

There is no path in this desert waste;
 For the winds have swept the shifting sands;
 The trail is blind where the storms have raced,
 And a stranger, I, in these fearsome lands.
 But I journey on with a lightsome tread;
 I do not falter nor turn aside;
 For I see his figure just ahead—
 He knows the way—my guide.

There is no path in this trackless sea;
 No map is lined on the restless waves;
 The ocean snares are strange to me,
 Where the unseen wind in its fury raves.
 But it matters naught; my sails are set,
 And my swift prow tosses the seas aside;
 For the changeless stars are steadfast yet,
 And sail by his star-blazed trail—
 my guide.

There is no way in this starless night;
 There is naught but cloud in the inky skies;
 The black night smothers me, left and right,
 I start with a blind man's straining eyes.
 But my steps are firm, for I cannot stray;

The path to my feet seems light and wide;
 For I hear his voice—"I am the way!"
 And I sing as I follow him on—my guide.

Robert J. Burdette.

PSALMS, HYMNS, AND
 SPIRITUAL SONGS.

NO. 4.

E. L. Jorgenson.

With Isaac Watts (early in the eighteenth century) there came a great change in Protestant music. His predecessors had contented themselves with arranging the psalms metrically. Watts however, turned out original compositions prolifically. He wrote, perhaps, as many as 1000 psalms, hymns and sacred lyrics. They are not all good. But "O God, our help in ages past," "When I survey the wondrous cross," "Hear what the voice from heaven proclaims," "Joy to the world," and others are unsurpassed and unsurpassable. Watts began by arranging the psalms metrically, but he soon branched out with original work and in this he became England's pioneer. He was to England what Luther was to Germany in the matter of giving the church its songs. For over a century his hymns held their

own against all comers; and though they were at first referred to suspiciously as "Watt's Whims," his songs soon found universal acceptance.

After Watts came Wesley. While not as musical as Luther he emphasized congregational singing so that his followers are said to have sung their way around the world. In fact, modern hymn-singing dates from 1740 when the songs of the younger Wesley, Charles, became popular. Of course by "modern hymn-singing" I do not mean that semi-ragtime style that has come upon us in the last few years; but I mean the singing of stately hymns, other than metrical psalms. Wesley was fond of the German chorale tunes and there are many such in his collection. Here are some directions for singing found in one of the Wesley books, "Sacred Melody:"

1. Sing All,—Everybody. Join with the congregation as often as you can.
2. Sing lustily. Do not be afraid of being heard. Yet, sing modestly. Do not bawl.
3. Sing in time. Do not run before or stay behind. Whatever time a hymn may be written in, sing in that time.
4. Sing spiritually. Let your heart be offered continuously to God.

GREAT HYMNS.

In a former issue, I have enumerated

ed the conditions required to make up a great hymn.

As to its words, it must at once be scriptural and poetic. As to its musical setting, it must be tuneful, simple in harmony and suitable in time and mode. But no one person can be constituted judge as to whether a given hymn fulfills these requirements or not. What then is the method of testing employed by specialists in this line? They uniformly hold to the following principles:

1. A hymn must be generally adopted. Though it may take years to do so, it must find its way out among believers in general.

2. Its hold must be permanent. Hence it must be suited, not to a single generation alone, but to an age.

3. It must find a place in the solemn, stated meeting of the church. It is not enough if it becomes popular only in the Sunday-school or camp-meeting.

4. It must be embodied in some standard collection of hymns.

Such principles are considered sound though I admit a song might be very useful while failing in one or more of these points.

Now, a few very worthy attempts have been made along the line of hymn-collecting. I shall speak first of

ANGLICAN HYMNS.

The author gathered 52 representative hymnals and constituted them into a committee, as it were, each hymnal having one vote. If a given hymnal contained a given song it was considered as voting for that song.

Hymns receiving 30 votes and over were called first-rank hymns. 105 reached this mark. Hymns receiving from 20 to 30 votes were placed in second rank.

Hymns receiving 15 to 20, in third rank. Hymns with less than 15 were

rejected. 2000 hymns were thus tested; result, 325 were accepted. A curious fact is, that not one hymn received all 52 votes; but 4 received 51. They were therefore called the "Great Four." They are:

1. Hark! the herald angels sing.
2. Rock of Ages.
3. All praise to Thee my God this night.
4. Lo! He comes with clouds descending.

The following 6 received 49 votes:

1. Abide with me.
2. Awake my soul and with the sun.
3. Jerusalem, the golden.
4. Jesus, Lover of my soul.
5. Sun of my soul.
6. When I survey the wondrous cross.

I shall speak next week of two other interesting books produced by similar methods.

GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

HOW TO STUDY THE WORD OF GOD.

S. H. Hall.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing ("handling aright," or rightly treating) the word of truth" (Tim. 2:15). This command naturally divides itself into two divisions, viz., (1) Study, be diligent, (2) that you may be an approved workman, one who can and does rightly divide or handle the word of truth.

1. It should be remembered that Paul is not writing to a babe in Christ, nor a mere stripling of a preacher. I suppose Timothy would compare very favorably with the most of our preachers to-day. Think of the advantages he had in childhood that had proven so helpful. "When I call to remem-

brance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II. Tim. 1:5). "And that from a child thou hast known the holy Scriptures" (II. Tim. 3:16). Then he had been with Paul for many years, and had listened to the simple and powerful lessons that he taught. He had heard these lessons over and over again. Yet, in this last Epistle Paul wrote to him, he is commanded to study, to give diligence, that he may be an approved workman, able to rightly divide the word of truth. In the face of this all-important fact, how can we who claim to be preachers to-day keep from feeling the need of diligently studying the truth? And how about all those preachers who claim they do not have to study—that God gives the subject on the spot, and also what to say on that subject? Truly, we

can not be too plain in condemning such error.

But all should study God's blessed truth. It is not simply for the preacher. The very fact that he has commanded it to be taught has made it obligatory upon us as students to learn it. And this we do by study: I have been to several schools in my life; but I always found that the teacher wanted the students, to study what was taught. This has always been true in God's dealings with man. When the law of Moses was given, it was positively stated that God would bless them only on the ground that they studied and obeyed his law. (Lev. 25: 3-5; Dent. 6:4-9.) "Seek ye out of the book of the Lord, and read." (Isa. 34:16.) The children of Israel, however, failed to study their law and became exceedingly ignorant of its teaching, which ignorance led them into many hurtful practices, and finally to God's reject-

ing them. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of God, I will also forget thy children." (Hosea 4:6.) This ignorance was the cause of their having Christ crucified (Acts 3: 14-17); and of their rejecting God's ways and establishing their own ways. (Rom. 10:1-3; Matt. 15: 9, 13, 14.) It was the same sad mistake on the part of the Gentiles that caused them to be alienated from the life of God, and for ages to grope about in darkness and superstition (Eph. 4:17-19).

A failure to study diligently God's law has not only been the cause of such sore evils in the past, but the ignorance that now exists on account of a failure to study is the mother of all the superstition of the present time, from whose bosom the false doctrines of the land draw their sustenance and in which they so fondly nestle. Where is the false teacher that wants his doctrine thoroughly investigated by an able opponent? Some of them will pretend to be willing for an investigation; but press it on them, and some will say; "My brethren object;" and others will say, "I don't think it best for the community;" still others will say, "I don't think it wise to do so." Truly did Christ say, "Men loved darkness rather than light, because their deeds were evil," (John 3:19.) Remember, it was Christ who said, "Ye shall know the truth, and the truth shall make you free." (John 8:32.)

So let us never be afraid to "seek * * * out of the book of the Lord," to "study diligently," that we may have the light of God's eternal truth on every subject. For it is knowledge of God's truth, and only this, that can dispel the fog and mist of ignorance and enable the human race to live in an atmosphere of light and glory.

2. *An approved workman, one who rightly divides the Word of truth.* An approved workman handles aright the Word of truth. There is no such thing as being an approved workman without this. Hence, the importance of knowing how to rightly divide the

Word of truth. I shall adopt the following method of getting this phase of the subject to the reader. John says, "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.) From this we learn that we are to be judged by what has been written in the books—which I understand to be the Bible, a Book of books. But where in all the Book of God will I find the things by which I am to be judged. The Bible is a big book, containing sixty-six subdivisions—thirty-nine in the Old Testament and twenty-seven in the New Testament—written by about thirty-six different authors, and covering a period of sixteen centuries. Certainly I am not to be judged by all this! If so, I shall never be able to know while here whether I am able to stand in the judgment or not; and a man has a right to know. (I. Peter 3: 15:II. Tim. 4:6-8.) And if I am not to be judged by all of it, but some part, then I earnestly ask: Which part? No man can answer this question—hence, give an intelligent reason for the hope that is in him—unless he has learned to rightly divide the Word of truth. Therefore, he gropes about in darkness; the Bible, to him, is a hard book; just how he will be judged and by what he is to be judged he does not know; hence, doubts and uncertainties overshadow him, and thus he goes through life. I am happy to tell the reader that not one thing will be brought into our judgment that will in any way fix our eternal destiny, that we may not know here.

While talking with a man on the Bible, he said: "Yes, it is a most wonderful book. A man can learn in any one verse, from Genesis to Revelation, enough to save him." While that was about as sad a blunder as I have ever heard in reference to the Scriptures, yet there are a great many highly educated people—in other books—who seem to know but little better than that man. Many think they can find the plan of salvation in the Psalms of

David, the Proverbs of Solomon, in Isaiah or the other prophets.

(1) There have been three separate and distinct dispensations—viz.; (a) the patriarchal, (b) the Jewish, and (c) the Christian. The first reaches from Adam to Moses, a period of about twenty-five hundred years; the second reaches from Moses to Christ, a period of about fifteen hundred years; the third extends from Christ to the end of time. There was, and is, a law peculiar to each dispensation. This is based on the fact that there was, and is, a different priesthood for each dispensation.

"For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7:12.) In the judgment man will be judged by the

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law that was in force under the dispensation in which he lived. Hence, in the judgment the books (Rev. 20:12)—not book—will be opened. The book of the law of Moses will be one. But neither we nor the people who lived under the patriarchal age will be judged by the things written in that book, but those who lived while that law was in force. Christ, in speaking to people who lived under the law of Moses and before it ended, said: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust." (John 5:45.) The law by which we will be judged could not go into effect until Christ became priest. He became priest when he was seated on his throne in heaven. "For if he were on earth, he could not be a priest." (Heb. 8:4.) "He shall be a priest upon his throne." (Zach. 6:13; Heb. 1:3; Acts 2:30.) To further corroborate this, it teaches that the old law had to be removed before establishing the new. "He taketh away the first, that he may establish the second." (Heb. 10:9.) The law of Moses was removed when Christ died on the cross. "Blotting out the handwriting of ordinances that were against us, * * * and took it out of the way, nailing it to his cross." (Col. 2:14.) To make it still more certain, it says the law under which we now live did not, and could not, become effectual till after Christ's death. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9:16, 17.) So I emphatically state that not one who died before Christ died and arose and was made Priest and King was either saved or condemned by the law by which we will be judged in the great day. If we could only get men and women to lay aside their prejudices and embrace this simple and all-important truth, they would cease running to the law and prophets of a different dispensation and to the thief on the cross for an example of how people are now saved.

The first discourse that was ever

preached under the testament that now is in force was preached on the first Pentecost after Christ's resurrection: for, as you remember, it could not go into effect till after Christ's death, and the apostles were not permitted to preach till the Spirit came to guide them (Luke 24:46-53.) which took place on that day. (Acts 2:1-4.) Truly did both Christ and Peter call that the "beginning." (Luke 24:46, 47; Acts 11:15.)

(2.) Beginning with the apostles on the day of Pentecost, follow them with these two questions in your mind: (a) What did they teach sinners to do for the remission of their sins? (b) What did they teach Christians to do to make their calling and election sure?

The Acts of the Apostles was written for the specific purpose of answering the first question. In Acts 2, where you begin with the apostles, you find it fully answered. Eliminate from the Book of Acts all that is connected with the different examples of conversion recorded therein and you will have but little left. In this book you have a history of the apostles going forth under the commission (Matt. 28:18, 19; Mark 16:15, 16; Luke 24:46-49) given by him who has been proven in the first four books, to be the Christ, and who had placed in the hands of the apostles the keys of the kingdom of history and testimony to establish salvation upon those who were in sin. (Matt. 16:18, 19; John 20:19-23.) We also learn from this book that Christ himself, in speaking to man from heaven, imposed no other condition of salvation, nor released man from those that had been bound by the apostles (Acts 9:6; 22:16); neither did he allow any angel in talking to men, to alter any of those conditions (Acts 10:1-6; 11:13, 14.) This is all in harmony with the fact that they were to be bound in heaven. (See, also Gal. 1:8, 9.) My friend, have you complied with these conditions? Remember, these things you must meet in the judgment.

(3) The Epistles, beginning with Romans and ending with Jude, thoroughly answer the second question. They were written for this specific

purpose. (Read Rom. 2:7; all the 12th chapter; I. Cor. 9:24-27; 10:12; Eph. 6:10-18; James 1:21-27; II. Peter 1:1-11.) All of these letters, together with Revelation, were written to Christians. You find all the food you need for your spiritual development in these books.

The first four books—Matthew, Mark, Luke and John—were written for the specific purpose of proving, in connection with the prophecies of the Old Testament, that Jesus is the Christ, the Son of the living God. They are not books of law, but rather of history and testimony to establish the aforesaid proposition. (Luke 24:44; John 20:30, 31.) The Spirit guided the writers in grouping matters in-

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to different sections, and we should observe these sections, or divisions, into which they have divided the New Testament. It is easy to see these natural divisions of the New Testament when we notice the specific purpose for which each book was written. It can be readily seen that the first four books were written to prove that Jesus is God's Son, and that he came in fulfillment of all that had been said in the law, in the psalms, and in the prophets concerning him. (Luke 24:44.) There are many other things we learn from these books, but they were written for the purpose stated above. The same is true with Acts of Apostles and the Epistles. The Book of Acts was written to show how we become children of God, yet we learn much of how to live the Christian life in that book. The Epistles were written to Christians to regulate their lives and show them how to live; yet, from the reference that is made to their primary obedience, much light is thrown on how to become a child of God.

The Bible is the dearest and best of all books. Do you love to read it? Is it precious to your soul? Are you hungering and thirsting for its truths? If so, read its blessed pages daily, and it will illuminate your soul, soften your heart, sweeten your disposition, give you joy and peace and hope, and finally strengthen you to meet the grim monster fearlessly, not being afraid nor ashamed to be called before Christ and confess having embraced his blessed will and made a faithful effort to live by it.

“THE CHURCH OF THE
FIRSTBORN.”

or the

“KINGDOM WHICH CANNOT
BE MOVED.”

Flavil Hall.

The writer of the letter to the Hebrews says Christians have come to the “church of the firstborn.” (Heb. 12:22, 23.) In verse 28, he refers to the same institution as follows: “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we

may serve God acceptably with reverence and godly fear.” In the intervening verses, he declares that all material things will perish. All the organizations of men, whether benevolent, moral or ecclesiastical, have to do only with the present life and must pass away. Jesus said: “Every plant, which my heavenly Father hath not planted shall be rooted up.” (Matt. 15: 13.) But the immovable kingdom and her gracious provisions reach across the stream of death and secure for her subjects the rest and happiness of eternal ages. Fire, fagot and sword; prisons, chains, fetters and the reproach of the world only add to her strength and glory as she marches peacefully and triumphantly onward.

Jesus is the king. He established His kingdom on *Love*. He gave His life to secure eternal life for His subjects. He bids all to seek first His kingdom, and all who comply with the laws of citizenship therein, and always put their trust in Him make a glorious success in life. All others utterly fail. They live in this world “without God and without hope,” and death to them is a leap into eternal wretchedness, anguish and woe.

THE VOICE OF NAPOLEON.

On the kingdom and reign of Christ, I copy the following from the emperor, Napoleon, which for loftiness of thought and grandeur of expression has seldom been equalled:

“Alexander, Caesar, Charlemagne, and myself founded empires. But upon what did we rest the creations of our genius? *Upon force*. Jesus Christ alone founded His empire upon *love*; and at this hour millions of men would die for Him. * * * Christ speaks, and at once generations become His by stricter, closer ties than those of blood; by the most sacred, the most dissoluble of all unions. He lights up the flame of love which consumes self-love, which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and is beautifully called charity. In every attempt to effect this

thing, namely, *to make himself beloved*, man deeply feels his own impotence. So that Christ's greatest miracle undoubtedly is the reign of charity.

I have so inspired multitudes that they would die for me. God forbid that I should form any comparison between the enthusiasm of the soldier's and Christian's charity, which are as unlike as their cause.

But, after all, my presence was necessary, the lightning of my eye, my voice, a word from me; then the sacred fire was kindled in their hearts. I do indeed possess the secret of this magical power, which lifts the soul, but I could never impart it to anyone. None of my generals ever learned it from me. Nor have I the means of perpetrating my name and love for me, in the hearts of men, and to effect these things without physical means.

Now that I am at St. Helena; now that I am alone, chained upon this rock, who fight and win empires for me? Who are the courtiers of my misfortune? Who thinks of me? Who makes efforts for me in Europe? Where are my friends? Yes, two or three, whom your fidelity immortalizes, you share, you console my exile.

Yes, our life once shone with all the brilliancy of the diadem and the throne; and yours, Bertrand, reflected that splendor, as the dome of the invalides, built by us, reflects the rays of the sun. But disaster came; the gold gradually became dim. The rain

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of misfortune and outrage with which I am daily deluged has effaced all the brightness. We are mere lead now, General Bertrand, and soon I shall be in my grave.

Such is the fate of *great men*! So it was with Caesar and Alexander. And I, too, am forgotten. And the name of a conqueror and an emperor is a college theme! Our exploits are tasks given to pupils by their tutor, who sit in judgment upon us, awarding us censure or praise. Mark what

is soon to become of me, assassinated by the English oligarchy, I die before my time; and my dead body, too, must return to the earth, to become food for worms. Behold the destiny, near at hand, of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored, and which is extending over all the earth. Is this to die? Is it not rather to live? The death of Christ! It is the death of God."

No force divine can love compel
And, though the song of sins forgiven
Shall sound through lowest hell
His gracious voice respects the sancti-
ty of thy will.
He giveth light; thou art free,
To walk in darkness still."

CHURCHES AT WORK

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REVISED VERSION.

INTRODUCTION.

In our last lesson Jesus was teaching in a house. To-day we see Him as an open air preacher, teaching by the seaside. Much more could be accomplished if we would follow Jesus' example in preaching anywhere and everywhere an audience could be had.

EXPOSITION.

1. "A very great multitude" heard Jesus' words but only a few were profited. The majority were not profited because they did not understand. They understood not because they put forth no honest effort to understand. They had not "ears to hear."

2. Jesus' parables have been compared to the pillar of cloud and fire, which gave light to the Israelites, but was darkness to the Egyptians. The attitude of the hearers determined whether the teaching in the parables would be more plain or more obscure.

3-9. The sower represents Jesus and all others who sow the same seed, namely, "the word." He who goes about teaching the doctrines of men is not the sower Jesus has in mind. We are not to suppose that the exact proportion of success and failure is here given, yet, we need not be surprised if three-fourths of our sowing should be a failure. The wayside soil excited no hope of fruit at all—not a blade appears. But the rocky ground excited great hopes, as did also the thorny ground. The good soil alone rewards the labors of the sower and that with varying degrees of success.

10. Out of the multitude there were a few in addition to the twelve who were seekers after the truth. The light Jesus gives to them might have been granted to the multitude had they been as open to conviction.

11, 12. Jesus' hearers fall into two classes: 1. They to whom "is given the mystery of the kingdom of God." 2. "Them that are without." The privilege accorded the former is because they have "ears to hear." The latter love darkness and to them Jesus makes his parable a dark riddle. Jesus follows the principle of the Father in his dealings with men. Whittier has set forth that principle in these beautiful lines:

"Though God be love and free be heaven

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And, if one shuts his eyes to the light, and turns his ears away from the truth, God will visit that one with judicial blindness and deafness. "And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believe not the truth, but had pleasure in unrighteousness." (II. Thess. 2:11, 12.) See also Matt. 13: 13-15.

13. Trench regards this question as evidence of the parable being the first and fundamental one of a series.

14-20. The parable explained. So plain is this explanation that comment seems almost useless. We call attention to one point. Preachers generally apply this parable to unconverted persons exclusively. It admits of that application but it also applies to Christians. It applies every time we hear the word proclaimed. The attitude we then take toward the word determines the kind of soil we are at that very time. When we give an indifferent, careless, hearing then the word makes no impression; it takes no root; the Devil has gained his point. Then are we wayside ground. At another time the word may strike deeper in, yet not deep enough to take firm root. A transient enthusiasm is aroused only to quickly subside for lack of intelligent conviction. At such a time are we rocky ground. Again, we may hear the word in such a way that it takes deep root in our hearts and would bring forth abundant fruit but for our allowing other things to enter in. This says Jesus, is the thorny ground. No ground is good save that which hears, accepts and bears fruit. It is for us to decide what kind of soil we are to be. If we find that our lives are fruitless, or, less fruitful than they ought to be, the remedy lies with us. All hinges on how we hear the word. If we assume a reverent, believing and obedient attitude toward the word and cleave to it with purpose of heart (Lk. 8:15.) then the fruit will come. The word has lost none of its power—it is the same "living" word it has always been.

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Atlanta Ga.

81 Ashby St

Christian Word and Work

Published Weekly in the Interest of Primitive Christianity, Temperance and Education.

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CHRISTIAN EDUCATION.

D. L. Watson.

There was a time when the term Christian Education would have been considered superfluous, because Christianity was considered a part of every school. In the days of our fathers they obtained an education in the little "red school house" or perhaps a log one.

It is not our purpose to discuss the difference between the magnificent school buildings and equipment of today with the rude conveniences or former times. Neither do we wish to discuss the merits of the two schools, nor the quality of the education in either school. But, with the passing of those schools for better equipment has also passed the religious training of the young.

In those days the morning exercises

were begun with reading the scriptures and perhaps a prayer. Memory Bible work was encouraged while the singing of religious songs was a part of the exercises of the weekly entertainments.

Now, Bible study is not permitted in any public school and "rag time" airs are substituted for the religious melodies of former times.

This change has been made gradually through a number of decades in such a manner that it has been almost imperceptible. Yet the change has been so complete that in many places laws are being placed on our statute books, and school boards in various parts of the country are interdicting the use of the Bible in public schools.

This aspersion of the Bible in the public schools has an evil influence upon the minds of the children which has already brought its fruit of higher critics and agnostics.

Worse perhaps, than either of these two classes is that much larger class of people, who have no religious convictions. We might term it religious indifference. These people will profess a belief in God and acknowledge that the Bible is authorized by God, yet they scoff at the church goer and treat him with a superior indifference which to many people is quite depressing.

The Bible is the basis of all morality. Destroy it and its influence and our boasted civilization will not be far removed from the savage. In fact the difference between the savage, the semi-civilized and the civilized is due to the influence of the Bible on the peoples of the earth.

Is it not time that Christian people were awakening to the seriousness of the situation and demanding that the Bible be accorded its proper place with the other ordinary text books in the public schools.?

OUR SCHOOLS.

We have a number of Bible schools. Some of these are under a board of trustees who direct the finances and hold the property in trust to be used as the donors have provided in the charter. These schools have been built

with contributions from those who endorse the schools. The others of "our schools" are private property, owned by individuals or by corporation. Each of these schools compares favorably with any school in the country and has a distinct advantage in that its morality is based on the Bible, and the environment of the pupil is strictly religious.

Both classes of these schools, however, are handicapped in the fact that the public schools are free and the State spends an immense amount of money in fine buildings and equipment.

Where the Christian can afford it, both for the advantage of the church and the child, children should be given the advantage of a Bible school education.

The Bible places much stress upon the proper education and training of the child. We can not with impunity neglect it or allow those schools which have rules which prohibit the use of the Bible as a text book and whose teachers, who by the mere exigencies of the case are compelled to surround the children with a strictly irreligious atmosphere. Our duty is quite plain in the premises.

EDUCATION FOR THE PREACHER.

Until quite recently our brethren have more or less oppsed the idea that preachers require a special education or training. This doctrine has no scriptural foundation. Christ kept the apostles under his special supervision and training for three years. When Christ chose a man to go as an apostle to the Gentiles, he chose Paul, who was perhaps the best educated and most highly cultured Hebrew in the Roman empire. Timothy had known the scriptures from his youth up. These three examples are sufficient for the point in question. The boys who expect to preach the Gospel should begin their studies early in life and follow a definite course to a desired end.

Our schools should have special prepared courses. More than this they should be endowed to enable the poor boy to obtain an education and thus prepare himself for his life work.

Many boys attend the public schools, because they can choose their vocation and pursue a course of studies leading to it. Many of these boys would become preachers if they had similar opportunity to prepare for it. It is both the duty and privilege of the church to prepare such schools.

HELP NEW ORLEANS.

LATEST WORD.

"Cover balance with pledges payable by Oct. 1 and I will send you my \$5,000." So writes our good Benefactor.

Words can not express our gratitude. The Lord be praised, for certainly the balance of near \$2,000 can and will soon be paid or pledged.

PLEDGES WANTED.

Write us immediately what you can do by Oct. 1st. Send pledge small or large according to ability remembering that the fall is a much more favorable time financially than July. Don't fail us.

IT IS WITH REGRET.

that we continue this appeal but we hope you will realize how suicidal it would be to stop now. But, dear brethren and sisters, do let us get this off speedily. Don't lay this aside until you have written your pledge. Don't conclude that others will do it and that your help will not be needed. It will be needed.

PLEASE BE QUICK.

Our interest is over \$70. per month. If we could in the next 10 days pay off all but \$2,000 how it would relieve. Give us the \$2,000 in pledges and we get all the rest in cash. Can the cause of Christ afford such delay as will cost \$70. a month? NO! Many an evangelist would be glad to get that much.

A full acknowledgement of gifts will yet be made.

Address Stanford Chambers, 1218-6th Street.

WHERE WILL YOU SEND YOUR CHILDREN TO SCHOOL?

Jesse P. Sewell.

Time for entering school is drawing near. Many brethren and sisters will, in a few weeks, send their sons and

daughters away to college for that training that will largely influence and direct their future lives. Where are you going to send these children? Have you selected the school or college? What did you consider first in making the selection, the moral and spiritual training, or the social, physical and mental training? Seriously now, Christian fathers and mothers? "Of course," you say, "I consider first the moral and spiritual training of my children." Then please explain yourself why you have selected a secular or sectarian school or college for your son or daughter, where all of the influences are against the original faith and practices of the Church of Christ, and where the influences are all in favor of a social life thoroughly out of harmony with Christianity, and, in many instances, where the influences are against any kind of faith in the Bible as God's Book.

"O," you say, "I want my child to have a thorough and finished education, and we haven't any schools and colleges where such can be obtained, where pure Christianity is taught and the moral and social influences are as we would like." Yes, I've heard that talk often. But it only demonstrates that you do not know what your own brethren are doing, by the work and through the sacrifices of a few (comparatively speaking) devoted souls, while brethren like you are helping to build up sectarianism and infidelity by patronizing their institutions. I know Christians in Texas to-day, making this very talk and sending their children to digressive and other denominational schools, when these same children could go to the public schools several years yet, and the smallest school we have in Texas could teach them profitably for four or five years. I am afraid, that in most instances, there is some worldly pride and desire for some worldly show and display, which will prove very hurtful to the children, really back of these decisions and this talk. And how do the children who are sent off to these worldly and denominational schools ordinarily come out? In a majority of cases with their faith in and respect for New Testament Christianity entirely gone.

I can give you numbers of just such cases from my own limited experience. I know some devoted Christian parents now going down to their graves in sorrow because the facts are such. I know others, so taken with the world, worldly show and "society" that they really seem "delighted with the results." Faith gone, no respect for the church, etc? "Yes, but she dances beautifully, and he is the finest football player, and they are so popular with the swell set." Shame! Shame!! Shame!!

Solicit many Christians to send their children to colleges where the Bible in its purity is taught, and they are properly trained spiritually, and their reply is, "No, our schools are not good enough." Well, if your child has finished a thorough college course, and is ready for university work, you are correct. We have no university, where proper spiritual training is given—but we have colleges giving as thorough work as any colleges in the land.

But, just here, how did the Methodists get their large colleges and universities? By sending their children off to Baptist schools and making Baptists of them and helping build up Baptist schools? How did the Baptists get their big colleges and universities? By patronizing and building up Presbyterian schools? By no means. They have built these great institutions by patronizing them and giving their influence and money to them. And these institutions, yearly influencing and training thousands of young people, constitute their greatest source of power. If we ever have the colleges and universities our great cause deserves—the greatest and best in the world—we will have to get them in the same way. Patronize the ones we have and give our money to them. "But," some good brother says, when we ask him for money to help improve, equip and endow one of our excellent colleges, "if you will build a great university I'll help, but I won't help build a college—make it a five hundred thousand dollar proposition and I'll help. I'll give \$500 on the second fifty thousand after you get up the first fifty thousand! But to start in to build and equip a property only worth \$60,000 or

\$75,000 is too small a thing! I want a big university like Baylor, Southwestern, or T. C. U." Where did they get these universities? By building up and equipping good colleges, educating their children and creating a demand for the university. If we ever get a university we'll get it the same way, brethren. We had just as well be honest with ourselves. There is nothing to gain, ever, by deceiving ourselves. What we need now is not a great university, but the many good schools and colleges we have, proper-

ly housed and equipped and endowed, and our children educated in them so as to create a demand for a university of the right kind. Then the university will come. Then, after that, build still more colleges.

Brethren, let me beg you, don't do your children the injustice to send them to secular and denominational schools, when they need the training they would receive in the excellent colleges, where pure Christianity is taught, and these schools need your support and influence.

Fulton, Ky., June 3, 1912.

I have just closed a twelve day's meeting at Clifton, Tenn. There is a small congregation at this place. A few of these are as faithful as can be found anywhere, but some of them had grown cold and I was told hardly ever met with the brethren for worship. Bro. A. J. Veto, was with me and led the song service. We did our best to present the plain Truth and we had the pleasure of seeing its good effects. Interest grew from the first in spite of the fact that we were practically rained out several times. Several were interested enough to express their appreciation of the preaching and the song service. One lady came from the Presbyterians. She was a very influential member among them, and with a splendid education, and influence. I believe she will be a power for the truth. I might say that she was a member of the church of Christ, but went to them about 14 years ago. We rejoice to know that she is willing to come back and wear the name of Christ again. The brethren promised to be more faithful.

C. S. Austin.

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FOR
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is an excellent sixty-four page tract. It is a reply to over 300 questions asked

BOOKS YOU NEED.

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CHRISTIAN WORD & WORK

906 Julia St. NEW ORLEANS, LA.

THINGS CURRENT

We were a few days late last week.

Report your Bible School work.

Send us news items every week.

Join us in one cent a day for missions.

Our subscription campaign should excite much interest.

The only question in New Orleans is, "How much do you lack?"

Our prizes are valuable ones. Send us your name or the name of a friend and go to work to win the points.

Have something definite to do and do it in a definite way applies equally as well to religion as business.

DON'T FORGET.

Please do not forget the work in Japan. Funds are needed to enable Bro. Vincent to meet his obligations, maintain Bro. Hori and carry on the good work. Can you and will you send him a gift at once? Address C. G. Vincent, Tokyo, Japan.

Don Carlos Janes.

Ashdown, Ark.

July 2, 1912.

I am leaving Arkansas where I have been holding meetings. Will go to

Oklahoma City and other places in Oklahoma for meetings. Have two weeks now that I could spare for meetings, before I begin school at Lockney College and Bible School, Sept. 3, 1912. Write for catalogue, and also send me names of prospective pupils. Also send me an order for Follies of the Digressives, price 25 cents, which shows what the Digressives are doing. Lockney, Texas, J. C. Estes.

THE RUSSELLVILLE MEETING.

On Sunday, June the 16th, we began our meeting which closed Sunday evening, June 30. Bro. G. Dallas Smith of Fayetteville, Tenn., did the preaching which was well done, and I am sure much good was accomplished.

Four were added by baptism, and four reclaimed. Bro. Smith gave us some splendid lessons on Christian living, which I feel sure will do us all good.

L. S. Lancaster.

"How God Speaks to Man," is the subject of a recent article written by W. Hume McHenry, and should be put in "tract form" for distribution. It will sell for five cents a copy or 50c per dozen. To make its publication possible write him to-day saying how many you will take when printed.

270 E. Gregory St., Pensacola, Fla.

by the Primitive Baptist. Price 15 cents prepaid. Address W. H. Sandy, Dennis, Miss.

A TENT WANTED—A TENT NEEDED.

A tent is needed very badly in Montgomery, Ala., but since there are so many appeals made for help it is with a degree of reluctance that I write this notice. However, believing that were the situation fully known, as it is to the writer, there is no doubt, that quite a few brethren would very gladly supply this need. Montgomery is a city of about 50,000 population, three congregations. These are so situated that they are not reaching the people.

Anyone knowing the conditions as they exist in Montgomery, will know that if there was ever an opportune time for being up and doing, now is the time. It is not necessary to relate that the church is not doing as a whole all that it should do. There have been some differences that have hindered the progress of the work.

The Digressives have long wanted to capture this place.

A church in Lexington, Ky., is at this time supporting a man here for all his time. They have furnished him a tent that he used "80 days" last summer, and is now being used by a man from there trying to profit by the disturbed condition here. But enough on this line.

The work being done here by myself is in the mission stage but is on a firm basis. The membership is small. They can not carry on the work as they would like and meet the opposition of the organized forces, hence this notice. I will give a few facts. The church, about eighty in number, without a single moneyed one has about twenty male members, all of the laboring class. Within the past year they have kept up their current expenses, about \$75.00 per month. Have gotten up and paid about \$650.00 and they now have to meet a note of \$540.00, in a short while. This they are preparing to do, and without "begging" outside.

This new mission is at work. I quote

a very prominent preacher that knows the situation. "It is doing the best work of any congregation, that I know of." They are at peace among themselves, and loyal to the TRUTH.

Sometime since some sisters gave Bro. S. H. Hall, of Atlanta, a tent to assist in the work where it was needed. May the Lord, open a way for the Highland Park Church of Christ, to meet this proposition, is my prayer. This is not an appeal; only a statement, of the facts as I see them. If a tent is secured, it will be well used. The Lord will prosper the givers. We await your decision in the matter.

Charles L. Talley.

We heartily endorse the above appeal. A tent is needed for that work. Highland Park church is a mission point, about seven months old. All the members are busily at work. They have work to show for what they have done.

But now brethren let's settle that little discord. There is but one way to settle it, and that is for those who are not in discord to go work and work hard.

Now, Bro. Talley, you have three good congregations in your city. The majority of those members are consecrated people. They will do any

thing in the world for the cause of Christ.

You should form two working committees from among the three congregations.

1. *A finance committee.* The deacons (not necessarily so) from each congregation should come together and plan to have every member give something for the cause of Christ every first day of the week. This will necessitate a pledge card, a contribution envelope and a church record for each church. Every member of those congregations should be visited repeatedly until they are tithers, or at least until each one is bearing his part of the expense. This committee should meet once every week for planning new work and reporting work done.

2. *A workers' committee* composed of the elders and others from each congregation to plan the work of each and the work they may do conjointly. Let them meet weekly and you will find that the work in your city will take on new life. Report to us weekly.

Read about our Prize winning contest on another page of this issue.

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 Machea Building, New Orleans, La.

OBITUARY

CARL—Mr. Robert Carl was born January 7th, 1835, near Franklin, Tennessee. Died at Homer, Louisiana, July 1st, 1912. He married Miss Susan N. Campbell of Franklin, January 7th, 1857.

At the age of 27 he united with the Christian church and lived a faithful and consistent member until his death. He was a resident of Little Rock, Ark., for 25 years before coming to Homer, 6 years ago. He is survived by his wife also two members of his immediate family; Mr. Joseph Carl, his oldest brother and Mrs. Nannie Waller, his only sister, both of Franklin, Tennessee.

Homer, La. July 3rd, 1912. G. A. Campbell.

REVIEWS.

“Church News” is the bulletin of the Denton County (Texas) churches. This issue contains a picture of twelve of these churches, an itinerary of the protracted meeting work and many pointed paragraphs which form wholesome reading matter. It is edited by that sterling young evangelist C. E. Wooldridge, has a free circulation of 1000 and is issued from Denton, Texas.

MONEA COLLEGE.
(RECTOR, ARK.)

This catalogue sets forth the main purpose of the school in terms which can not be mistaken. The school undertakes to make Christian men and women of its pupils. It therefore puts much stress on the study of the Bible by each pupil. We clip the following paragraph from its pages:

“We do not teach about the Bible. We teach the Bible. Our students and faculty are governed by the principles of the Bible. Thus our system of government is mild, equitable and positive. One of the leading citizens of our town (a prominent business man) took an outspoken stand against Monea College at her opening a year ago. Since then he has put his children in our college. Recently in a public conversation this same gentleman remark-

ed: ‘Almost every little boy you see walking the streets has a Testament in his pocket. How much finer it is to see our boys going about with Testaments in their pockets than it would be to see them carrying a deck of cards or a pistol. I am for Monea College because I see the fruits of her work.’ ”

Bro. John E. Dunn our co-editor, is president, ably assisted by A. D. Gardener, B. F. Moody and nine other teachers.

HIGHLAND HOME COLLEGE
(HIGHLAND HOME, ALA.)

This Catalogue contains a thorough description of the college, grounds, laboratories and other general facilities. Highland Home is one of the oldest and best schools in the state of Alabama. The Bible is made a daily text book. They also have a course designed for those who wish to become efficient in the Word of God.

Prof. Geo. S. Clark who has been connected with the college for a number of years is its president. He is ably assisted by Profs. Renfro, Allen and Boyd.

ABILENE CHRISTIAN COLLEGE
(ABILENE, TEXAS.)

The catalogue of this school is a gem both from a literary point of view and of Printer’s Art.

It has three able educators at its head; Jesse P. Sewell, Carl Gardener and Robt. L. Whiteside. They have other able assistance. We are glad to note that in its well arranged curriculum the Bible is accorded a conspicuous place in every grade. They have also arranged a course for young men who wish to prepare for the ministry. This is a long step in the right direction. We clip the following paragraph from its pages, which, with the exception of the first two sentences we

\$1000 In Prizes Given Away

If you want to win one of our best prizes be first to enter the race.

Drop us a card and go to work today.

Names of entries will be published next week.

CHRISTIAN WORD AND WORK

906 Julia St. New Orleans, La.

SEND US A LIST

heartily endorse. The negation is so strangely out of place that it should not be allowed to weaken the argument of a well written paragraph:

‘YOUNG PREACHERS.

‘Much has been said about “preacher factories.” If preparing young men for the ministry, only as a profession, is meant by this term, then ABILENE CHRISTIAN COLLEGE is not such an institution. We believe, however, that the consecrated young man, who would preach the gospel of Jesus Christ should be thoroughly trained for his work. We have planned a number of courses of study for this special purpose. We believe that they are extremely practical and very superior. And we have a Faculty competent, in every way, to give them. We invite the

special attention of young preachers to this work. Your work is to “PREACH THE WORD.” Then, first of all, under all and above all you MUST know the WORD OF GOD, and how to handle it aright, if you would be “APPROVED UNTO GOD, a workman that needeth not to be ashamed.” And if you are not going to be SUCH a “Workman,” you had better not be a preacher. Examine carefully the course of study we offer in the Bible. You will see, by a close study of this catalog, that we offer also many other things, intended to be of special value to you in your life and work as a preacher.”

Our readers should speak of the merits of these schools to prospective students and aid them in every manner whatsoever. Write for catalogue.

to 200 people in the public park and gave out 250 tracts. He also had a good meeting last Sunday at our chapel in Zoshigaya. You must act promptly or we must drop this work. May God save us from the embarrassment!!

We have given you a plain statement of our condition. Please put yourself in our position for a moment and act according to the “dictates of your conscience.”

Tokyo, Japan, June 1, 1912.

The liberality of our brethren should be so great that no missionary would be anxious about his finances. The Bedford County (Tennessee) churches agreed to support Bro. Vincent in his work. Only one of these churches sent as liberally and regularly as they promised.

Will not some good brother, who is a member of the churches visit them for Bro. Vincent and stir up their pure minds by way of remembrance?

The readers of Word and Work, especially the Georgia churches, have undertaken to support Bro. Hori which is \$15. a month. We have fallen short of our duty. This amount can be easily raised by each one giving one cent a day for missions and forwarding it to Miss Ethel Finley, 81 Ashby St. Atlanta, Ga., by the 15th of each month.

FOREIGN MISSION FIELD

**The field is the World; and the Good Seed,
these are the Sons of the Kingdom.
Each Christian has his acre**

WM. J. BISHOP, Editor

To the faithful Churches of Christ:

For ye have sounded forth the Word of the Lord, not only in the United States and Canada, but in every place your faith to Godward is gone forth.

To the unfaithful Churches of Christ

Awake to soberness righteously, and sin not; for some have no knowledge of God; I speak this to move you to shame.

OUR FINANCES.

C. G. Vincent.

We have received for personal support during April and May, \$132.98, and \$4.33 for typewriter fund. According to this we have received \$67.49 a month for April and May. During Jan., Feb., and March we received an average of \$50.48 from the Bedford county churches and \$10 a month from other churches and individuals. With this limited income, I can not possibly pay Bros. Hon and Klingman for furniture which we needed and bought of them and Bro. McCaleb's seven months rent at \$15 a month and at the same time meet other necessary expenses. These brethren have been very kind in waiting for their money; but they are in no position to be thus burdened and we are placed in a situation which

is by no means very pleasant. We must have a larger fellowship.

THE HORI FUND.

There is a shortage in this fund also. Bro. Hori, you will remember, was Bro. Klingman's evangelist. He has been working with me since the Klingman's were forced to leave Japan. Bro. Hori is a determined man and a good worker. The amount of the shortage is \$29.80. Bro. Klingman has been kind and liberal enough to lend the fund this amount, but he is not able to bear the expense. Brethren, you must rally to this work. It will take \$25. a month at the very best to continue the work left by Bro. Klingman, counting rent, purchase of Bibles, song books, tracts, car fare, and the evangelist's living expenses.

Last Saturday, Bro. Hori preached

A LORD'S DAY IN JAPAN.

Yesterday, (April 21) was a full day. We met in the school chapel at eight o'clock for an English sermon to the students by Bro. Vincent. The talk was very appropriate being a comment on Phil. 3rd. chapter showing that Paul counted the excellency in Christ of far more value than either ancestral blood or nationalism. At nine-thirty we met again for the Lord's supper and Bro. Fujimori being present spoke to us. His sermon (in Japanese) in the parable of the sower was good, exceptionally so I thought, Bro. Bishop and the other brethren at Kos-hikawa had planned a welcome meeting for myself and Bro. and Sister Vincent which came off at eleven thirty closing at one. It was altogether very pleasant and also very helpful. Sister Tomi left before it was over to

meet her children at Zoshigaya at one. At night the writer spoke again followed by a short talk by Bro. Hori.

He who serves first serves his country best.

Tokyo, Janan, J. M. McCaleb.

TESTAMENTS.

Red Letter.

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

No. 23 French Morocco Price .35 Prepaid.

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.

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THOUGHTS FOR THE THOUGHTFUL.

H. W. Jones.

Learn to read the Bible and then read the Bible *to learn*. All we do should be prompted by good intentions, for otherwise good is not *altogether* good.

The Bible is here. It is preeminently the Book of books. Hence I conclude it is from God—indeed, there is no other way to account for its being here.

“Study to show thyself approved unto God.” Yes, seek the approval of God from the heart and “not with eye-service, as men-pleasers.” (Eph. 6:6). See, Gal. 1:10 and remember it.

The modern “Golden Rule” seems to be: “Do unto others as they do unto you;” and in many, many cases it is: “Do others before they do you.” Now turn and read the “Golden Rule” of Christ in Matt. 7:12 and 5: 43-48 and note the difference.

I am frank to confess I would not know what to do, religiously, if we did not have the Bible. We would be at sea without chart or compass, wouldn't we? Yes. Then let us use (not abuse) the Bible. To neglect *using* it is to *abuse* it, as it was placed here by the Lord for us to *use*.

I heard a man tell of a neighbor who is so stingy he will not drink coffee at home but drinks it away from home. When through, I told him I knew a

man far “stingier” than that. “Who?” He asked. I told him he is the man who is too stingy to pay an honest debt when he can, and that his name is “Legion.” No one denied it.

“Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord.” (I. Cor. 15: 58.)

15:58.)—Hardin, Ky.



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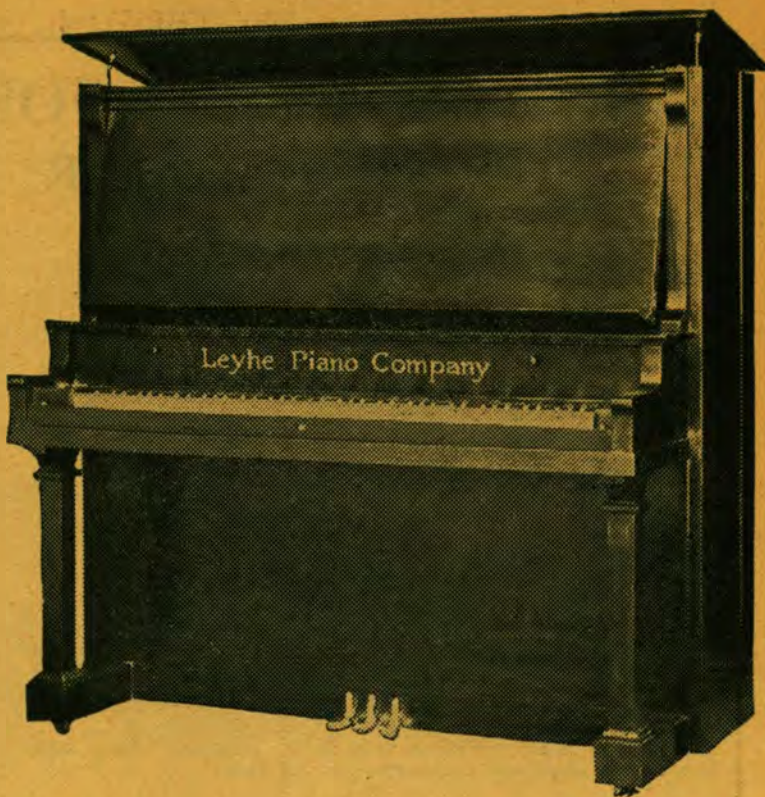
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