of Deborah

and Barak. No doubt, the greatest force in Hebrew music was that institution crystallized into form under Samuel, called "Schools of the prophets." The chief function of these prophets was to utter religious truths in song. An Old Testament prophet was really a singer. There has ever been a close relationship between song



E. L. Jorgenson

and inspiration. Of course, we must not confound their method of singing with that of ours. It probably consisted chiefly in chanting. Unfortunately, we can not be sure that tradition has given us any exact, or even similar, specimens of ancient Jewish song. The airs used in Spain, Italy, Germany and Russia are quite different suggesting that the original tunes are lost.

I shall begin next week with temple music under David.

PRESENT DAY NEEDS.

J. G. Malphurs.

Perhaps there has not been such a demand for the pure gospel since the days of the apostles as now. From nearly all parts of the United States and from foreign countries the call is, "Come over and help us:" from the Atlantic to the Pacific and from Flori-

da to Canada these calls come. I like to see these calls, and appeals for help to build church houses, schools and orphanages. Why? Because we know that the disciples are trying to carry out the will of the lowly Nazarene.

Much might be said about meeting these demands. Let each one count himself, or herself, as a soldier of Jesus, and then, realizing that he is our Captain, fight a good warfare. We are either fighting for Christ or the devil, and when we slack fighting, we are then helping the devil. Let us be true soldiers, and willing to lose our life before we see the glorious banner of Judah shot down by the enemy of all righteousness.

One great need is support of work in destitute places. Some churches have two or three meetings each year, and probably pay an experienced preacher \$1,000, or more each year to work with one church, while some destitute place is begging for the gospel. Some churches will do this, and the "beginners" go out in the "bushes and sticks" to "practice," as some would say, and not get \$300 per year; yet these put more souls into Christ than some of the experienced preachers do. Most young preachers would rather go to the country and destitute places than to the towns, but they need fellowship, too. The main thing for them to do is to trust in God; but the same

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John E. Dunn, President.

might be said of the older preachers. The older ones ought to have more faith, and be able to endure persecution. I believe the gospel ought to be more equally distributed.

In conclusion, let us remember that it was a sacrifice to someone for us to be Christians: let us sacrifice for others to become Christians.

THE DIVINITY OF CHRIST

J. Frank Thompson.

CONCLUDED.

His Miracles Prove His Divinity.

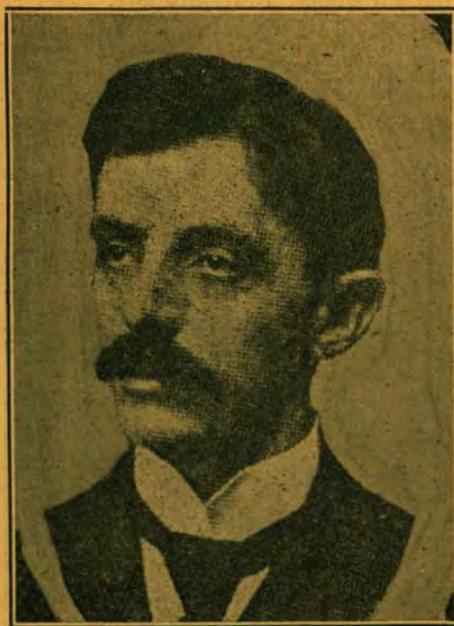
His power to heal diseases and to raise the dead to life is evidence that the Christ is Divine. Through the eye of faith we see Him heal the nobleman's son; John 4:46; the poor paralytic, Matt. 9:1-8; the man that was leprous from head to foot, Luke 5:12-16; and all those who came to Him with their diseases. He demonstrated His power over death when He called Jairus' daughter back to life; Matt. 9:18-26; we see Him when He meets the procession bearing to the grave the remains of the only son of a widow, draw near and touch the bier, saying, "Young man arise." The dead obey Him." Again, when He stood by the grave of the four-days dead brother of Martha and Mary and cried with a loud voice, "Lazarus, come forth," at that quickening call he came forth, still wearing the robe of the dead. John 11:43.

These miracles prove the divinity of Christ and His sonship. They are in harmony with the prophecy of Isaiah who told of His wonderful power seven hundred and thirteen years before His birth. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out and streams in the desert." Isa. 35:5.

His death proves the divinity of the Christ. "And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the

rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly, this was the Son of God." Matt. 27:50-54.

His resurrection proves His divinity. (1.) Declared by an angel to the women. Matt. 28:5, 6; (2.) Jesus appeared unto the women and directed them to go tell His "brethren that they



Geo. A. Klingman
President Potter College.

go into Galilee, and there shall they see me."

Matt. 28:10. (2.) The guards report His resurrection in Jerusalem. Matt. 28:11-15. (4.) He was seen at one time by ten of the disciples; at another by eleven in the same place at Jerusalem. Luke 14:36. (5.) He appeared to seven of the disciples at the sea of Galilee. John 21:1-24. (6.) He also was seen by eleven of His disciples on a mountain in Galilee. Matt. 28:16.

Last but not least we have the testimony of Paul. He says, "After that he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but

some are fallen asleep." I. Cor. 15:6.

None of these witnesses have ever been impeached. Their testimony will stand in any court.

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.
Crown him, you martyrs of our God,
Who from his altar call;
Extol the stem of Jesse's rod,
And crown him Lord of all."

In this article we have produced sufficient evidence that Christ is divine.—Carmichael, Miss.

THE RELIGIOUS NEWSPAPER
ESSENTIAL.

It has become an unquestionable fact that the live, crisp, religious newspaper is an essential factor of every home. The religious weekly should have first place in the selected list of periodicals because we are more capable of appreciating all others that are worthy when our religious nature is being developed and trained properly. We learn how the material and tangible interests of business and professional life may become avenues of opportunity to Christian growth and progress, as well as to financial success and professional skill. Our denominational weeklies are messages from every part of the church to the home and to each member of the home. Our knowledge is increased and our interest quickened in the life, work and purpose of the church. Its growing institutions and its various benevolent

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enterprises in their ministries of service become real and essentially important. The mind, heart and life

are enriched as they cannot be from any other source.—New York Observer.

CHURCHES AT WORK

BIBLE SCHOOL.

Augustus Shanks.

TEMPERANCE LESSON.

Lesson 12.

June 23.

Eph. 5:11-21.

Golden Text:—"Wine is a mocker, strong drink a brawler" (Prov. 20:1).

INTRODUCTION.

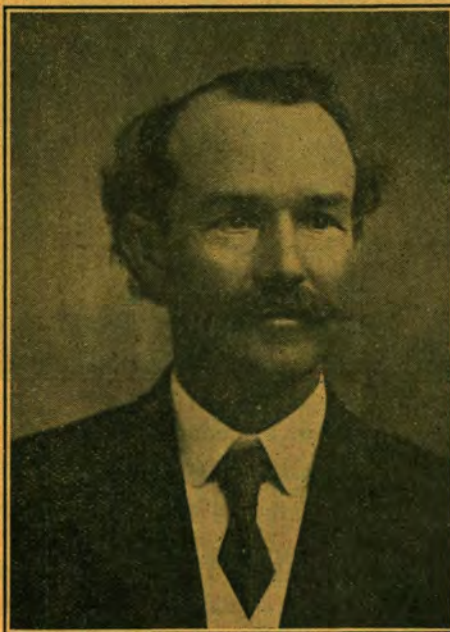
The question, "Is it wrong for one to drink intoxicating liquor?" calls for a most careful answer. It is wrong for one to disregard his influence upon others which every one does that drinks. The sin does not consist so much in the act of drinking, as in the selfishness which influences him to disregard his influence upon others. Sam Jones has well said, "The Devil does not bait his hook with a drunkard." Ah no! He uses for bait the man who drinks in moderation.

A moderate drinker in the church is the best bait of all because he has the most influence. Paul lays down a safe principle for our guidance in Rom. 14:21. He says, "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." He says further (v. 15), "For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died." He then who drinks intoxicants, violates the great law of love. There is a safe course for all Christians to pursue with reference to the use of intoxicants and all other doubtful things. It is made clear by this illustration: A green looking fellow applied for the position of pilot

on a steamboat. The captain asked, "Do you know where all the snags and sandbars are in this river?" He answered, "No." "How then, do you expect to pilot this boat if you don't know where the snags and sandbars are?" "I know where they ain't," was the reply. The course of total abstinence is free from all snags and sandbars.

EXPOSITION.

11, 12. Man's mind cannot conceive of two things more dissimilar than darkness and light; yet, the Lord says



W. H. Sandy

we were once darkness but are now light in the Lord (v. 8). Thus does the Lord differentiate between the world and the Church. This difference he desires that we maintain, hence the admonition, "Have no fellowship with the unfruitful works of darkness." In other words, have no partnership, make no compromise, with them (II. Cor. 6:14-18).

Our course must be an aggressive

one: we are to "reprove them." In the plague of darkness upon Egypt, we have a picture of the Church and the world. We read, "And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: *but all the children of Isreal had light in their dwellings*" (Ex. 10: 22-23). Verse 12 condemns unnecessary speaking of secret sins as well as their commission.

13. If we live up to the name that was given to us, "Ye are the light of the world," then the sinfulness of men will be made manifest. Jesus' pure and spotless character acted like a search light upon the wicked Pharisees. His followers are expected to expose the sinner's sins, not by word only, but also by deed (Phil. 2: 15).

14. "Awake thou that sleepest"—what a text for a sermon! It would not be out of place in any church in the land. When Jesus comes again, there will be many saints unprepared to meet him because they spent their time in sleep (Matt. 25: 1-12). If we are not prepared for Jesus to come just now, it is proof that we ourselves are asleep. "Arise from the dead," means to arise from the state of being dead in trespasses and sins (Eph. 2: 1). It shows, too, that the power to act is with us, hence, we are responsible.

15. In scripture, the Christian life is frequently represented as a walk. Here we are exhorted to walk wisely. The Christian's walk is one step at a time, and each step is one of faith. It is comforting to read, "A man's goings are established of Jehovah; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for Jehovah upholdeth him with his hand" (Psa. 37: 23-24).

16. Time is any man's greatest capital. Let him waste that and he is a pauper indeed. Time is the measure of our opportunity for glorifying God. "Because the days are evil" means that the influences about us are not favorable to us. And if not favorable to the Christian, how much less to the poor sinner! Thus, the more evil the

day, the more need of our letting our light shine.

17. Being foolish, and understanding the Lord's will, are here put in contrast. College diplomas and University degrees make a man no less a fool if he knows not the Lord's will. On the other hand, the humblest and most illiterate saint is a wise man if he but knows God's will. The way to know that will is simply to open the Book and read. The Psalmist said, "I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the aged. Because I have kept thy precepts" (Psa. 119: 99-100).

18. Another contrast: the influence of wine with the influence of the Spirit. In the first there is "riot" but the fruit of the second is, "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control (Gal. 5: 22-23)

19. Here the kind of music for church worship is prescribed. We have no difficulty here in seeing what God's will is as to church music. Our right to introduce into the worship, any other instrument than here specified, viz. heart and voice, must forever be doubtful. "And whatsoever is not of faith is sin" (Rom. 14: 23).

20. "All things" includes God's chastenings as well as other things. God's chastenings are proofs of our sonship; then why not thank God for them; see Heb. 12: 7-11.

Suffering for Christ's sake is represented to us as a privilege (Phil. 1: 29). Do we thank him for the privilege? See Acts 5: 40-41.

21. If this passage were acted upon by any congregation as a whole, it would make possible the settlement of every difficulty therein. The love of preeminence is the occasion of faction and strife, the seed of sectarianism.

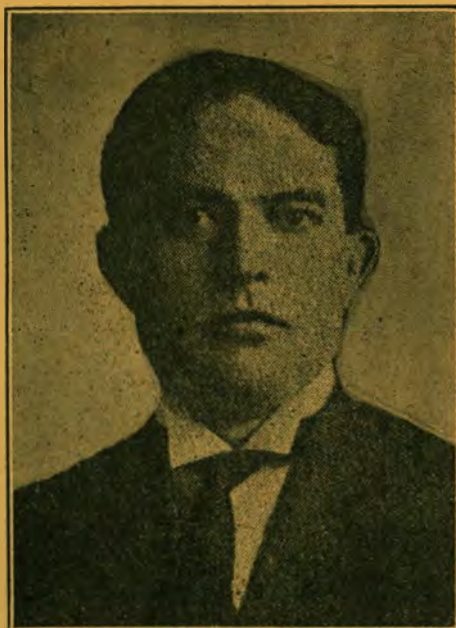
THE DISASTER OF THE TITANIC.

C. S. Austin.

The Titanic had: a Golf course, Private Promenade, Tennis Court, a Palm Garden, and a Swimming Pool; but

not enough life-boats. She had the luxuries, but lacked the essentials. Being on the finest ship afloat, and having for company the most talented and the wealthiest men of America, the passengers felt absolutely safe. But they were not safe. When the real crisis came, the presence of Astor, Butt, Strauss and Futrell was nothing; the luxurious paraphernalia was only an incumbrance to plunge her to the bottom of the ocean, and her boasted stability was only a hollow sound to mock the doomed passengers: the one thing absolutely necessary was life-boats.

Modern churches have: Fine Buildings, Electric Fans, Pipe Organs,



C. S. Austin

Trained Choirs, Smoking Rooms, and Cold Drink Stands; but (I am afraid) not enough life-boats; not enough of that that saves. Perhaps, if you are a member of a large, popular denomination, with the wealth of the community for companionship, you feel a great degree of safety. But if you are not a member of the Church of God you are not safe.

The Church of God has: (1) A Divine Head. Eph. 1: 22; (2) The love of Christ. Eph. 5:25; (3) The Glory of God. Eph. 3:21; (4) The Gospel of Christ. 2 Tim. 2:2; (5) A Sure Foundation. Eph. 2:20; (6) The Membership of the Saved. Col. 1:13-14.

The man-made institutions of the world will not be safe when the real crisis comes. Every boat launched by man will sink before the haven of eternal happiness is reached. The "Old Ship of Zion" will safely pass all the icebergs of life and land its precious cargo of human souls on the bright shores of eternity. Will you not take passage in this? Can you afford to risk any other? If you continue to live in a church unknown in God's book, and one that dishonors the name of his Son, a worse fate awaits you than that of the Titanic victims. "Let him that thinketh he standeth, take heed lest he fall."

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HELP NEW ORLEANS.

D. L. Watson.

Since April the 18th, when we received the \$5,000. pledge we have waged a carefully planned and systematic campaign for the accomplishment of the work in hand. We have tried to make the effort grow and gather momentum as it went, until now, on the "home run" we expect the enthusiasm and assistance of the entire brotherhood. That has been our plans. The exciting time of the chase is at the end.

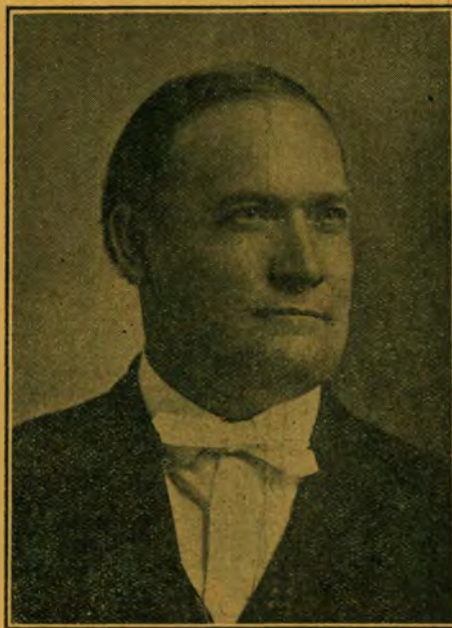
We have reached every preacher in the Church of Christ. Every reader of our paper knows of the work and the conditions. We have received the hearty and earnest endorsement of every preacher who has passed this way. We have answered every ques-

tion and criticism which has been offered.

There yet remains the arduous task of convincing *every one* who reads this that he has a duty to perform in the premises. This is not our work alone. We happen to be the beleaguered garrison and it is the duty of every soldier of Christ to come to the rescue.

We are not asking for a large amount, only a mere bagatelle of the amount a great brotherhood should raise in any one day of general giving.

If I could speak to the readers of this paper in one audience for fifteen minutes the amount would be raised without an effort. The inspiration of seeing others give and of seeing one another face to face encourages each



C. E. Holt

one to do his share which makes every work easy and every burden light. But, written words fail to "strike home" and we are forced to repeat efforts in order to bring results which should be accomplished at a single sitting.

We wish to offer one criticism of many of our preachers which is altogether too common. Many preachers write: "I will not ask the church here to give because we are all poor and are doing all we can at home." That is a mistake. No individual or church is so poor or over-burdened with work but that it can and should do some

form of mission work. The preacher is looked upon as the leader. If he does no mission work, teaches no mission work, or gives the congregation no opportunity to give to any cause, he can not possibly expect the church or churches where he labors to have any material growth or give him very much support in preaching the gospel. Giving is a matter of knowing one's duty and then growing into it. Teach missions, talk missions and give every one an opportunity to give to missions.

The preachers who are helping us are helping with all their might and producing results. But where are the hundreds yea, even thousands who have not yet responded to the call here or anywhere else.

There is another excuse: Some say that there are so many calls for help that they can not help all. I wish to ask that big majority, in all kindness if they have helped any one of them at any time in their lives? If the 2,000 preachers could induce the 8,000 churches to only give ten dollars each to the cause of missions we would have \$80,000.00 for the first year. More money than we would know what to do with. Yet, we must do more than that, if we expect to evangelize the world. There are some who claim that this is a process of begging, using the expression in an objectionable sense. This is one method and the only method of teaching and doing mission work. We occupy a ridiculous position when we oppose missionary societies on the ground of their unscripturalness and at the same time do nothing for missions in the God ordained manner.

We are going to win. The Lord would not have sent the five thousand dollars if He had not have intended to back it up with the balance. Will you join with us, not as an interested spectator, but as one who is doing his part to help us reach the goal? Then you may rejoice with us in the hour of triumph.

Now, lay your paper down, write a letter to Stanford Chambers and enclose him a check or P. O. Money Order for what you can give. **DO IT NOW!**

THINGS CURRENT

Read! Think! Act!!!

Renew your subscription.

Other's follies teach us not,
Nor much their wisdom teaches;
But the most of sterling silver worth
is what,
Our own experience preaches.

Our friends are helping us with
Word and Work through the hot sea-
son.

Bro. J. H. Murrell writes that he
will hold a mission meeting the last
of this month near McEwen, Tenn.

Bro. T. Q. Martin is taking a much
needed rest with his mother near Win-
chester, Ky. He was with the church
at Winchester last Lord's day.

Huntsville, Ala.

Last Sunday was a bright day for
us. One was baptized. Yesterday
June the 9th one more come forward
to be baptized. Our work is great,
and we are all encouraged.

Jno. T. Smithson.

New Orleans Debt is getting a lot
of our space this week but there is oc-
casion for it. We hope you will ap-
preciate this fact. Bro. Chambers
didn't get to say all he wanted to
either.

We had planned a full temperance
edition for this issue, but the New Or-
leans work is occupying all our time
space and thought. We will have a
special temperance edition each quar-
ter.

June 11, 1912.

I have just closed a very successful
meeting at Hohenwald, Tenn., result-
ing in seven baptisms.

Of their number, three were from

the Methodist, two from the German
Reformed, and one from the Baptist.
The one from the Baptist was the
son of the Baptist preacher of the town
and pastor for the Baptist Church.

This was my third meeting with the
church at Hohenwald.

The meeting was well attended at
each service.

The church is in good working or-
der. It is the home church of two of
our most earnest faithful preachers;
Bros. W. R. Hassell and H. T. King.
Both are busy in the Master's vine-
yard.

I pray that the Word and Work
may have that success that it so justly
merits.

H. Leo Boles.
Nashville, Tenn.

Twenty-five cents for four months!

Montgomery, Ala.
June 12, 1912.

Bro. Poe's meeting with the West
End Church closed with a fine inter-
est. Sixteen were baptized. Our
meeting with our home force is in
progress at Catoma Street. We are
having good crowds and fine interest.

C. E. Holt.

Mrs. L. C. Manning, Hardin, Ken-
tucky was the first to send Word and
Work to a preacher at 60c a year. She
says:

Please send two or three of the
last issues, especially the last one (June
4) as I am anxious for him to see the
missionary spirit therein manifested,
and oblige a sister,

Send Word and Work to your
preacher friends for one year for sixty
cents.

A Special Notice To Special Friends
of
The New Orleans Work

We are accomplishing a work in New Orleans for Home
Missions that has not been done before by the Church of Christ.
We believe that Word and Work has been a prominent factor in
accomplishing this work. It is our purpose to stir the churches
on evangelization at home as they have never been stirred before.
If you believe this subject to be paramount to all other subjects
and that it should be vigorously pushed, then help us increase our
usefulness by widening our influence. You can do so best of all
by asking those who are interested in the work to subscribe. It
will take but little of your time and you will be surprised at the
result. We are making the sacrifice.

Listen. Word and Work to New Sub-
scribers in Clubs of Five or More One
Year, FIFTY CENTS.

This offer will be withdrawn July 1st.

DO IT NOW!

CHRISTIAN WORD AND WORK

906 Julia St. New Orleans, La.

50c a year in clubs of five.

"I am remembering New Orleans in my prayers."—H. C. Denson.

"I pray that the faithful in Christ may respond to this call and by the first of July have enough to pay the principal and all interest."

Jno. R. Williams.

"We hope to hear you shout July 1st. 'Victory!! Freedom!! The Lord be Praised!'"

Durward H. Friend.

"If I live to July 1st. I will listen to hear triumphant songs of praise fill the air and ascend to heaven, an acceptable sacrifice from God's people. As I lie down and rise up I pray for your success."

Mrs. E. A. Blackburn.

50c a year in clubs of five.

Atlanta, Ga.
June 12, 1912.

Our meeting at East Point continues with 37 added to date. Bro. F. W. Smith is to be here Saturday to begin a series of meetings with the West End Ave. church.

S. H. Hall.

A GOOD CHURCH.

The contributions at Henderson, Tenn., have grown from a few dollars to \$20 or \$30 a week. In addition to their local work and foreign work, they have planned to hold seven mission meetings in the U. S. this year. "What will the harvest be?"—Encouragement Magazine.

Bro. C. M. Pullias is in a meeting at Dixon Springs, Tenn. Two had been baptized up to June 10. Bro. Pullias' work in Nashville, Tenn., resulted in 33 baptized and 3 reclaimed.

Maud, Ala., June 10, 1912.

Please send me a bundle of sample copies as I want to get up a club for you. You may count on me to do all I can to help New Orleans this month.

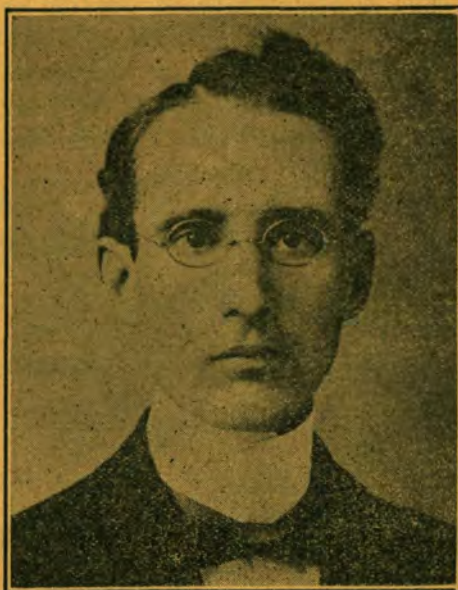
I am young and have just begun to preach but I will do all I can in my feeble way. You may enter my name for the Word and Work for one year.
G. T. Kay.

The following card announcement comes to our desk:

Louisville, June 6, 1912

Dear Reader:

You are invited to attend the tent meeting at Gagel Station; beginning Sunday June Nine at 3:30 P. M. Evening services at 7:45. Scriptural music,



Don Carlos Janes

sound doctrine, and a hearty welcome. Come.

R. E. Daugherty
Don Carlos Janes.
Evangelists.

On the reverse side of the card is the following:

We the disciples of Christ,
Wear the name of Christ,
Have no priest but Christ,
Submit to no authority but Christ,
Ask you to believe in Christ,
Ask you to repent toward Christ,
Ask you to confess Christ,
Ask you to be baptized into Christ,
Ask you to walk with Christ,
Ask you to live for Christ,
Plead for unity in Christ,
Christ is our all and in all.

Send us subscriptions.
PAGE TEN

BOOKS YOU NEED.

Seventy Years in Dixie.....\$1.50

Larimore and His Boys..... 1.00

Larimore's Letters and Sermons, Vols. I, II, III, each 1.50

BOOKS SENT AS PER ABOVE PREPAID

CHRISTIAN WORD & WORK

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OUTLINE OF BIBLE STUDY

FOR USE IN

Bible Drills, Bible Readings,
Bible Classes, Prayer Meetings and Home Study

By

G. DALLAS SMITH.

This little book contains sixty pages of printed matter, besides four maps and one large chart diagram. It is printed on good heavy paper and substantially bound in cloth. The book is intended to guide the student in a systematic study of the Bible.

PRICES.

Single copy, 25 cents, plus 4 cents postage. Twenty-five copies, \$6.50, prepaid. Fifty copies, \$10.00, not prepaid. One hundred copies, \$20.00, not prepaid.

SEND ALL ORDERS TO

G. DALLAS SMITH

Fayetteville, Tenn.

TEMPERANCE

LORD'S PRAYER.

Daniel Marsh's Comment.

There could not be a more beautiful comment upon the Lord's prayer than that given by the late Daniel Marsh. We quote the whole of it, though it may seem somewhat lengthy:

Our Father. By right of creation. By gracious adoption.

Which art in heaven. The home of thy angels. The seat of thy glory.

Hallowed be thy name. By the thoughts of our hearts. By the words of our lips. By the actions of our lives.

Thy kingdom come. Of providence to protect us. Of grace to refine us. Of glory to crown us.

Thy will be done in earth, as it is in heaven. Submissively, cheerfully, and, finally, perfectly.

Give us this day our daily bread. Of temporal things for our bodies. Of spiritual things for our souls.

And forgive us our trespasses. Against the precepts of thy law, and the grace of thy Gospel.

As we forgive those who trespass against us. In imitation of thy love and to the glory of true religion.

And lead us not into temptation. Of such riches, honors or pleasures as might war against the soul.

But deliver us from evil. Of Satan to deceive us. Of sin to defile us.

For thine is the kingdom. Of providence and grace.

The power. To establish it.

And the glory. Of all good.

Forever and ever. Amen. So let it be. So is it. So it shall be.

THE VISION IN THE CABIN.

In one of his beautiful stories, Tolstoy, the great Russian novelist, tells of a poor peasant who was a devout Christian. He was a man of kind

heart and gentle disposition; a hard worker and one who had suffered many buffetings from misfortune, but who still, even with his scant means, found opportunities to do good. The peasant had a vision. It seemed to him that the figure of the Savior came to him while he slept, and told him that he would come to his poor cabin the next day. When the peasant awoke he vividly remembered the dream. His heart burned within him, for he felt certain that it would come to pass that



Chas. L. Tally

he would see the Master. How often he had prayed that He might come, and now He was coming! He would honor with his divine presence and beneficent smile the dingy little room and bless it forever after. So the peasant set about to prepare for this event. The day was stormy and bitter cold and a biting sleet was falling. He dusted and swept the little chamber, replenished the logs in the rude fireplace and put on the customary pot of cabbage soup. He had part of a loaf of bread, and this, with the soup, constituted his larder. But poverty

was nothing; he was rich in the promise of the Master's coming.

So he watched from his window, hour by hour. The village street was well-nigh deserted. Presently he saw a peddler, half frozen and numb, struggling under his pack, fighting the stinging blast. Seeing the man about to fall, the peasant flung open the door and was just in time to catch the tottering figure. He pulled the peddler into the cabin, set him by the fire, warmed him back to life and fed him with the cabbage soup; then, when he was fully restored and refreshed, he set him on his way again. Next, a poor woman—a bedraggled creature—awoke his sympathetic heart. Her, too, he took in and warmed and fed, and dried her tattering garments and, wrapping his coat about her, sent her away stronger and happier.

Day wore on towards late afternoon and, in the glowing dusk, he perceived a child lying prone on the street, overcome by the storm. The peasant ran out, gathered the little one, cold and unconscious, up in his wide blouse and took him in. It was a long struggle to revive the half-frozen child, but at last he succeeded. With a small pan of warm milk and the remnants of his loaf of bread, he fed this little sufferer until the child fell asleep, smiling and contented, in the settle before the blazing logs.

"Ah!" sighed the peasant, as he looked out of the window to the street, "the Master! the Master said he would come, and it is nearly night."

He sat down by the fire and gazing long at the happy face of the sleeping child. In his heart there was at once a great sorrow and a deep sympathy. Presently he fell into a doze. Suddenly the room seemed to lighten about him. A mild radiance illuminated it which did not emanate from the dying embers in the fireplace. Looking up, he saw that he was not alone with the sleeping child. There stood the Master, white-robed and gazing down upon him with a smile. "Ah, Master!" he said through half-opened lips, "I have waited and watched the long day, blessed Master;

but thou didst not come, and now 'tis night."

The Master spoke in soothing tones. "Three times to-day have I visited thy cabin. That poor peddler whom thou rescued and fed—that was me; she to whom thou gavest thy coat, that also was me; and this child whom thou hast saved from death, that is me; for inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The vision faded; the peasant sat upright. He was alone with the sleeping child, who still smiled in his sleep; but he knew that the Christ had come to his cabin that day.

We are apt to think more of those who have needed our help after, rather than before, we have rendered the necessary assistance. There comes to us a pleasing sense of soul-satisfaction. Perhaps that is the way the giver receives the promised blessing.

Lose not your trust, be true;

Awhile the trees were bare,
The laughing brook was silent,
And flowers lay shrouded where
They bloom to-day. Be patient;
Joy will return to you.

It is better to be true than to be popular; better to be sincere than to be sought after; better to be kind than to be brilliantly witty and entertaining.

We shall be so kind in the afterwhile;
But what have we been to-day?

Mary was so delighted when she had learned to spell cat. "Won't the cats be surprised!" she exclaimed.

Unless you want your own boys ruined, give that neighborhood bad boy to understand that he must not come around your place until he quits his bad ways and company. Be a boy with your boys, and in that way you can keep them out of mischief without seeming to do so.

Little bits of powder,

Little drops of paint;

Make a lot of people

Look like what they ain't.

THE LIFT IN KINDNESS.

Ordinary kindness has an extraordinary lifting power. It takes only ordinary kindness made constant and habitual in any life to make that life wholly extraordinary in its service to others. The reason why more lives are thus extraordinary is because we do not take the trouble to think of and do the obvious acts of kindness that we might. A man was waiting on the street corner for his trolley car,



A. B. Barrett
President Clebarro College

when he was hailed by the occupant of a roomy automobile with the question, "Going down town?" The unknown questioner had evidently mistaken him for an acquaintance. But the question was repeated, with insistence, and he was invited to get into the automobile and go along. A moment later the incident was repeated, and another man, dazed and apologetic, was saying as he clambered into the handsome machine. "I hope I don't put you out." "Oh, you're not big enough for that," was the assuring reply! and the owner of the car then added cheerfully, "We had six in here the other morning, and not one of them knew any of the others." Apparently it was this "eccentric" automobile owner's habit to fill up his car with people for whom he might thus

save time and add a bit of pleasure at the beginning of his day's work, instead of riding down town thoughtlessly alone in a car that held seven. Not all of us have automobiles to share up in this kindly and unusual way; but are all of us living in such habitual exercise of kindness that it would be like us to share our automobile if we did have one? There are more ways of giving people a lift than by a sixty-horse power machine.—Ex.

LAW NOT DEAD LETTER.

The country is hearing much from liquor circles to the effect that no effort is being made to enforce anti-liquor laws in States like Georgia and Alabama. However, it is possible that these stories coming from liquor circles are not entirely true. The daily papers tell us that a grocer named Herring, doing business at Macon, Ga., has been convicted in the city court of violating the State prohibitory law and the judge has sentenced him to serve five months in jail and seven months on the chain gang. The latter part of the sentence can be avoided by paying a fine of \$5,000. The severity of the sentence was due to the fact that Herring is an old offender and was

A NEW CREATION
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NEW
INTERNATIONAL
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THE MERRIAM WEBSTER

The Only New unabridged dictionary in many years.
An Encyclopedia. Contains the *plith* and *essence* of an authoritative library. Covers every field of knowledge.
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400,000 Words Defined. 2700 Pages. 6000 Illustrations. Cost \$400,000.

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Write for sample pages, full particulars, etc.

Name this paper and we will send FREE a set of Pocket Maps.

G. & C. Merriam Co.,
Springfield, Mass., U. S. A.

warned not to appear before the court again.

Over in Alabama a man named Yarbrough and another named Wallace were each given a fine of \$500 and six months hard labor for violating the prohibition law. These sentences do not look as if the law is a dead letter in the Southern States.

The sea of life is never calm.

Cleverness is not an infallible sign of wisdom. The world has known many a clever fool.

Justice is often a matter of dollars and cents.

TESTAMENTS.

Red Letter.

No. 472 Containing all our Lord said in red — Price \$1.00 Prepaid.

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No. 30 French Morocco Price .40 Prepaid.

No. 31 French Morocco Price .45 Prepaid.

No 300 French Morocco Price .65 Prepaid.

No. 353 Egyptian Seal, American Standard Price 60 Prepaid.

Small Testaments 15 cents each prepaid. In lots 12 cents, by express not prepaid.

In ordering be careful to order by number.

If you want a better Bible than the above, we have it.

Christian Word and Work,
906 Julia St.
New Orleans, La.

THE FAMILY FORUM

A GOOD HATER.

Isn't it odd how so many otherwise estimable people seem to really pride themselves on being what they call "good haters?" They will announce with every indication of pride and self-congratulation, "I love my friends, and I certainly hate my enemies."

It never seemed to us that this was anything to be proud of. No one deserves any credit for loving his friend. Who wouldn't? Self-interest, if nothing else, would lead one to do it. And if we are not mistaken, there is a good deal in the Bible about loving one's enemies.

The power to hate does not, as some people seem to think, necessarily imply great strength of character. Imbeciles, degenerates and criminals all have this power in a marked degree. It looks like attaching a good deal of importance to one's enemy to hate him. He may not be worthy of so intense an emotion.

Hate is one of the ugliest words in the language. It is the ugliest of all

emotions. It makes lines on the face and scars on the soul. Let's love one another.—*Alabama Baptist.*

JAPAN'S NEW RELIGION.

From the standpoint not alone of modern civilization, but of religion as well, Japan is the most advanced of the so-called heathen nations. Several years ago a number of her missionary churches became independent of the foreign-missionary boards. But the most significant move in Japan's religious development is the calling by the home minister of a conference of the representatives of the three dominant faiths—Buddhism, Shintoism and Christianity—in order to discuss a new national religion for the empire. There has developed a great unsettling of faith among the Japanese, many practically giving up the old faiths without coming out fully as believers in Christianity. The statesmen of Japan, realizing the dangers ahead of a godless people, desire to do

A SPLENDID OPPORTUNITY

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

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

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

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

This solution has been successfully used in cases of convalescence from acute diseases, as well as in tuberculosis, rachitis, dyspepsia, and chronic intestinal affections. It will give rich milk to mothers during the period of lactation, and, at the same time, sustain their strength. It will guide the normal development of rickety children, and promote the consolidation of the osseous system. It aids the system in overcoming such acquired or hereditary diseases as scrofula, lymphatism, nervous debility, and tuberculosis in its various manifestations.

THIS SOLUTION IS POSITIVELY THE SAVIOR OF THE DENTAL SYSTEM, WHICH IT STRENGTHENS AND PRESERVES IN VARIOUS STAGES OF LIFE. When administered during pregnancy, it assures the development of a splendid fetus, while maintaining the mother's health at a high standard, and inhibiting the occurrence of the albuminuria of pregnancy with all that follows in its train; but if, in spite of everything, albuminuria should occur, or already exists, then the Solution of Bromo-phosphate of Lime and Potash is the remedy PAR EXCELLENCE.

FOR FULL PARTICULARS ADDRESS

Hava's Phosphate Chemical Manufactory,

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

what they can to make theirs a God-fearing and moral nation.

The broad-minded Christian missionary would be the last person to deny that there is something of truth in Buddhism, and some good, too, in Shintoism, with its worship of ancestors. Because of its inherent worth, Christianity has nothing to fear when brought into closest comparison with other faiths. If the Christian religion is to become, as we believe it is destined to be, the religion of all mankind, it does not follow that all other races and peoples are to adopt the Western expression of Christianity. In common with every other faith, Christianity came from the East. The West adapted this Oriental religion to its life and customs. Taken now by the West to the East, the East must be free to adapt the Gospel to its customs and life. If between the churches of Europe and America there are certain differences, we may be sure that between the Christian churches of Japan and the United States there will be still wider divergencies. We predict that the new religion which Japan may eventually involve will be essentially Christian at its core, retaining, as well it may, any of the moral teachings or practices of Buddhism and Shintoism that are really worth keeping.

WHO BEARS THE SIN?

When the speaker of the national House of Representatives was asked if he regarded the saloon a fit place for a young man to frequent, he replied:—

Not if he is ambitious to live a clean, successful life. If he wished to excel in crime, rob his mental and physical powers, consort with thugs, blacklegs, prostitutes, and thieves; be a disgrace to his family and a stench to his own nostrils, why, I'd advise him to frequent the saloon. He can learn to be all that in any liquor saloon. In fact, he can take a postgraduate course without leaving the premises. The saloon is bad mainly because of what it sells. But it is also bad because the selling of liquor always creates in the premises where it is sold a most unhealthy atmosphere. One of the worst pha-

ATTENTION, BRETHREN!

**Our Song Books
Teach The
Gospel As Fully In
Song as our Preachers
Do in Sermon**



THE GOSPEL MESSAGE IN SONG.

Revised and Enlarged by Flavid Hall and S. H. Hall.

This book has 205 hymns. The thought of a reformation in song book making prompted its compilation. In it the Gospel is taught as fully in song as loyal disciples endeavor to teach in sermon. No other such book before it had been published; nor has any other such yet been published, except our new 1911 book mentioned below. The words and music are high class, and as sweet and soul-stirring as any published.

M. H. Northcross says: "This Gospel Message in Song excels all." M. C. Kurfees, Ira C. Moore, Jesse P. Sewell, J. M. McCaleb, and many others have also been quoted in attestation of all that we claim for the book. Published in both notation.

Your orders will be appreciated at the following reasonable prices:— 30 cents per copy, prepaid; \$3.00 per Doz., not prepaid; \$3.50 per Doz., prepaid; \$20.00 per hundred, not prepaid; 50 at hundred rate.

REDEMPTION'S WAY IN SONG,

By S. H. Hall, Flavid Hall, and F. L. Rowe.

This book contains 110 pages (115 songs) of as sweet uplifting, and soul-stirring music as ever filled the hearts of the devotees of our "Risen Lord." True to its title—*Redemption's Way*, in its *fullness*, fearlessly and specifically presented. Convenient in size for Evangelist in Gospel tent work.

C. E. Holt says: "It is Scriptural in sentiment—more so than any book of its size known to me.—Some books sell at 50 cents, and contain only a few songs of any merit. Why buy so much chaff to get a little wheat? Buy 'Redemption's Way in Song' and get all wheat and no chaff."

J. W. Dunn says: "It is the best book for any and all purposes with which I am acquainted."

J. A. Warlick says: "I pronounce it the best I have seen yet." Published in both notations. Prices in reach of all: 15 cents per copy, prepaid; \$1.40 per doz., not prepaid; 1.60 per doz., prepaid; \$10.00 per hundred, not prepaid; 50 at the hundred rate.

VOCAL MUSIC LESSONS,

By Flavid Hall.

This book has 26 pages of plain practical rudiments, and 28 pages of soul-stirring music. These songs are selected with a view to having practice material. Teachers of Vocal Music should, by all means, have this book for their classes. Besides theory, it contains some very important lessons for the the church regarding Vocal Music. Prices: 10 cents per copy; \$1.00 per dozen.

Send all orders for the above books to

81 Ashby St

S. H. HALL,

Atlanta Ga.

or newspaper that supports the liquor dealer, can divorce himself from the responsibility that attaches to the product of the business.

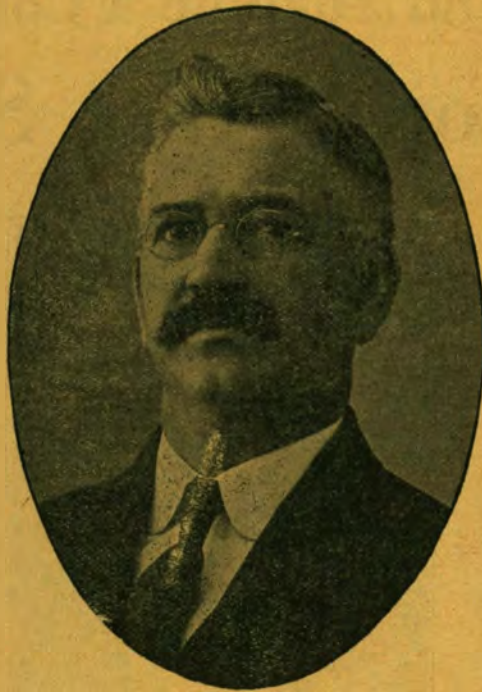
Some say, Call drunkards criminals, and shut them up. We say, Call the factory a criminal institution, and shut it up. We lay down this self-evident proposition, that "anything that produces no good and that interferes with the public welfare ought to be destroyed," and we defy the world to prove that this does not fit the liquor traffic. *The only way to do away with the evils of the liquor business is to do away with the business.*

THE PLAIN TRUTH.

You, the men who by your vote make the laws of our country, do for a paltry sum of money license other men to station themselves with their hellish wares along the public highway, and tempt every passer-by to purchase their goods, which so poison the brain that a man is not himself at all, and may without intent become a criminal. He may even be wholly unconscious of what he does while under the influence of liquor, and yet you arrest him for a crime committed while in this condition, pronounce him guilty, and sentence him to ten or twenty years' imprisonment. And you and the men whom you stationed along the streets to tempt this youth, go free.

The life of the victim of the trap set by your consent to ensnare him is eternally wrecked, and his friends are given intense sorrow and shame, because your vote gave the town the licensed saloon. Should not an outraged public rebel against the infamous crime of licensing men to do that which works only injury to their patrons?

ton, D. C., regardless of other personal consideration, seems always to espouse the cause of the people, except in the case of the liquor traffic. This paper will plead for lower railway rates, universal transfers,



J. J. Horton

cheaper gas, higher salaries for teachers, shorter working-hours for various classes of men, for playgrounds for the children, charity enterprises, pensions for the superannuated, and for any other similar enterprise that would make for the comfort or betterment of the citizens of the city. And yet it will display full-page whisky and beer advertisements. This one act seriously dulls the luster of its otherwise praiseworthy policy.

The Detroit *Times* went "dry" on Jan. 1, 1911. It had previously refused to advertise whisky, but had accepted beer advertisements. Mr Schermerhorn, publisher of the *Times*, gave

ago, and in the filthy calaboose, saying its moving blankets were better than no blankets outdoors. He had slept in the open among lumber for several nights previous. One of your licensed saloons gave this promising man a start in the downward path, and other similar dens all along the way kept him traveling toward the drunkard's grave, the goal placed before every saloon patron. *You* by your vote are responsible for his wrecked manhood.

A widow with two noble boys traded her country home for a cottage in one of our towns. The cottage was near a little shoe-shop, where the honest workman plied his honest trade to the hurt of no one. These boys went and came in their daily toil, and were innocent and happy about the cottage door of their widowed mother. But a saloon took the place of the shoe-shop, and the music in the saloon attracted these boys. A while they stood on the outside and listened, and then they stood on the inside, and then the saloon got on the inside of them, and you know the old story. The mother wept over her drunken boys. The older, intoxicated on the public square, picked a quarrel with a man, drew his knife, and started toward him, and was shot down on the street. His bleeding body was carried to his brokenhearted mother. It was but a short time until the other boy came to his death through that same saloon. And this widow joined the great army of suffering mothers who make contributions of the precious boys to this infernal traffic. Shortly after her last boy was buried, the saloon took fire, and from it her cottage caught fire, and she barely escaped with her life.

Number of Days Left, 12

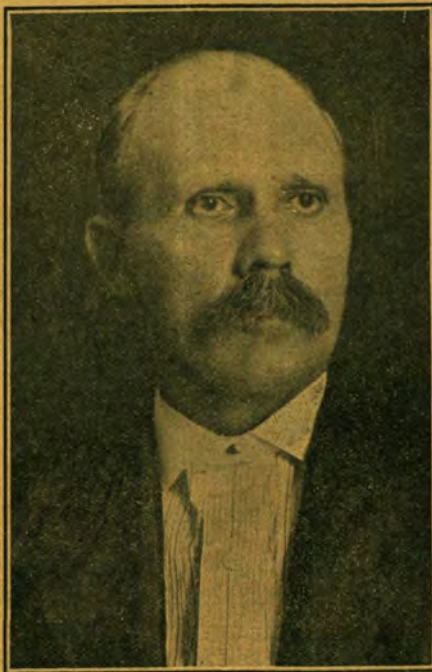
Read This Notice To Your Congregation
Sunday and Take up a Contribution.

Much or Little Send It.

TEXT

Go ye into
all the world
and preach
the gospel
to every
creature.

Mark 16: 15



J. D. Tant

**READ LUKE
10: 25-37.**

A certain lawyer asked "What shall I do to inherit eternal life?"

A certain man fell among thieves, was beaten, stripped of his raiment and left half dead.

But a certain Samaritan had compassion on him dressed his wounds, took him to an inn and had him cared for.

"Many a night I have come to this church room and knelt at that chair and asked God to remove this debt. One night upon returning home from prayer Dr. Watson was there with the message that \$5000.00 had been offered to be paid by Jnly the first provided the balance could be raised. I have prayed in faith. You have done the same thing. Hundreds of our brethren have done the same. God put it into the heart of one brother to give \$5000.00 and into the hearts of numerous others to give so liberally. Surely He can induce another to give a thousand, others to give five hundred and still others to give a hundred, fifty, twenty-five, ten, five and even dimes and pennies as the children are doing and the amount will be raised. Pray on; Work on; doubting nothing and God will grant the blessing."

Stanford Chambers

Addressing the Elders and Deacons, Friday night June 14, 1912.

D. L. W.