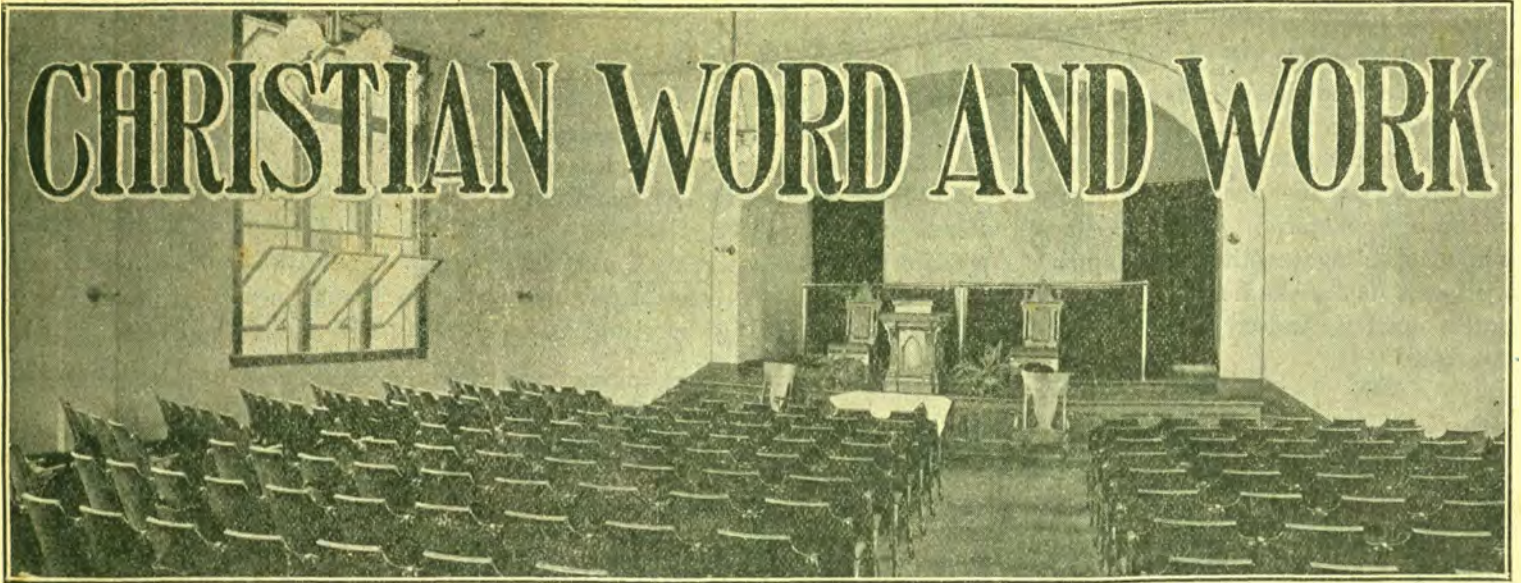


CHRISTIAN WORD AND WORK



Volume 5

NEW ORLEANS, AUGUST 6, 1912.

Number 32

THE TASK.

His was a lowly task. He only toiled
At digging ditches through the wear-
ing day.

And yet he worked with joy; and at
the end

Of labor, he could say:

"There is a ditch a man may call a
ditch!

Honest as I am, and built straight
and true.

No man could build it better! I'd be
glad

To have God look it through!"

—Selected

TO THE EVANGELISTS.

E. L. Jorgenson.

We are in the busy meeting season and some of us are preaching day and night. When we are addressing the people before us, let us receive the message together with them. It always helps me to preach. What I say comes back upon myself just as the report of a cannon is felt by those behind it. There are, on the other hand, the constant temptations. Visible success, compliments, confidence reposed in one all have their attendant dangers. We need to offer ourselves unto God every moment; before, during, and after the sermon, we need to present our bodies living sacrifices. God and God only

can keep us, through Jesus, from the snares of Satan.

I want to make a suggestion out of my own experience to the evangelists. I wrote last week about the great commission. We can do much toward its fulfillment during the protracted meeting season. I have found that churches will give if someone takes the lead. Often, a church is charged as anti-missionary when her lack is chargeable solely to the leader. I have often announced *without consulting anybody* that on a certain day I would ask the church to give to a certain work (home or foreign), *providing no brother offered an objection.*

The objection is seldom offered, and the church becomes missionary. I used to preach on missions and say, "now, think about what I have said, set a day for a missionary contribution, or take an offering from the regular treasury." Result, the moment's enthusiasm blew over and nothing was done. Every evangelist could thus take a missionary offering in every meeting he holds. The example is the thing. One small offering *taken* does more for the church's development than a dozen talked about or so many sermons on the subject unless the opportunity to give accompanies the sermon. In fact, truth is worthless that is not obeyed. Truth on this, as on every other subject is not merely to be believed but executed, done, obeyed.

Elders and other leaders can follow this plan as well as evangelists. I have been used of God in bringing a number of churches to regular, systematic, missionary giving by this method, and I do not expect to hold a meeting this summer without such a contribution. It is only a step from the occasional contribution to the regular, and it is an easy step. Of course, I do not mean that evangelists should go about over-riding the wishes of local elders and leaders. If they object they will state their objection; then you can answer the objection or else conform to it.

Do not forget however that giving is not the going in the strictest sense. This matter of doing things by proxy is always second-best. The mission cause needs money, but men more than money. Men who are not ashamed of the gospel; men who know whom they have believed; men who are ready to risk all and risking, win on the proposition that God is, and is a rewarder of them that diligently seek Him; that He keeps His word and makes good His promise to give what is needed to eat, to drink and to wear, whether you are in America among disciples, or far away in the Orient alone with God and the heathen.

I know the appeal to go in person does not come with much force from those of us who have not gone ourselves. The appeal of one who has

obeyed the command "go" is of more power than the feeble call of a hundred who have not set the example. Yet, we can call attention to God's call; we can be on the lookout for likely missionary material, and perhaps while appealing to others, the appeal will some day strike home to our own hearts until we indeed leave and follow Him."

Another suggestion: Why not revise

THE OLD CHURCH REGISTER

where you are holding that meeting now? I am just now at Bethany Church, Ky. and have almost completed the revision of their practically worthless old record; worthless, because many have died, moved and fallen away with no record of these facts. At Sheffield, with Brother Coleman's help, the register was revised during the meeting. At Portland Ave. Louisville, Brother Boll is revising the record. Here at Bethany, I followed this plan: I observed that the early church evidently kept some record of membership (Acts 2:41:4). I showed the uselessness of Bethany's old register; then called upon members publicly, privately, and by mail to give in their names voluntarily for continued membership, with all that means. Members who do not desire to remain such, so much as to say so when asked, should not be retained upon the working list. Thus, in a ten-days' meeting Bethany secured a valuable list of persons living in the community, who voluntarily offered themselves for membership.

It was not intended at all to conduct a campaign of discipline along

these lines; the old register was preserved for reference and so that none would be unjustly excluded. Passages directing the treatment of offended, offending, and disorderly brethren were entered in the register with due exhortation that the church should, in every case, follow these directions without neglect. "Big meeting" as

people call it, is the time to do things besides preach and baptize. The members all come as at no other time and discipline, business, register, etc may be handled. Proceed kindly and carefully, always with the consent of those who are of some account in the church and God will oversee and bless.

CONTRIBUTIONAL

CONCERNING THE GENUINENESS OF THE CLOSE OF MARK'S GOSPEL.

E. S. Jelley Jr.

In the discussion between Bro. Austin and Mr. Moore concerning the purpose of baptism, Mr. Moore raised the question of the genuineness of Mark 16: 9-20. Mr. Moore said he did not know whether the scripture in question is genuine or not and that it made no difference to him; nevertheless, true to sectarian traditions, being unable to use Mk. 16: 16, he was glad to throw doubt on the whole ending of the second gospel.

Now Paul told Timothy to study to show himself approved unto God, a workman that needeth not to be ashamed. Therefore, as a precaution against destructive critics like Mr. Moore putting us to shame, let us inquire into the matter. Being a Disciple, I do not find it necessary to wrest the scriptures in order to prove some favorite doctrine nor to prove some interpolation to be genuine for that purpose. I desire to drop any doctrine not taught by the word of God. I shall therefore set forth some of the facts in regard to Mk. 16:9-20 without regard to the tendency of those facts.

The Bible Hand Book, published by the Religious Tract Society, casts "serious doubt" upon the Marcian authorship of the twelve verses in question and sets forth the facts available against such authorship more fully than the proofs in its favor. The fol-

lowing are all the facts which it gives together with those of the Variorum Bible and the collection of writings from apostolic days to A. D. 325, known as the Ante-Nicene Fathers.

THE TWELVE VERSES IN EARLY

N. T. GREEK.

They are not in the two oldest manuscripts and some others have together with the twelve verses an alternative ending as follows:

9 "And they reported briefly to Peter and his company all that had been commanded. 10 And after these things, Jesus himself sent forth through them from the east even unto the west the holy and incorruptible proclamation of salvation."

One modern Greek manuscript, not earlier than the ninth century, has both endings and another Ms. notes that some copies end at verse eight. On the other hand Mss. A. (middle of 5th century "or earlier"), C (5th century) and D ("probably beginning of 6th century") contain Mk. 16: 9-20 as it is in our Bibles. These latter are just as good authority as the two somewhat earlier copies which now reject it.

Within 40 or 50 years of the death of John, the gospel ended as it does now. The verses were therefore omitted from Mss. A. and B. upon critical grounds and not because they were at that time unknown. Those two are the only extant Greek copies that decided against the genuineness of the verses.

VERSIONS.

"All of the most ancient versions" contained them although one of

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Syriac omits them and an old Latin version gives the shorter ending only. * * * Of the ancient writers, Irenaeus, a very faithful and extensive citer of scripture, writing against the Gnostic heresies between A. D. 182 and 188 quotes Mk. 16:19 as a proof text as follows: "Towards the conclusion of his gospel, Mark says 'So then after the Lord Jesus had spoken to them he was received up into heaven and sitteth at the right hand of God.'" The verses in question are quoted by the author of "Apostolic Constitutions" and by Augustine (4th and 5th centuries). On the other hand, they are first called in question by some one person mentioned by Eusebius in the 4th century, objecting that they were missing from the "accurate copies" and from "nearly all copies." Finally there is an Arme-

nian N. T. Ms. of the 10th century which contains those verses with the heading that they are by "Ariston the elder."

Now with all the evidence against these twelve verses, together with the fact that verse 9 apparently makes a new start, can any one be satisfied with a gospel that does not even positively assure us of Christ's resurrection and ends with the women fleeing from the tomb and telling no one on account of fear? But that is just the sort of gospel Mr. Moore would give us in order to help the Baptist cause. * * * We may rest assured that our Lord has not given us a broken gospel, and we can accept the last twelve verses with the same faith in which we receive the remainder of the book. Nasik, Bombay Pres. India.

dangerous than to invalidate David's testimony of His omnipotence.

You wish me to tell *how* the Spirit reproves that part of the world which has not the gospel, and to affirm that the Spirit operates independently of it. Neither of these points is in the proposition; it is enough that Jesus said the Spirit shall reprove the *world* of sin.

The means used is irrelevant to this discussion, provided the Spirit uses them in person.

Your explanation of striving with me is weak. You can not measure *Infinity* with the *finite*. Man is limited to time and place; the Spirit is not. The fact that the Spirit strives with men still stands.

Did you mean to quote me as saying that God is not in the believer's heart? You said John and Farley are both correct. If I had said it I should not be correct. But I deny the statement, and demand your proof.

Can you prove that the word is the search-light of the Spirit? Is not God light in Himself?

You demand proof of the divine work in the heart before it truly hears. Your admission that the Spirit searches all hearts and strives with them, is good evidence, unless you limit His search and reproof to that part of the world having the gospel. "Truly hear" means to understand. Sinners' hearts are hid from understanding (Job 17:4); they can not hear (Jer. 6:10); they shall not understand (Dan. 12:10); Jesus spoke in parables, lest they should understand. This is their condition. Here is the remedy: the breath of the Almighty *gives* understanding (Job 32:8 R. V.); The Lord opened Lydia's heart, that she attended unto the things spoken (Acts 16:14). This work is evidently divine.

Yes; Jesus saves sinners who call upon Him. But how about those who do not call? The gospel is the power of God unto salvation only to the believer. The Lord must open hearts, like Lydia's of old, before they can obey the gospel by attending to what it teaches.

This is sovereign grace as distinguished from means of grace. Both manifestations are necessary to the sal-

DENOMINATIONAL FORUM

FARLEY-AUSTIN DISCUSSION.

PROPOSITION: — The Scriptures teach that the Holy Spirit himself comes in actual personal contact with the sinner's heart in regeneration.

Second Affirmative—By W. A. Farley.

As I continue my argument in support of this proposition I am pleased to examine Dr. Austin's reply to my first affirmative. I am not a preacher, and can't accept the honor he confers by calling me Elder.

He indorses all my definitions except that of regeneration which he says is not the new birth. I quoted the definition from Webster: "Regeneration is the new birth by the grace of God"—except that I omitted the phrase "by the grace of God," lest he insist that it is by other processes. Webster is authority on definitions. No man, however ignorant, should force private definitions into public debates.

I accept his illustration of the Sec. of State and the King of England. The Secretary does not come in personal contact with the king, when he sends a minister to him. *But the minister does.* Just so, our Lawgiver sends the Holy Spirit into the world to reprove

sinners and reconcile them to the King of Heaven.

But you say the world can not receive the Spirit. Certainly not as Comforter. His work, however, is not limited to comforting Christians. Did you mean to say that Christ did all His work through the apostles after the last commission? Have you forgotten his conversation with Paul on the way to Damascus? He gave the apostles work, to be sure; but the Spirit continues to search hearts, invite sinners, seal believers. Nor did you mean to say that God's goodness is revealed only through the word. His goodness is shown in a thousand ways. Saul was blessed even while the minstrel played.

Where did I speak of "depravity"? Did you take exception to the scriptures showing man helpless without divine intervention, and try to evade them by referring to depravity?

You confess that you can't find Holy Spirit in Ps. 139:7. "Whither shall I go from *"thy Spirit?"* Spirit is plain enough, and I have but to show it is *holy*. "Thy" refers to Lord in verse 5. "Thy Spirit" is therefore the Lord's Spirit, and I affirm that it is holy. To deny that God's Spirit is holy is more

vation of accountable sinners. Hence the necessity of praying for the salvation of others. If we have all the necessary power in the gospel alone, prayer in behalf of others would be idle, for why pray for what we already have?

You think the Spirit doesn't flow like ink, when applied to the fleshly tablets of the heart! Have you ever read where Jesus called the Spirit "Rivers of Living Water?" Or where it was poured out on all flesh? Rivers of LIVING water flow. Why question the Master's veracity by insinuating that the Spirit can not flow?

But you add that ink does not come in personal contact with paper. Now if you admit *ink* to be a *person*—the Holy Spirit, a person, is the ink,—such contact would certainly be personal. Austin being a competent witness, the proposition is proved. It is only a cheap dodge to say that ink does not come in personal contact because it is not a person.

No; the Bible says Jesus baptized not; but His apostles. Paul declares we are baptized by the Spirit, and unless it can be shown that it was by an agent, such inference is unscriptural.

You ask, "If a person can be born of God and Him not personally present, why can he not also be born of the Spirit and Him not personally present?" Simply because there is but one new birth. To be born of God is to be born of the Spirit, for God is Spirit. But you say neither is present in person. What is your authority? Does not God dwell in the heart the moment it confesses His Son, without which there is no regeneration?

You recently said that "born of water and of the Spirit" refers to baptism. If so, can one be born of water (baptized) unless the water is present? It is poor logic to require the presence of water and the absence of the Spirit for the same process in the same verse.

"Begotten of the Spirit" is unscriptural. Just as well reject Jesus for mixing with sinners because it seemed contrary to His holiness, as to denounce Spiritual BIRTH because it seems contrary to His sex. This is one reason why such birth is a miracle.

Yes; I still believe in the old-time doctrine of Spiritual birth. Jesus still says, "Ye must be born again." That which *is born of the Spirit* is still *spirit*.

God breathed into Adam the breath of life, and he became a living soul. Job says the breath of the Almighty hath given him life. The Spirit therefore breathes into the inanimate heart the spirit of life, and it becomes alive unto God.

Moreover, the Spirit is a witness of the new birth. "The Spirit itself beareth witness with our spirit that we are the children of God." If this is not witnessed in regeneration, God's children would be just that long without the witness. But the believer "hath the witness in himself."

Owing to Dr. Austin's "cute scheme" of questioning conclusions without the slightest notice of their arguments, I shall anticipate his reply that these scriptures refer to believers and not to sinners. It is readily seen that this argument applies, not only to persons *after* they believe, but also to the *act of believing*. God does not put believers on probation *before* giving them the witness. If any man have not the Spirit of Christ, he is none of His. The witness is therefore contemporaneous with, and unseparable from the act of believing. In fact, belief is given by the Spirit-witness (I. Cor. 12:9). If Christ's Spirit is not contemporaneous with regeneration, we should be Christ's just that long without His Spirit.

Paul compares regeneration with Christ's resurrection. "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened *together with Him*, having forgiven you all trespasses." And Peter declares Christ was quickened by the Spirit. Though for three days His bed was made in hell, behold, the Spirit was there to make alive forevermore. Though the heart is dead in sin, lo, the Spirit is there to quicken unto life eternal.

If the Spirit is not present in regeneration, where is He? An alibi can be proved only by showing the person to be elsewhere at the time in question.

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It therefore devolves on the negative to locate the Spirit elsewhere, if he succeeds in overthrowing David's testimony of the Spirit's omnipresence.

Second Negative, by C. S. Austin.

Our opponent files objections to being called Elder. This gives me a good opportunity to say that I am not a "Dr." either. I have a good family physician, and always call him when I need medical attention. If he means to address me as a "Doctor of Divinity:" I also object, since the divinity I preach does not need doctoring.

He gets his definition of "Regeneration" from Webster, he says. Let me quote here a few of the definitions given by Webster. "REGENERATE, To generate or produce anew; to reproduce, to engender. To cause to be, to bring into life. To originate, esp. by a vital or chemical process." Now from these definitions one can see that generating is begetting or originating; so RE-Generation must mean a re-begetting.

He accepts my illustration of how the Sec. of State influences the King of England through the Minister. Alright. I let the minister represent the word and the Secretary of State the Holy Spirit. If he accepts the illustration the way I gave it, his contention is lost for he admits that the Sec. of State (The Holy Spirit) does not come in personal contact with the King of England.

Jesus says that the world (the unregenerate) cannot receive the Spirit. Jno. 14:17. He fails to limit this statement as Mr. Farley does. Now let's have our opponent give us the statement of Christ or any apostle where the Holy Spirit enters the unregenerated person's heart personally in any sense. Jesus says the world cannot receive the Spirit. Our friend thinks the statement must be limited so as to be correct. Give citation for the limitations. Yes, the Spirit reproves, rebukes, teaches and does many other things but as I showed in my first article, He does this with the word and not in person.

He seems to take a little exception at my referring to some of his arguments

as depravity statements. Those that read his first article will remember how he argued that the sinner's heart is desperately wicked, and fully set to do evil; that he will not seek after God for he desires not a knowledge of His ways. The readers will identify this with argument that has already become familiar in the discussion of this proposition by different men at different times. You may call it what you please, I call it "depravity."

He abandons I. Kings 8:27 and I can see where he is right in this. However, he yet tries to get the Holy Spirit into Ps. 139:7. He says, it says "thy Spirit." It does say this, and therefore because it is "thy (God's) spirit," it is not "THE HOLY SPIRIT," You started out in your definition of terms with, "Holy Spirit is the third person of the Holy Trinity." Now, He is not a person any longer, but a part or a characteristic of God. Now which way do you want it? Is he really a person, or is he just God?

I am still asking HOW the Spirit reproves that part of the world which has not the gospel. I agree that the Spirit reproves the world; but before you can get any help from the passage, you must show that He comes in personal touch while He does this reproving.

ing. Can you do this? You quote the passage, and then assume the very thing to be proven. I showed that reproof was administered through the word; and since this is the most reasonable, as well as the most scriptural way; the burden of the proof is on you. The Spirit strives. I say that I am striving with you and am not in personal contact. But you say that I must not measure Infinity by the finite. I do not, for the Spirit is much more able to strive without personal contact than I am. But surely, if I, a frail weak, finite being can strive with you without personal contact, the Holy Spirit would be able to do as much.

Mr. Farley seems to leave the impression that I did not quote him correctly about God's being present in the unregenerate heart. Here is what he said: "This is wrought by the Spirit for the Father and Son would hardly be present in the unregenerate heart." Here is what I said: "You remember that he said that the Father is not present in the unregenerated heart." Now, is there any misrepresentation? I did not mean to quote his exact words but I gave his meaning. Yes, John and Farley are both correct (or were), the proposition is wrong.

He wants proof that the word is the

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search-light of the Spirit; "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:115. "The entrance of thy word giveth light; and it giveth understanding to the simple." Ps. 119:130. "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them." Now, since the "words" of the Lord and the "gospel" were written by the Spirit, I conclude that the word is the search-light of the Spirit.

Our opponent speaks of the opening of Lydia's heart as a prerequisite to her obedience. She simply heard the preaching of the apostle and believed it. This was the means God used to open her heart. Then she attended to the things spoken by Paul. He preached the gospel to her. She believed. Therefore it was God' power to save her. Now, where is your other power?

He says I made a "cheap dodge" on the ink and tablet illustration. I should think he has made rather an expensive dodge in trying to prove PERSONAL contact of the Spirit by this. I do not admit that ink flowing down a pen represents a person. There is where his predicament is. It proves that the Spirit comes through a medium or representative and *not personally*.

On the new birth argument, our friend makes the Holy Spirit and God the same being. There is one thing amusing about his reasoning. He has a Holy Spirit that is at one time a distinct person and then when the case demands a change, he can convert his Holy Spirit to one of the attributes of God or even to God Himself. Since he admits that there is only one birth, I am sure that he will agree that there is also just one begettal, one quickening etc.; so I ask him for an explanation of the work done by the word in the following:

1. We are born of the Spirit (according to King James Tr.). Jno. 3: 5. We are also born of the word, 1 Pet. 1: 23.

2. We are quickened by the Spirit, (K. J. Tr.) Jno. 6: 63.

We are also quickened by the word, Ps. 119: 50.

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3. The Spirit dwells in us, Rom. 8: 11.

The word also dwells in us, Col. 3: 16.

He says that the expression "Begotten of the Spirit is unscriptural." Now when he gets a being *born* of the sex attributed to the Holy Spirit, he will

not only do violence to every law in nature but to God's law as well. Please tell us in your next article what is the act of spiritual begetting. Do not forget this. And who is the Spiritual father? You have made the Father and the Spirit one, and you seem to be considering the Spirit as the mother.

can read the writing you have hidden in your pocket—the number on your watch, etc. All sinners are more or less controlled by evil spirits as the writer of Ephesians testifies. He says, "Ye once walked according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience." (2:2).

CHURCHES AT WORK

BIBLE SCHOOL

Augustus Shanks.

Lesson for Aug 11.

A Troubled Sea and a Troubled Soul.

Mark 4:35-5:20. G. T. Psa. 46:1, 2.

INTRODUCTION.

In this lesson the power of Jesus is manifested over both the natural and the spirit world. One cannot study the life of Jesus without being impressed with His power. Every new turn He makes brings a new revelation of power. It is a great comfort for the Christian to know that that power has not diminished, but that it is as great as ever, and it is his privilege to lay hold upon it in every time of need. (Heb. 4:16.)

EXPOSITION.

"There ariseth a great storm of wind."

The presence of Jesus did not insure the disciples against storms. It did insure their safety. Christians may expect to meet with storms upon life's sea, and even to "walk through the valley of the shadow of death" yet, we need "fear no evil" because we can say with David, "Thou art with me" (Psa. 23). We should desire to be brought through our troubles rather than to be delivered from them.

"Carest thou not that we perish?"

That experienced fishers, inured to the dangers of the sea as these were, should cry out thus shows that their extremity was great. But the velocity of the wind, the force of the waves, are naught to Him whose word they must obey.

"Peace, be still." The same Mighty One who calmed the troubled sea, is willing and able to bring peace to our souls. It is not by His will that any Christian is anxious or fearful at any time (Phil. 4:6, 7). "Why are ye fearful?" The spiritual condition of the disciples was of more concern to Jesus than their physical danger. The presence of fear indicates the absence of faith; hence the question, "Have ye not yet faith?"

And they feared exceedingly."

This time the object of their fear is different. It is also a different kind of fear. They now look upon Jesus with fear of awe and reverence.

"Who then is this?"

The divinity of Jesus, had for the moment shined out so brightly through His humanity, that the disciples felt that they had not really known Jesus before. We have felt thus after having been brought safely through the billows of trouble that had threatened to destroy us. One compensation for our troubles is, that with each new trouble, comes a new knowledge of our Savior. Such knowledge is worth all it costs (Jno. 17:3).

"A man with an unclean spirit."

This is a condition frequently mentioned in the New Testament. It may or may not be accompanied by physical or mental disease. There are persons to-day who are undoubtedly under spirit control, who have no signs of either physical or mental derangement. Some of the modern mediums and fortune tellers are examples of this class. The knowledge which some of them display is explained only on the theory that they are spirit-controlled. They

"Cutting himself with stones."

Separated from family and friends, an outcast, afflicting himself—here is the picture of many a sinner's life. Many a drunkard has had such an experience as this.

"Come forth thou unclean spirit out of the man."

The One who showed His lordship over nature, now shows His lordship over the spirit world. The "Legion" departs, and by Christ's leave enters the swine, which are immediately destroyed. Here is a hint of the ultimate end of a man demon-possessed.

"Clothed and in his right mind."

Such is the work of grace in every sinner's salvation. His vile garments of wickedness are exchanged for the robes of Christ's righteousness (I. Cor. 1:30), his mind is cleared by the light of the gospel (II. Cor. 4:3-6).

"He besought Him that he might be with Him."

Jesus refuses this request because He wants him to be a "Home" missionary. Let us not forget that there is testimony to be borne for Jesus at home as well as elsewhere.

"He began to publish—how great things Jesus had done for him."

Here we have a man healed, converted and made into a preacher—all in one day! This man's example ought to put to shame those Christians who for years have absorbed Christ's blessings, like a sponge, and yet have never given out a word of testimony for Him.

"And all men marvelled."

Do men marvel at what Christ has done for you?

Christian Word and Work

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THE WORK BEFORE US.

D. L. Watson.

As we near the close of the New Orleans campaign our readers are beginning to express their views and ask questions concerning the future attitude of Word and Work in reference to the various works of the church in which we are engaged. Some of our best friends have been a little anxious, fearing that the continual appeal would injure the paper. Aside from this one fear, the fight has brought no criticism; on the contrary many have expressed their appreciation of the good it has done in teaching our brethren the importance of giving to the support of missions and its correlated subjects.

If the relief of New Orleans would

be the end of our efforts, then I would say that we had failed. If we can not find other locations equally as deserving as this, then our vision is limited indeed. The scope of our work is as broad as the world and as emphatic as the command "Go." We can not limit the field because wherever there are dying souls the gospel will save them; we must send it to them. We can not limit the means, because all we have is the Lord's and we can not offer Him flimsy excuses by saying that that is not my field. I am going to save for myself to-day and give to the Lord to-morrow. Excuses afford *not* a means of escape. After an excuse is offered the work remains to be done.

We are all proud of the showing we have made. It has been a grand work—something seldom accomplished, but I am persuaded that none has done too much.

Two little girls, far out west, sent fifty cents which was all they had. An aged woman who earned her living by washing saved of her meagre income that she might help in the work. Another deprived his boy of a month's schooling that he might send us ten dollars. But God will multiply seed to their sowing and bless them in their giving.

A number of our preachers have worked heroically in writing letters and visiting people for this work. Yet, I am sure that not one of them regrets that he made the effort, rather it has made him stronger for the work which the Lord has given him to do.

Our plan will be to so direct mission work that these, our friends, will remain as earnest workers and as liberal givers to other points as they have been to us.

The number of preachers who have spoken for us and those members who gave to us is infinitesimally small compared with the large number of members and preachers who had opportunities, but who did not help. They can not say that they helped our Foreign missionaries, because the receipts have fallen off in that quarter. They can not say they have helped Home mis-

sion points because the figures are against them. On one occasion Christ healed ten lepers. Only one returned to give God thanks. Christ asked, "Where are the nine?" The proportion of those who are doing nothing for missions is equally as great.

Word and Work will continue its efforts along the missionary lines until the proportion of workers and givers is equal to the number of members in the church of Christ. This is the most difficult proposition. The Bible tells us of those churches which are neither cold nor hot. We know how to meet those who are actively opposed to us; but there is no argument which will avail with the indifferent or lukewarm. God spues that class of Christians out of His mouth. Again, it is a difficult matter to obtain the best service from an individual Christian; it is still more difficult to have a number of Christians work in unison like a machine.

For convenience of study we can divide the subject into three parts:

1. *Home Missions.*
2. *Foreign Missions.*
3. *Education.*

Can the churches of Christ accomplish any co-operative work along the above lines independently of allied organizations? This question looms large before us. The denominational world has answered with an emphatic negative and have organized a new society with a special line of officers for every phase of church work. They acknowledge that they are over organized.

We argue that the church is fully capable of doing all the work that God has ordained it to do. We can prove this contention by the Bible. All of us—every one will answer an emphatic *yes* when asked if he will help. But, when it comes to the show down nine out of every ten will offer an excuse for not being able to help and will frequently offer a criticism which will keep others from helping.

In so far as Home and Foreign missions are concerned we have been only playing on the job. The work that we

are doing in reference to Foreign missions does not form a microscopical speck on the map. Home missions is limited to a few tent meetings by a very few preachers and still fewer churches.

The educational problem, with us, is in its embryonic state. *We are still discussing the question.* While we have a number of good Bible Schools, it appears that the Bible course which they offer does not fully cover the ground. It is possible for a man to be a good Bible scholar, yea, he may even be a good preacher and still not be a success in building and maintaining churches. For a man to be a preacher he should not only know the Bible, but he should know all about the Bible, he should not only understand what the church is and what it should do, but he should be able to build such a church. *The curriculum of our Bible schools should be broadened.*

None of our schools are endowed. There is no doubt that we would have more preachers if we had some means of educating the poor boys for the ministry.

Some of our schools should be endowed to such an extent that a young man's expenses would be completely met while he attends school.

The Plan.

It is not an easy matter to form plans for work as extensively outlined as the above. It is very difficult to

form any plan that all will heartily endorse. We believe however that special days in the year should be set apart for general offerings by all the churches. This would give those who contemplate asking for help to outline their work and state the required

amount needed. The needs of the Foreign work and schools could be pressed on these occasions and all taught to take an active part. God's house is one of system and order. *Let us hear from everyone.*

THINGS CURRENT

Send us news items on a postal.

Tell us about Sunday School.

Four good home papers for one dollar.

Bro. S. H. Hall is at Smyrna, Tenn., this week.

Bro. Don Carlos Janes is at Malta, Ohio.

If you know anything that is newsy tell us and we will tell the people.

Sister E. S. Jelley, Sr., informs us that Bro. Jelley's family in India is not well.

Every man in your community should become a reader of Word and Work on our combination offer.

Several hundred subscriptions have expired. Renew at once on our back page offer and receive three other papers.

If you wish you may help us to add a long list of names to our subscription list. You will help your neighbor and us.

A New School about to be christened "The Practical Training School," Ask W. J. Johnson or J. F. Thompson, Carmichael, Miss.

Montgomery, Ala, Aug. 4, 1912. Bro. Talley preached at Highland Park church of Christ to-day—full house. Fine Bible School much interest is being shown.

Bro. E. L. Jorgenson reports five baptisms, three restorations, one from a church not mentioned in the Bible, in his meeting at Bethany, Ky. He ceased July 27.

The meeting at Center Point, Ark., closed Saturday night July 27, after continuing two weeks. There were three baptisms and one restored. John E. Dunn did the preaching. Bro. Dunn is now preaching twice every week and three times on Lord's days at Blue Bayou, Ark.

Bro. W. J. Johnson held a very successful meeting at Oak Grove, La., which began on the night before the 3rd Lord's day in July and continued one week. One was baptized. He is now in a meeting at Berea, Miss with Brothers Morrow and Thompson.

Lynnville, Miss. July 27, 1912. Have just closed a fine meeting at above place. Twenty-two additions. As this was the first meeting by our brethren at Lynnville, and as there is not a congregation nearer than forty-five miles I suppose it could be called "a mission meeting." They promised to meet every Lord's day and will build a house of worship at once. I will preach at Cross Roads, (Mooreville, Miss.) to-morrow.

W. H. Sandy.

Detroit, Mich.

503 Willis Ave, Aug. 1, 1912.

Last Lord's day was our farewell at Marshalltown, Iowa. We had a most enjoyable time. We lived there nine years and it was hard to leave, but they are doing well in the church.

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CHRISTIAN WORD & WORK

906 Julia St. NEW ORLEANS, LA.

We are getting settled in our new home here, with the Plum St. church. Brother and Sister G. A. Klingman are still here but preparing to move soon.

Claud F. Witty.

Fulton, Ky., Aug. 3, 1912.

My meeting at Oak Grove, 7 miles east of here, which has just closed, seemed to be a success from every standpoint. Everything seemed favorable. Roads—the weather—and even the moon were right. Interest grew from the first. There were not any signs of malice or prejudice present. Large audiences were present almost every time. At baptizing on Sunday afternoon, 147 vehicles were counted. Many times we found the house far too small to seat the crowds. We had 19 additions; 17 of these by confession and baptism, one reclaimed, and one took membership with the congregation. May God abundantly bless the work there.

C. S. Austin.

A BIG CAMP MEETING UNDER A BIG TENT.

Come! Come to Waldo, Ark, to spend your "Summer vacation" WALDO has some of the very best WATER and PEOPLE to be found anywhere. WALDO also now has

A Big Camp Meeting Under A Big Tent.

Let everyone that possibly can come and have fellowship with us in this great undertaking for good. Your presence will not only be a source of strength and help to us, but it will be a blessing to you. There is a feast of good things in store for every one that will give ear to brother Morgan's discourses. As has been signified, this series of meetings is to take the course of the "Old camp-meetings." While we expect campers, we also expect and invite much company from distant places, not to camp, but to come right on and be cared for by the church. There will be people here from places many miles away.

Do not forget that Brother W. E. Morgan of Abilene, Texas, will be with us during the entire three weeks—

from Aug. 1 to 18. We tenderly, lovingly, and sincerely invite, and insist on everyone that can, to come and help us.

Remember the meeting begins Thursday night, August 1, and continues on to and includes three Lord's days, at least.

Oscar E. Billingsley.

Tokyo, Sunday, July, Seventh.

At our Koishikawa chapel, fifty children were present for Sunday school. The smaller children are taught first and dismissed. Then the older girls and boys, and grown up students have their classes.

For the morning service the congregation was unusually large.

After the sermon by Bro. Hiratsuka, Mr. Bishop baptized two women. We then had the Lord's Supper, and the newly baptized ones gathered with us, for the first time around the Lord's table.

In the afternoon, twelve women with eight children, gathered together in our home. We had Bible lesson and songs, and afterward a nice visit together. These meetings we usually have on Wednesdays, but this was a special one, so that the women who are teachers in day schools, could attend.

In the evening Mr. Bishop had his regular service. The day was full and well spent.

On Wednesday evening we are to have a farewell meeting for Bro. Chiba who is leaving Tokyo. So many of our members have moved away to distant parts of Japan, and to Korea. All of them write frequently to the Koishikawa congregation, and many of them

are doing Christian work in their new homes.

On Thursday evening we have a welcome meeting for the new members of Otsuka mission.

Clara Bishop.

The above newsy item, from Sister Bishop, tells how they are doing things in Japan. Are there any of the home churches doing better work? Let us hear.

HELP NEW ORLEANS.

NOTICE:—Eight weeks to Oct. 1st.

We had hoped to cover balance lacking (which is now down nearly to \$1,500) ere this that the old pledges might be collected and two month's interest saved. It now appears that we will need the whole eight weeks to come clear.

I hope none will conclude that the amount is now such that this little band can handle it. Let me tell you it is going to strain these brethren to pay the large amount they are already pledged to give.

I hope all will appreciate this fact. It would be a calamity to load on the last straw and break the camel's back.

Counting the extra interest we must raise in round numbers \$200. per week from now to Oct. 1st.

Let the pledges come.

GOOD WORDS.

"May God help each of us to work up, pray up and pay up until the debt is lifted."

Eugene Hawkins.

"May the good effort be kept up till

WRITE FOR

the illustrated Catalogue of the N. T. N. and B. College, giving the particulars of the great School at Henderson, Tennessee.

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A. G. FREED, President.

THE CHRISTIAN WORD AND WORK

the last trace of the debt is wiped out."
Claude Neal.

"May heavenly blessing rest on you
and your work."
D. F. Draper.

"I am still with you till the debt is
wiped out. Will send in some pledges
soon."
T. Q. Martin.

Monday morning's mail brought ten
pledges from persons solicited by Bro.
J. E. Dunn. A letter from him states
that more are to follow.

We certainly have a host of friends
true as steel and very sacrificing and
unselfish. May God bless them.

ACKNOWLEDGEMENTS.

(Continued)

Amounts received June 27-29.

Ch. Mars Hill, La.	\$ 4.00
Individuals, (Hayden Fam.)	17.00
Above per W. J. Johnson	
R. M. Young, Ala.	1.00
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C. Netterville, Miss	2.00
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Ch. Thyatira, Miss	56.00
Through J. W. Dunn	
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Monna Duncan, Ind.	1.20
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Ch. Silver Point, Tenn.	3.00
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W. M. Craft, Tenn.	1.00	Mr. and Mrs. J. M. Burge, Ind.	10.00
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May the dear Father bless and prosper
 all even as their souls prosper.

Most thankfully,
 Stanford Chambers,1218-6th St. N. O.

P. S.—We are praying for \$1,600 more to
 finish up.

months and months to save it in cop-
 pers?"

"Don't be angry, dear Jack," said
 the cripple boy. "You're going away
 and I shall be lonelier than ever, and
 oh, I do so want a Bible. Please get
 it, Jack—now—this very evening, at
 Fisher's, before the shop closes. Gran-
 ny never would; she'd spend it in gin,
 if I let it get into her hands."

"What can yer want with a Bible,
 Tom, lad? Only scholars understand
 them there things," he answered rather
 crossly.

"Maybe so, Jack, but I'm hankering
 after one; for I must find out whether
 them folks in the mission hall you and
 I sometimes used to go to told true
 about some one they called Jesus. Let
 it be your parting gift, Jack, and you
 will make me so glad."

"Very well, lad, then I'll go, but I
 knows naught about Bible buyin'."

"Fisher has 'em at a shilling, for I
 saw 'em marked int he window when
 I used to go by. Quick, Jack, or the
 shop will be closed."

Jack complied very ungraciously
 and descended the stairs less rapidly
 than he had mounted them. But he
 got over his disappointment before he
 returned with a beautiful shilling Bi-
 ble. "Fisher says I couldn't leave you
 a better friend, Tom, lad, and he de-
 clares the shilling couldn't be 'vested
 better; and says he, 'It may be worth
 a thousand' pounds to the lad.' So
 'pears ther's suthin in it as we both
 ought to know about."

Tom's joy and gratitude were un-
 bounded. "I know it, Jack. I know
 it!" hugging the book to his breast.
 "I'm happy now. Oh, how kind you
 were to save that shilling!"

The lads never met again but if the
 honest errand boy could only have
 known what a precious treasure that
 Holy Book became to his cripple
 friend, he would have been amply re-
 warded for the sacrifice he had made
 to save the shilling. After a month's
 hard reading Tom Reed knew more
 about his Bible than many who have
 professed to study it for twenty years.
 He had learned the way of salvation,
 his only teacher the Holy Spirit; he

THE FAMILY FORUM

CRIPPLE TOM.

—or—

"KNOWING IS LOVING, AND LOVING IS DOING."

The following beautiful incident of
 consecration in lowly life teaches us
 that the most adverse circumstances,
 coupled even with constant suffering,
 need not interfere with a life of in-
 tense devotion to Jesus Christ.

In one of the deplorably miserable
 East London homes, in a dark, wretch-
 ed room at the top of a house, lay a
 cripple boy. He had lain there for over
 two years, greatly neglected and com-
 paratively unknown. When quite young
 his parents had died, leaving him to
 the mercy of an aged relative whom
 he called "Granny."

Born a cripple, he had always been a
 sufferer; but as long as he was able he
 had swept a crossing on his crutches,
 or gone short errands, to earn a few
 pence. But soon after his parents'
 death the boy had to take to his bed.
 Very ungraciously the old woman al-
 lowed him to occupy the top room in
 her house, which room he never left
 again.

His mother had taught him to read
 and write, but, not knowing the truth
 herself, she had never told him of Je-
 sus and His love." Sometimes, how-
 ever, on a snowy night, when the wind
 was blowing hard and cold, the boy
 had crept into the mission hall, not far
 distant, merely for the sake of getting
 a warming by the comfortable stove.
 Numb with cold and weary in body,
 he took little heed of what he heard
 on those nights; but afterwards, lying

alone day after day, there came into his
 mind the memory of it, and by degrees
 he was possessed with a great longing
 to know more about the things of God,
 and to have a Bible of his own. He
 knew that it was from the Bible the
 speakers had gathered their knowledge
 and that was all. So summoning up
 courage he one day consulted Granny
 about it. His only encouragement in
 that direction was an ironical laugh.
 Bibles were not in her line! What did
 a lad like him want with Bibles? So
 the matter dropped for a time, but the
 lad's desire to possess one for himself
 did not grow less.

One day, however, up the creaking
 stairs came noisy, boisterous Jack Lee,
 the only friend the poor cripple had in
 the world. "Hurrah! hurrah! Got a
 new box. Off for the north tomorrow!
 Come to say good-bye, Tom," he cried,
 all excitement, seating himself on the
 bed, and wiping the perspiration from
 his brow; "but I've got a real beauty
 present for you, my lad," taking from
 his pocket something wrapped in a bit
 of brown paper and handing it to Tom.

Tom raised himself on his elbows,
 not at all gladdened by the news he had
 heard. "A bright new shilling for
 you, Tom, lad. And you're not to
 spend it till yer wants suthin real par-
 ticular."

"Oh, Jack! you are good; but I want
 something now very, very particular."

"Yer do? What's he?"

"I want a Bible."

"Bible! Well, I never! Who ever
 heard of a poor lad spending all that
 on a Bible, when I had to scrape

had learned also that obedience to God's will meant helping to save others.

"It won't do to keep all this blessed news to myself," he said; so he thought and thought, until at last a simple but very beautiful work was decided on for the Master. His bed stood close by the window sill, which was low and by making a bargain with Granny he got a pencil and paper and wrote out different texts, which he would fold, pray over, and then drop into the noisy street below, directed,

"TO THE PASSER-BY—PLEASE READ."

He hoped that by these means some one might hear of Jesus and his salvation. This service of love, faithfully rendered, went on for some weeks, when one evening he heard a strange footstep and immediately afterwards a tall, well-dressed gentleman entered the room and took his seat by the lad's bedside.

"So you are the lad who drops texts from the window, are you?" he asked, kindly.

"Yes, sir," said Tom, brightening up. "Have you heard as some one has got hold of one?"

"Plenty, lad, plenty! Would you believe it if I told you that I picked up one last evening, and God blessed it to my soul?"

"I can believe in God's Word doing anything, sir," said the lad, humbly.

"And I come," said the gentleman, "to thank you personally."

"Not me sir! I only does the writin'; He does the blessin'."

"And you are happy in this work for Christ?" said the visitor.

"Couldn't be happier, sir. I don't think nothin' of the pain in my back, for sha'n't I be glad when I sees Him, to tell Him as soon as I know'd about Him I did all as I could to serve Him? I suppose you gets lots o' chances; don't yer, sir?"

"Ah, lad, but I have neglected them; but, God helping me, I mean to begin afresh. At home in the country I have a sick lad dying. I had to come to town on pressing business. When I kissed him good-bye he said, 'Father, I wish I had done some work for

Jesus. I cannot bear to meet Him empty-handed,' and the words stuck to me all day long and the next day too, until the evening, when I was passing down this street and your paper fell on my hat. I opened it and read, 'I must work the works of Him that sent me, while it is day; the night cometh when no man can work.' John 9:4. It seemed like a command from heaven. It startled me, and brought me to my knees that night, and I could not sleep until I could sing:

"Oh, the cleansing blood has reach-
ed me,
Glory, glory to the Lamb!"

"I have professed to be a Christian for twenty-two years, my lad, and when I made inquiries and found out who dropped these texts into the street, and why it was done, it so shamed and humbled me that I determined to go home and work for the same Master that you are serving so faithfully."

Tears of joy were rolling down the lad's face.

"It's too much, sir," he said, 'altogether too much.'

"Tell me how you managed to get the paper to start it, my lad."

"That warn't hard, sir. I jest had to talk with Granny, and offered to give up my ha'porth o' milk she gives me most days if she would buy me paper instead. You know, sir, I can't last long. The parish doctor says a few months of cold weather may finish me off and a drop of milk ain't much

to give up for my blessed Jesus .

"Are the people happy as has lots to give Him, sir?"

The visitor sighed a deep sigh. "Ah, lad, you are a great deal happier in this wretched room, making sacrifices for Jesus than thousands who profess to belong to Him, and who have time, talents and money, and do little or nothing for Him."

"They don't know Him, sir. Knowin' is lovin', and lovin' is doin'.' It ain't love without.'

"You are right, Tom. But now about yourself. I must begin by making your life brighter. How would you like to end your days in one of those homes for cripple lads, where you would be nursed and cared for, and where you would see the trees and flowers, and hear the birds sing? I could get you into one not far from my home, if you liked, Tom."

The weary lad looked wistfully into the man's kindly face, and after a few moments' silence answered:

"Thank'ee, sir; I've heard of 'em afore, but I a'n't anxious to die easy when He died hard. I might get taken up with them things a bit too much, and I'd rather to be lookin' at Him, and carryin' on this 'ere work till He come to fetch me. Plenty of joy for a boy like me to have a mansion with Him up there through eternity." The visitor felt more reproved than ever.

"Very well, my lad; then I will see that you have the proper food and all

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the paper you need while you live. I will settle it all with one of the Bible-women. Now, laddie, before I go I want you to pray aloud for me," and as he made the request the strong man knelt down by the dying boy's bedside, scarcely suppressing a sob as he covered his face with his hands. The lad trembled at the thought, but when he saw the bowed form, and heard that half-stifled sob, he knew he ought to comply with the request.

There was a seraphic light on the poor, pale, upturned face, as he said in a tone of the deepest reverence: "Lord Jesus, I know you're a listenin', and I'm much obliged to you for sending this friend here to cheer me in my work. Now, Lord Jesus, he's a bit troubled about not having worked for thee enough in the past days. Will you help him to see to it that there's nothin' left undone in the comin' days; and please, Lord, make him go straight away and tell them other rich men that they don't know thee if they aren't a-

workin' for thee. And I'm grateful to you, Jesus, for all the paper and the food that's a-comin to me while I live. Maybe I'll hold out a bit longer to write these texts for thee. Now, Lord Jesus, please bless this kind friend, all roads and all ways. I ask this for thy name's sake." "Amen," said the deep-toned voice.

Then the gentleman rose and said farewell.

Before leaving London he made every arrangement for the lad to be cared for, and then with a gladder heart he went back to his beautiful country home and lived for Christ. As soon as he could he built a mission hall on his own ground, and preached Jesus to the villagers.

When he confessed his sin of negligence toward them, and told them of his new consecration through the cripple boy and his text, many of them were led to "seek Jesus."

News of the dying lad reached them from time to time through the Bible

woman, but it was not till winter set in, and the snow had fallen and covered the earth with its crystal whiteness, that they heard that the dear lad had "gone to be with Jesus." The same

Continued in next issue.

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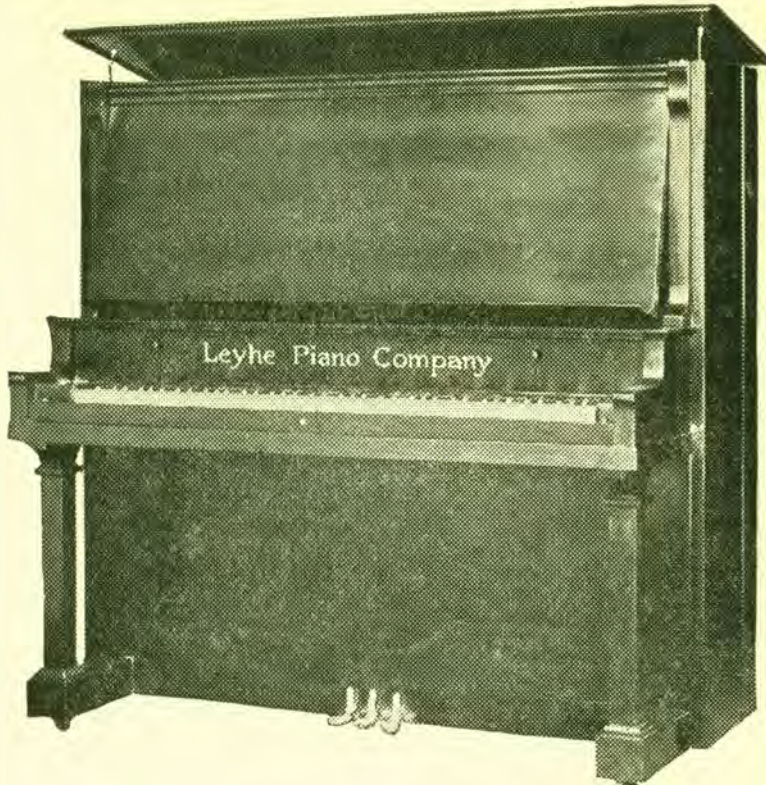
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