

Christian Word and Work.

Volume 5

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ALL NOT IN VAIN.

Not all who seem to fail have failed indeed.
Not all who fail have therefore worked in vain.
There is no failure for the good and wise;
What though thy seed should fall by the wayside,
And the birds snatch it; yet the birds are fed;
Or they may bear it far across the tide,
To give rich harvests after thou art dead.

WHO WE ARE AND WHAT WE TEACH.

To the people of Homer, Louisiana:—

In coming to your city and enjoying your hospitality for the first time, it is befitting that we should tell you who we are and what we teach.

1. As a religious body of people, we have discarded all human names, such as are peculiar to the various religious bodies in your city, as unscriptural. As individuals we call ourselves Christians, a name given only to Christians and approved by the scriptures; collectively we are known as Church of Christ.

2. *We have no creed.* We accept all the Bible, as it is written, as our only rule of faith and practice. We believe that God's word is full and explicit, easy to be understood and that it can neither be abridged nor shortened.

3. You will notice that we use no form of musical instruments in our worship. This is in conformity with the teaching of the Bible and the practice of the early church.

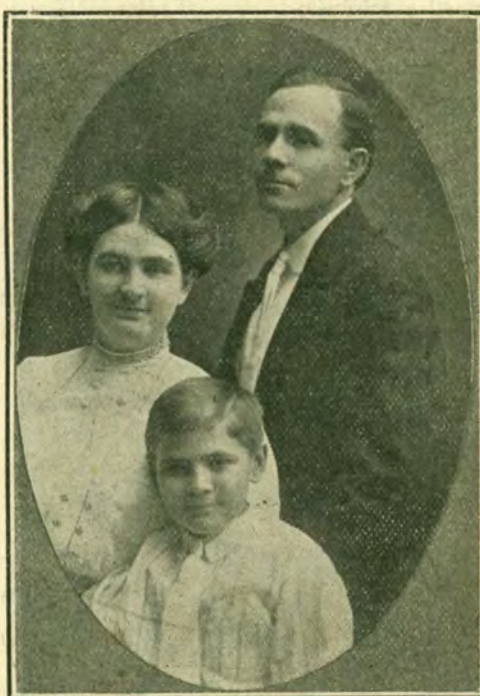
4. We do not christen, or sprinkle infants; but, hold to the teaching of the Bible that only persons who are capable of believing and obeying the Word of God are competent candidates for baptism. In this we accept only immersion in water as valid, and well pleasing to God.

5. We meet upon the first day of every week to commemorate the death

and resurrection of our Lord and Savior Jesus Christ.

6. We emphasize the fact that Christians should live honorable and upright lives before their fellow man, and in the presence of God. *The love of God and man is the fulfillment of the law.*

You will unconsciously ask, "Who



S. H. Hall and wife and their son Philip Lawson.

are these two men?" To this we answer, "Come and see."

God judges a man by what he is. Man judges a man by what he has accomplished. From both standpoints we present to you men who stand approved before God and man.

Mr. Hugh A. Price is professor of vocal music at the National Teachers' Normal and Business College of Henderson, Tenn. This is one of the largest schools of its kind in the United States, having enrolled over six hundred pupils last session from all parts of the country. We call this our school, because the Bible is taught there as a regular text-book (optional) and because Profs. Freed and Harde-

man, owners of this school, are among our best preachers. To say that Mr. Price is connected with this school stamps him at once as a man of no mean ability.

Mr. S. H. Hall hails from Atlanta, Ga. Five years ago Mr. Hall moved to Atlanta, fresh from the Nashville Bible School. He formed there a small congregation with thirty-five members, a small house with an indebtedness of \$1,000.00 on it. He now has three good buildings, all paid for, six hundred members, a flourishing night school and a number of orphan children to whom they give a home. Has any of your congregations had such a growth? Have you heard of such growth in any church? Judging him by the permanent work he has accomplished, we believe that you will agree with us when we say, that Mr. Hall is one of the greatest living evangelists. *Again, we say, come and see.*

YOUR PROSPERITY.

You have a nice little city situated in one of the richest and most prosperous sections of our state. You live in a state that has grown great and prosperous, you say, by the industry of her people. You boast of the greatness of the American Nation, and you have a right to so boast. But, do you know that the happiness, prosperity and greatness of this nation is due directly and solely to the influence of Christianity?

But, what are you doing to encourage Christian institutions in your midst. Only twenty-five per cent of your inhabitants make any pretenses to Christianity and many of these are only nominally so. The other seventy-five per cent, like the parasite, live and enjoy the fruits of Christianity without helping the cause, not even conceding that churches are of value to a community.

Mr. Hall will show you the value of the church, the beauty of holiness and the joy and hope of the Christian. *Come and hear him!*

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

THE NEW TESTAMENT CHURCH.

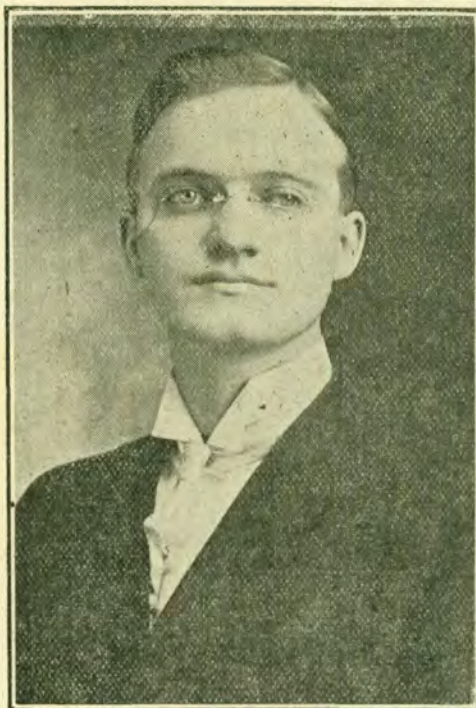
S. H. Hall.

SALVATION BY FAITH.

1. Let us consider the importance of the subject, what faith is said to do for man. (1) In Acts 15:9; it declares that our "hearts are *purified* by faith." (2) In Acts 26:18, it says that we are *sanctified* by faith. (3) In Rom. 5:1, it teaches that we are *justified* by faith. (4) In II. Cor. 5:7, we find that we *walk* by faith. (5) In Gal. 2:20, Paul declares that we *live* to please God. (7) And last, but not least, Paul declares in Rom. 14:23 that "*Whatsoever is not of faith is sin.*" People who believe the Bible, believe all this; for the Bible most assuredly so teaches. The church of the New Testament that I am happy to represent, teaches that there cannot possibly be "purification," "sanctification," "justification," "right living and walking," or "a life that pleases God" without faith. The Bible teaches this and they who believe the Bible, believe this. How important, then, the subject of faith.

2. But that is not all: The Bible tells us how faith comes. In Rom 10:17, it says: "So then *faith* cometh by *hearing*, and hearing by the Word of God." This settles the questions with people who believe the Book. On this point examine also the following scriptures: Acts 15:7; John 20:30, 31. Even the Devil well understands that this is the way true faith comes, as is seen from the following words: "Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of our hearts, lest they should believe and be saved." (Luke 8:11, 12.) You can make some people believe that the "word of God" is a dead letter, but the Devil knows better: He knows that

there is nothing more destructive to his deceitful work in the souls of men than the word of God; he knows that if God's word falls into the heart and remains there, it will make a true believer and that he will lose a disciple, hence he busies himself to keep the word out of the hearts of men. Those



Hugh H. Price, Jr.

Prof. of Vocal Music in Henderson Bible College, Henderson, Tenn.

who believe the Bible, believe the heart is purified by faith, that we are justified by faith, because the Bible says so. For the same reason they also believe that *faith cometh by hearing*, and *hearing by the word of God*.

3. But more still: The Bible teaches that there are different kinds of faith, Viz: *Living* faith and *dead* faith, *perfect* and *imperfect* faith. Turn to James, the second chapter, verses 14 to 26, and read it carefully. Just as certain as God is, just that certain do we have the two kinds of faith named.

Now for a few questions of importance. Christ says, "He that believeth on the Son hath everlasting life." (John 3:36.) People who believe the Bible, certainly believe this; for the Christ emphatically declares this. But when Christ said "He that believeth on the Son hath eternal life," did He have reference to *living* faith or *dead* faith? *Living* faith, of course. To make the subject clearer still, we call your attention to two examples of faith. First in John 12:42, 43, it says: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." Now did these people have the faith Christ was talking about? Certainly not: They had *faith only*, and James says, "Ye see then how that by works a man is justified, and not by faith only," "Faith," says he, "without works is dead." Second, in Acts 6:7, it says: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." How about this faith? Did these people have the faith Christ was talking about? To be *sure*, they had it. Who is it that cannot see the difference in the faith of the priest and the chief rulers: one had faith only, the other had a living, active, obedient faith.

Certainly, then, we are purified, justified, sanctified, live, walk and are saved by faith; but when the Bible declares this of faith, it always means a living faith, the obedience of faith. This is the faith that was incorporated in the apostles' commission: "By whom we have received grace and apostleship, for the obedience to the faith among all, for his name." (Rom. 1:5.) Hear Paul again: "But now is made

manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." (Rom. 16:26.) We are authorized by Jehovah to preach nothing short of "the obedience of faith" as justifying, sanctifying, faith. How any could fail to see a matter so clearly revealed, is strange.

Connect with the above, the following quotations: "Seeing ye have purified your souls in obeying the truth." (I. Pet. 1:22.) Faith purifies, but

this it does not do until it is exercised in obeying the truth. Again, "But God be thanked, that ye were servants of sin, but ye have *obeyed from the heart* that form of doctrine which was delivered you. Being *then made free* from sin, ye became the servants of righteousness." (Rom. 6:17, 18.) But more, still, "He (Christ) became the author of eternal salvation unto all them that obey Him." (Heb. 5:9.) Remember it is the "faith that worketh by love" that availeth in Christ Jesus. (Gal. 5:6.)

of this year are remedied for the session of 1912-13.

LOCATION.

Abilene, the county seat of Taylor county, and a wide-awake, growing city of ten or twelve thousand people, is situated near the geographical center of Texas, and in the heart of a fine agricultural belt. It is the largest and most important trade center, not only in Taylor county, but in that large section of the state, known and in a general way, described as Central West Texas. It is a religious town, a school town, a town that seeks only good citizens. In fact, Abilene is one of the cleanest cities of Texas. There are no saloons or other public vices. We have all of the modern conveniences of the city. It is a high, healthful location, almost entirely free from malaria. Students can, without doubt, do more work and better work in our excellent climate, than in the low altitudes and humid atmosphere further east. Abilene is a very desirable place in which to live, from the view-point of finance, elevation, climate, health, citizenship, church and school. Good families are moving here especially for the benefit of Abilene Christian College. We should be glad to furnish any information possible on these points.

CONTRIBUTIONAL

SENTENCE SERMONS.

H. W. Jones.

Preach right practice and then practice the right preaching.

If all the big talk were executed, many big deeds would be done.

The Past is gone forever—The Future is the Lord's—The Present only is thine—see?

Long days are short to busy people and short days are long to the idle, careless ones. Get busy, then.

Don't think you think you know you know; but know you know a thing or so. Don't "know it all" but know a few things for certain.

"Many men have many minds" but all true Christians "speak the same thing" and are "perfectly joined together in the same mind and in the same judgment." (I. C. 1:10.)

The "broad way" is wide enough for a thousand devices of Satan to march abreast but the "narrow way" is too straightened for our darling sins to be carried along. Leave them behind, then.

"Woe unto you, when all men shall

speak well of you! for in the same manner did their fathers to the false prophets"—Jesus. Let all who love justice, righteousness and truth speak well of you, be it few or many.

The order of the world is: Do the Right in the light and the wrong in the dark. Better reverse it and do the Right in the dark and the wrong in the light. Wouldn't be so many hypocrites the latter way. "Woe unto you, hypocrites."

ABILENE CHRISTIAN COLLEGE.

HISTORY.

In 1906 the idea of building a Christian College in West Texas was conceived. On account of its central location, its high moral tone, and its splendid type of citizenship, Abilene was selected for the location of the proposed school. The institution began its first year in the fall of 1906, with only twenty-five pupils. With the exception of some fluctuations due to unfavorable crop conditions, it has been growing steadily ever since. Some mistakes have been made, of course, as is always the case when a school is in the making. These mistakes we propose to profit by. The school is now closing what has been, in some respects, the best session of its history. The defects

TEACHING THE BIBLE.

Yes, we teach the Bible. Why not? It is the greatest book in the world. Just as God is greater than man, God's book, the Bible, is greater than any book man has ever written. It is the foundation of all true education; the source of all real civilization. God created man, and knows what will best develop all of his powers to the fullest extent. The Bible contains God's wisdom for man's guidance. When it was taken away from the people, the dark ages came, and the world groped in mental, moral and spiritual darkness until it was restored. To-day, individuals and nations are strong and great in proportion to their reverence for God and their knowledge of and

respect for his word. The greatest danger to our country to-day is the fact that the State, which is rapidly assuming the lead in the education of our children, is giving courses of study, made up entirely of "secular" branches. This is rapidly resulting in a "lop-sided" development. The body and mind are developed. The soul is neglected.

No man is safe whose greatest capacity is not strengthened by an all around development. No school, where the teachers are not free to use God's inspiring and instructive text-book—the Bible—can give to its students such development. It is the one book, which, properly taught, develops the greatest and noblest there is in man, in body, mind and soul. No student can graduate from Abilene Christian College without a thorough course in the Bible. And we give special courses for such students as desire them.

THE BEST SCHOOL FOR THE YOUNG.

Many young people, and many parents, make the very serious mistake of thinking they will find the best training in the schools with extra large attendance. This is not true. Especially is it not true in reference to younger students and work in high school and junior college courses. The best training can be had for young students, and the work just mentioned, in small classes, where each student may come in close touch with a properly trained teacher with the right kind of moral and spiritual character, and thus the trained, conscientious teacher can learn the weak and strong points and the temperament of each student, and know just how to lead and assist each in order to the greatest development. Young students, and those not through junior college work, can make no greater mistake in selecting a school, than to enter an institution where they will be placed in immense classes, and be lost, as individuals, in the multitude. Don't do it.

Jesse P. Sewell.

Abilene, Tex.

A MUCH NEEDED INSTITUTION

Chas. L. Talley.

In my work in Montgomery, I find that there is need for a home, that is owned and controlled by the church, a home into which the dependent ones might be entered. Where they might be free from the embarrassing indignities that often surround those that are so unfortunate as to have to go to the charities that are offered by the County and State institutions.

Just here I wish to say that, I am well aware of the fact that some of those that contend for a "thus saith the Lord," will want chapter and verse for this new departure. I will say in advance, that no one is any more of a stickler for that claim or position than myself. But this does not solve the proposition. The poor and unfortunate we still, and will always have with us. I am also aware of the fact that, the church at Jerusalem, appointed persons to look after the "Grecian widows." And also that Christ says, "That in doing this we are ministering to Him." Still these poor unfortunate persons; sicken, suffer, languish, and die—some in the poor houses, asylums and fraternal institutions. Some to be buried in the "Potter's field," often by a "collection" made by those who felt that the sense of common decency demanded that they should at least respect the burial rites.

This unhappy state is often made by circumstances over which they had no control. Often they are enfeebled not only in purse and body; but in mind

as well. Shall the church take care of its unfortunate? As one man we all will say yes. But how is this to be done? I do not think that anyone claiming the right to call himself a follower of Christ, would turn a deaf ear to the plea for this class of unfortunates. John would tell us, "But who-so hath the world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (I. John 3:17.) James would tell us, "If a brother or sister be naked, and in lack of daily food, and one of you say unto them. Go in peace and be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?" (Jas. 2:15, 16.) Here our duty is clearly set forth, and I am constrained to say that I think that God will require this of us.

The question is often asked, "How far are we to go, and how much is required of us?" This is indeed a very serious proposition. Many no doubt excuse themselves with the thought that, "I do my part, i. e. I do as much as I feel that I am able," comparing their work by some other; deceiving themselves that God will take the same view of things that they do. The only rule that I can suggest here is: our responsibility extends as far as our ability. Our offerings become a sacrifice, only when they are made to the extent that we feel them. Not what we can spare, as is too often the case with not a few.

Many times we find in a congregation one or more of these unfortunate ones

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A. G. FREED, President.

that should become a care for the church. And while there may be those in that congregation that will contribute to the needs of such a one; yet there is no one who can take the needy one into his home. This, some one is compelled to do. But where is the home that is open for any great length of time to one that needs the daily care over one that has been so unfortunate as to be called "feeble-minded," needing watchfulness, not only in food and clothing but in the habits of life? Who will take into his home the one that has become enfeebled by rheumatism, and needs the invalids' chair? or still, one that has become helpless and hopeless, with the great 'white plague'? I dare say that there will be few volunteers to take these cases up. If one will volunteer; I believe I can furnish you with an opportunity to take one in a very few days. No doubt that some one is ready to quote David's saying, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Yet the circumstances are here just the same. And Christ says "The poor ye have always with you."

If there is a home anywhere in the United States that is open to these without money or price, among those that denominate themselves the "disciples of Christ," I would like to know where it is, and correspond with its managers. The Catholic Church is awake to the needs of the people; and with their great infirmaries coming in contact with the people at a time when they can best make an impression on them—while humbled by sickness or accident. They are outstretching the ones that claim to be lead only by the Bible, and the Bible alone.

The Masons, Odd Fellows and kindred orders are too, getting their part of the credit for being better prepared, and taking better care of the unfortunates than the church. After the home is established: fifty cents from each Mason in the United States will give them enough glory, that their praises are sounded around the world.

We have "Orphan Homes," some have homes for the "Superannuated," "Working Women's Home." But where is the place for the ones that we have

referred to in the above? Why not start a fund that no doubt will grow to an amount sufficient to establish and maintain an institution that will fill this long felt deficiency? Do not say that can not be done. Everything had a starting point. There was a time when the things enumerated above were dreams in the mind of some one. Why not have a home supported by free will contributions that will be a place for all when the infirmities of



C. E. Waldrige,
Evangelist, Church of Christ, Denton County
Texas.

age, disease or misfortune have overtaken us?

No doubt many would very gladly contribute large sums to a work of this kind. No doubt that many would like to have charge of a work of this kind, and thus render a service that would redound to the glory of God; and the good of the cause.

Brethren think on these things, is my prayer.

WHEAT AND CHAFF.

A. Ellmore.

If there were no authority for the church, then I should have no use for any society but the family.

Page Five

If we are using faithfully what talents have been loaned to us then we may ask for more.

When a sheep has matured his suit without charge he gives it away, and begins immediately to provide another.

If I had stood by and seen the Master raise Lazarus from the dead, then, and forever, would his divinity have been settled with me.

Our mistakes on yesterday ought to help us to improve on our efforts to-days. A teamster will hardly drive twice over the same broken bridge.

If aroused at midnight by the startling cry: Sir, your house is on fire, would we turn over and say: I will attend to that to-morrow?

One of the most demoralizing practices in Christian homes is the card party, and the mixup—husbands—wives—fathers—maiden—Christian — and worldling in the social dance.

Take away heaven from the Bible, and you check the efforts of all good men. Take away hell, and you increase the wickedness of all bad men. Leave these two forces where the Lord put them, and we have in the world two fold power for good to all men.

What a scramble is just now going on for the highest seat in the king's court. But how few are striving to become the most acceptable in the kingdom of heaven.

Only because of the responsibilities of life, and the eternal results which must follow am I a preacher, and the cause of such responsibilities and consequent results, I am often almost driven from the pulpit.

It is no disgrace for a man to be a kind of jack of all trades, if he be able to do his work well, but it is a misfortune for a man to undertake a work which he is not capacitated for and therefore is not able to do.

I am sure there is nothing attainable

which would afford me the real joy as to be able to witness all true believers permanently united in the public worship. I am rather deliberate, but I believe I could almost shout if this were accomplished. And now, the scriptures either do or they do not require this. Let us all read and pray for this happifying state.

If the system of salvation taught by Christ and His apostles is a fraud, it is dangerous to let children hear it, for as sure as they hear it preached by a master mind, some of them will believe it. But wherein lies the danger in hearing, believing, receiving and adopting this system? To what danger are we exposed by becoming Christians? unless being persecuted by its enemies, there is not a man on earth who can show there is danger in embracing and living out the Christian life.

For a man to live for his faith does not prove that his creed is right, and for him to die for his hope in Christ does not prove the divinity of his system, but it does prove that the man was sincere. And should it turn out that Christ is divine, then he who lives and dies for Him is eternally safe.

"I do not think baptism is essential. I think I can be saved without being baptized." This depends upon the abilities and qualifications of the subject. There are three classes of people who do not need baptism. viz, the infant, the idiot and the disbeliever. People with a limited understanding of the teaching of the New Testament revolt at baptism being administered to any in the above classes. See a preacher take a baby down into the river, tell the darling he will baptize it—immerse it, and bring it up! Did he baptize it for the remission of its sins? to settle its conscience? to bring it into the church? People of common sense oppose such action. To baptize an idiot would be an outrage upon the religion of the Master. To baptize an open disbeliever would be sinful. But if you are a believer on Christ, a penitent believer in order to secure par-

don, you must be immersed. There is no other way of getting into the church, into Christ. John 3:5.

Some people think if God exercises a divine providence over the righteous that this is a miracle. No, there is a very great difference in miracle and providence, as much as there is in creating a bird and providing for its wants. The giving of Isaac to Abraham, when by reason of age his wife had passed the time of reproduction was a miracle, but the rescuing of Isaac from death on the altar, and putting a lamb in his place, was divine providence. The passing of Israel through the waters of the Red Sea was a miracle, but the caring for that great host for forty years was divine providence. If upon the hill of corn which we plant at night there were found the next morning some ripe corn, this would be a miracle, but if the same results were seen in one hundred days, this would be no miracle, it would be according to law. The law of God's divine providence.

It was a miracle that God created the corn and put into it the power of reproduction, but without miracle men plant of that corn and it grows and produces corn precisely the same as the seed. And now, without any miracle, God can bless the labors of one man; he may put his finger against a cloud and push it over a sunburnt district, and he may withhold the shower from the field of another man and these actions be in strict harmony with his will. He may give this farmer more physical strength, or give the same to his team, or peradventure Brother A has better soil, better judgment, he has better seed than Bro. B. and taking all things into account, he blesses the one above another.

And how did man, the puny creature of a day learn that God in thus blessing man was working miracles. The Lord created the seed, and he is giving the seasons, making the sun to shine and the rain to fall, and upon certain conditions he gives man the crop. Is there any miracle in this? You deal with your sin on precisely the same principle. You prom-

ise him a favor upon certain conditions, he complies, and without any miracle you grant it the same way the Lord blesses Christians. And he has reserved the right to bestow, in both quantity and quality. If we deserve but thirty fold, we will receive thirty fold. But if we deserve a hundred fold, who shall say that God has not the right to bestow it? The steps of the good man are ordered of the Lord. Ps. 37:23.

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Annie Ruth Butts, Greenville,	1000 "

ARKANSAS.

Clark Dunn, Rector,	1000 "
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Luke 4:16-30, G. T. John 1:11.

JESUS' HOME-COMING.

The prophet, foreseeing the many pathetic scenes in the Savior's life, spoke of Him as "A man of sorrows and acquainted with grief" and predicted His being "despised and rejected of men." One occasion of sorrow to Jesus, was His being despised and rejected by His own people when, *"He came to Nazareth where He had been brought up."* That was a fateful day for the people of Nazareth when Jesus, in their synagogue, read from "the book of Isaiah," a prophecy concerning Himself. Up to that time Jesus had so concealed His divinity, that His fellow-townsmen considered Him as nothing more than a man. He then gave them the opportunity to know Him as He really was; that one anointed by the Lord to preach, *"good tidings to the poor, to proclaim release to the captives,"* to give *"sight to the blind,"* to liberate the *"bruised,"* and to proclaim *"the acceptable year of the Lord."* As He read this glorious prophecy, they listened with rapt attention. *"The eyes of all in the synagogue were fastened on Him."* Unfriendly eyes were they, as all prejudiced eyes are. They listened on and heard Him claim to be the fulfiller of the prophecy. A decided impression was made by His speech, for, they all "wondered at the words of grace" which proceeded from His lips. Then His hearers recovered from the spell. They recollected who it was addressing them—their own fellow-citizen, a carpenter. They could not see how He could be anything great and said, "Is

not this Joseph's son?" And so it was that they who had been given the best opportunity to know Jesus, knew Him the least. Jesus revealed the skepticism of their hearts when he declared that they would say, *"Whatsoever we have heard done at Capernaum, do also here in thine own country."* But it is always "and evil and adulterous generation that seeketh after a sign," and to such, no sign could be given without violating a great principle. Their desire to witness a miracle was like Satan's challenge, "If thou be the son of God, command this stone that it become bread" (Lu. 4:3). Jesus knew that to "convince a man against his will," leaves him "of the same opinion still." No good end could he serve by doing miracles among unbelieving and prejudiced hearts. He justified his refraining from working any miracles by declaring the principle, to which they were no exception, that "No prophet is acceptable in his own country." He argued further, that as Elijah was not sent to the "many widows of Israel," (because of their unbelief) and as Elisha did not heal the "many lepers in Israel," (for the same reason), so he himself would not do any signs among them. Since they had done no better than the widows and lepers, they need expect no more blessing than they. Among strangers and heathen, Elijah was sent to the widow Zarephath and she received him with the honor due a prophet of God. In like manner did Naaman the Syrian to Elisha. As a result, the widow was sustained through the famine, her child also restored to life and Naamar was cured of his leprosy.

JESUS' REJECTION.

Unbelief and prejudice, never wait to hear the conclusion of an argument. Blinded by these two things, *"they were all filled with wrath in the synagogue, as they heard these things."* Like their ungodly ancestors who kill-

ed the prophets and stoned the ones sent to them, they then sought to kill Jesus. They cast Him forth out of the city, and led Him to the brow of a hill, *"that they might throw Him down headlong."* It was no fault of theirs that they did not succeed in their wicked purpose, but were just as guilty of His blood as the ones who, later on, nailed Him to the cross. On many other occasions men sought to put Jesus to death, but failed, because His hour had not yet come. "He passing through the midst of them went His way." That way led away from Nazareth, from the scene of his rejection by His own people, to similar scenes of rejection and humiliation, and finally, to the cross.

SPIRITUAL LESSONS.

It is our natural tendency to fail to appreciate our home poets, preachers and other worthies. We leave it to strangers to discover their worth, to reward and to encourage them. We ought to so combat this tendency that it could be said, in our congregation at least, that a prophet is acceptable in his own country.

To reject Jesus, is to reject God's anointed one, to reject "good things," to reject release from Satan's captivity, to reject sight, to reject liberty, to reject the knowledge of "the acceptable year of the Lord." In other words, to reject Christ, is to reject salvation.

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ATLANTA OFFICE
81 Ashby Street, Atlanta, Ga.

RECTOR OFFICE
Rector, Ark.

EDITORS:

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

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CHRISTIAN UNION.

D. L. Watson.

Any observant person has noticed that every city, town or country is decidedly over-churched. This divided state of the church is not endorsed by the majority of the people, because seventy-five per cent of any community, especially in the cities, are not affiliated with any church.

A creed is a summary of belief enunciated by some synod or body of ecclesiastics. It is used to test the belief and communion of individuals and forms the constitution of churches.

There were three creeds formed in the early centuries, the Apostles, the Nicene, and the creed of St. Athanasius. These have been subdivided or added to by almost every denomina-

tional body in the world. We have the Westminster with its varied ramifications and subdivisions, the Baptist Confession of Faith in all its varieties and the Methodist Discipline with its twenty-two subdivisions. The facts show, that creeds have served the purpose of subdividing the Christian world into varied and warring factions.

There are between 400 and 500 different denominational bodies.

Creeds are made by fallible men and are therefore fallible. They are as subject to as many divisions as man pleases, *for no one will dare say that they have divine authority.*

The first argument made by those who endorse creed-made churches is that it gives every one an opportunity to serve God in the church of his choice. This argument is a fallacy in the very face of it. If a man unites with a creed-bound church he must build that church according to the rules of the creed or get out of it. He must force his conclusions to follow the dictates of some body of men who have lived, perhaps centuries before him, and who were equally as fallible as he. How different are the tenets of the man who tries to force his conclusions to conform to the infallible word of God and worships in that church which accepts nothing but what is written, as his only rule of faith and practice.

The second argument, is that creeds enable churches to force discipline among its teachers and members. This is not true, because creeds are altered to suit the fancies of each succeeding generation.

The fact that seventy-five per cent of our population are not connected with any church or only nominally so, is conclusive evidence that they argue "that if all these churches are right, then, no church is as good as all churches and we will not work with any church."

Creeds are fallible. They are divisions in their nature and destructive of the best interests of the church.

Communities are frequently driven asunder, families are disrupted, and friends are made life-long enemies through the influence of the creed.

This was true in the days of the inquisition, on back through the centuries, when the scribes and Pharisees put to a cruel and ignominious death the Son of God because he dared to differ from their preconceived ideas and dogmas, and because it affected their temporal interest and social standing in the community. O creeds, what crimes hast thou not committed? What wars have been waged in thy behalf? How different is the church of Christ, or the church which Christ established. "My kingdom," He says, "is not of this world, if it were then would my servants fight." But, He came to bring peace, not a sword, He came to establish a church of love not of hate. Is it possible to establish a church that is not bound down by creed or dogma? In theory, yes. In fact, it is difficult, but, our Savior prayed that we might all be one even as He and the Father are one. *This prayer will be answered. We can speed the day by cutting loose from all creeds or theories of men and coming humbly to the Word of God as our only rule of faith and practice.*

BACK TO THE CHURCH.

In the Literary Digest of July the 15th, is found a significant article headed: "More Church or No Church." The title is a quotation from the Christian Work and Evangelist (New York) and occurs in the striking statement: "It has come to that point, that there must be more church or no church."

This article concerns itself chiefly, if not altogether with the growing development of moral and religious agencies outside the church—"social reform, settlement work, good government, philanthropic endeavor, and a hundred other good things."—with which many of the church people are identified in earnest and engaging effort.

There is some encouragement to hope for a check and a change in the current when the drift is recognized and exploited in a secular journal.

The church is a part of the revealed scheme of grace. Not, as Rome says, of saving power, but as the Reformed

Faith has always emphasized, the divinely ordained means of securing and conserving the salvation of men. As the institution for calling out of the world and training them for glory, it is grounded upon the wisdom and authority of Jesus Christ. As such, he committed to it the word and ordinances. As such, he equips it with organization, sufficient for doctrine, discipline and distribution.

Voluntaryism, in promoting Christianity, for the conversion of men and for their growth in the faith, is asserting itself increasingly, especially in English speaking Christendom. It is the Y. M. C. A., the Y. W. C. A., the Y. P. S. C., Lay Evangelism, the Laymen's Movement, et id omne genus. Of course, as good men and women are identified with these organizations and the Word of God is employed with more or less loyalty, in their activities, good is done.

But that is not the question. The important thing is that they, one and all, drain the church of life and energy. A plant may have a large number of succors springing up around it. They partake of the nature of the mother plant, and bear some fruit after her likeness.

Do they not exhaust the vital energy of the main stalk? Dr. J. B. Palmer once said to the writer of this article:

"Well, it seems as if the church of Christ had become nothing but a great Matrix, to give birth to societies."

What a wise Christian statesman he was! How sad to many of us that the Southern church has been caught in the drift and is fast losing its distinctive character as an organized agency for spiritual ends, under the wise guidance of her authoritative Lord!

Is it too late to stop and turn about? Let the word go out: "Back to the Church!"

From all agencies for the world's reform, when Christ has organized the church to seek its Regeneration, "Back to the Church!"

From all organized activity to do the work, which Christ organized the church to do as such, "Back to the Church!"

From all voluntary movements,

"half and half," partly in and mostly out of the church and her organized authoritative life, movements really individualistic, movements under the guidance and control of their self-appointed leaders, monuments that indirectly influence and indeed directly dictate as to the church's policy and procedure—from all such movements however well meant, and however temporarily successful, "Back to the Church."—The Standard.

ACROSS THE SEAS.

John Straiton.

This piece, perhaps, should be entitled "Across the Lands" as it deals with the Land of the Maple Leaf—Canada. The Churches of Canada like the churches of Australia owe their origin largely to immigration of brethren from the British Isles. Some of the practices are different from what we are used to in the Sunny South. Bro. Price Billingsley, with the fresh eye of a visitor, gave a very graphic description of these differences in the Firm Foundation a few weeks ago. It gives us pleasure to reproduce it here.

IN CANADA.

The congregation here in Meaford, which is old and rather strong and well housed, encouraged my coming here with a view to doing evangelistic work here and in nearby inviting sections. There appears to be plenty of work to do, and the outlook is encouraging. However, it will take some time for me to adjust myself fully to the work here. For conditions for gospel work are not the same here as in Texas. The ways and customs of the people here are in fact very different from what I am used to. To a man from the south the brethren here in church work and worship seem rather formal. They are very strict and orderly. But beneath this rigid observance of custom I find earnest, warm and active hearts. One thing much to their credit, I think, is that they say a good deal less than they mean. A preacher used to outspoken praise of his sermons when he is through speaking may think at first

that these people are not pleased with his preaching, when quite the contrary may be true. The greatest compliment, perhaps, they speak of a sermon is to say it is not so bad. And I very much like this way of theirs.

Nearly every male member of this Meaford congregation can preach, after a fashion. They do not profess to be preachers, but some of them can lead and speak well, indeed. When one will lead at all he is assigned to some part and is called upon regularly. And in this way good preachers are developed. This is right; it is the Scriptural way. Acceptable and able public proclaimers of the word have been developed and started in the work by this means from congregations in this section. After they come together on a Lord's day morning, when they have gotten through with an hour's rather systematic Bible study with the young and old together, the number of all the songs to be sung during the service is announced on a hymn board, and one of the leaders takes his seat by the table and presides. They then have some brother read a chapter from the Old Testament, every member of the congregation looking on his own and her own Bible as the reading goes on. When the chapter is finished the presiding member asks some brother to read a chapter from the New Testament. This done, the entire congregation stands and sings two songs. They sit down and the presiding brother makes a suitable and brief talk on the Lord's supper. Four of the old men of the congregation come forward and sit on the front bench, and at the proper time pass the bread and wine to the congregation in a very quiet and orderly way that must impress every outsider with the importance and sacredness of the institution. These brethren also collect the offerings of the congregation, and then go back to their seats. The presiding officer then announces the invitation song, which is also the closing song of the meeting, and simply states to the audience that the preacher, whoever he may happen to be, will now take the stand to preach. The preacher thus does not begin by reading and

prayer. This has been attended to before he is called upon. He simply preaches his discourse, and they stand and sing the invitation song, and, if there are no additions, he makes what announcements he will and dismisses the audience. This is their custom rather rigidly observed Sunday after Sunday, the only change being in the men who lead. This is the custom here at Meaford, and I learn it is the custom, or practically the same, with other congregations in these parts. I've mentioned it because I thought it would be of some interest perhaps. I am preaching only of Lord's days just yet. But soon I am to begin protracted meeting work here and near about, at which time I perhaps will write of other things in this strange and beautiful country.

Price Billingsley.

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News items are short this week on account of going to press four days early. This is due to Bro. Hall's meeting at Homer, La.

I am in a mission meeting four miles from my home. I will engage Mr. T. A. H. Loslir of Owensville, Ind. in a six days debate, beginning the 19th inst. Am exceptionally busy.

J. W. Dunn.

Bridgeport, Ala., Aug. 8, 1912.

I love Word and Work and will do all I can to help build it up. It is a grand, good paper—is doing much good and grows better continually.

Chas. Holder.

Rossville, Ga., Aug. 10, 1912.

Our tent meeting at this place continues with good interest. There have been thirty additions—twenty-eight baptized and two from the Baptists.

Flavil Hall.

Every subscriber received a renewal blank in last week's and this week's issue whether the subscription has expired or not. This is to give every one an opportunity to renew on our

wonderful combination offer while it lasts. Give your neighbors an opportunity to subscribe and thereby help them and us.

Rockdall, Tex., Aug. 12, 1912.

My meeting at Loveport resulted in Six baptisms. From there went to Lebanon closed last night with two baptized—Go home to-day to rest until Saturday then begin a meeting at Crisp in Ellis Co.

John Hayes.

Pea Ridge, Ark.

Bro. Hood and Bro. Ben Elston have closed a three weeks' meeting at Mountain, Mo. Thirteen obeyed the gospel. Bros. Hood and Elston are sound gospel preachers who fail not to declare the whole counsel of God. I will send you some more subscriptions to C. W. and W. if I can. I dearly love a sound gospel paper. Your brother in Christ.

H. L. Wilson.

Highland Home, Ala., Aug. 12, 1912.

We commence a meeting at Prospect Pike county the 1st Lord's day inst. and continued 7 days, baptized 27 and 12 came from the Baptist, 2 from the Methodist and 3 restored. Those that came were not rebaptized. To God be all the praise.

Yours truly, Thos. J. Golson.

Montgomery, Ala., Aug. 12, 1912.

We had fine crowds yesterday at both services. Our congregation is strengthened by the acquisition of Brother and Sister Hughes of Chattanooga, Tenn. Our work is growing—not by "spunts and spells" but steadily and healthfully. We have some of the most excellent people at Catoma Street.

Chas. E. Holt.

Tokyo, Japan.

Montgomery, Ala. Aug. 11, 1912.

The church of Christ at Oak and Park streets is in a tent meeting corner

of Jeff. Davis and Pleasant avenues. Bro. Chas. L. Talley will do the preaching in this meeting. The weather is bad to-day. However we had a house full. Our Bible Class is fine.

Our meeting closed at Merkel on Wednesday night. There is an extra good church there and we had a good meeting. Thirteen were baptized and two restored. Bro. W. G. Cypert is their efficient evangelist. We will have several students in Abilene Christian College from Merkel. Our prospects get better each day. While I was at Merkel my father, W. A. Sewell, was at Nubia, ten miles south. Bro. Matheny at Noodle, nine miles north, and Bro. O. E. Philips at Trent, six miles west. All these meetings were largely attended and much good done. Five additions at Nubia. Don't know the number at the other places.

J. P. Sewell.

Vixen, La. Aug. 7, 1912.

I see on my last paper 7-30-12 you offer 4 papers for one. While one of them does not suit me, it may be it will the women folks. I am sending you one dollar, though my time is not out, but if you can stand such a liberal offer, it helps me to get the reading matter cheap. Glad to note that our good Brother extended his offer until Oct. 1st. Think we can cancel the debt by that time. I am teaching a Bible Class in a union Sunday School at

Peasant; hope to do a little good in my weakness. I do pray that God will put it in the hearts of our brethren to pay off that debt in New Orleans and do it now. God bless you in your great work. Pray for me, Your brother. N. R. Funderburk.

Santa Rosa, Cal.

Word and Work,
New Orleans, La.

Dear brethren:

For some time I have thought I should write you. I want you to know that we on this coast are interested in the good work you are doing in that field. I have watched with much interest and joy the growth of your work there. Many times I have wished I might be able to help financially in the raising of the church debt. I hoped and prayed that those who had been blessed with this world's goods would come to your assistance. I am rejoiced to know that all but \$1,500 has been raised. We must not rest day or night till it is raised and that nice house made sure to us. Your paper is bound to do great good in that field. No other is printed close to you. Every paper has its field, you know. People, as a general rule, are more interested in a paper published near them than one coming from a distance. I would have made an appeal for you through our little coast paper but we have several similar appeals before us all the time out here and our congregations are

few and many are just beginning so I thought I could do you no good by the appeal. May God bless you in your church work, your school work, and your publishing work. Keep pressing on.

Your brother in Christ,
Ernest C. Love.

(We appreciate the above letter from the Pacific Tidings of the far West. We congratulate them on the growth and development of the churches under their supervision.)

Christian Word and Work,
New Orleans, La.

Dear brethren:—

Our June offering of \$22.00 has been forwarded to Bro. C. G. Vincent, toward the support of the native workers in Japan. Donations were received from the following:

Sis. C. M. Wilkinson, Ark\$10.00
Sis. Orlena Smith, Ala. 1.00
Bro. G. G. Cottrell, Mo. 5.00
Ch. Valdosta, Ga. 3.00
Ch. Pleasant Grove, Ga. 1.00
Ch. Rockmart, Ga. 1.00
Ch. Hall's Valley, Ga. 1.00

All desiring to take part in this work, kindly forward donations to Ethel Finley, 102 Ashby St., Atlanta, Ga.

REPORT FOR JUNE.

Received from the churches as follows:

Highlands, Louisville, \$13.50; Central City \$35.00; Cynthia, \$3.15; Bear Creek, \$5.00; by Leader-Way \$2.50—Total \$59.15.

Two months house rent from Brother Vincent \$30.00 one dollar on third month. Total from all sources \$90.15.

Highlands for school fund \$5.00; for Olsee by the two sisters \$18.00.

Work during the month. Preaching twice each Sunday at Zoshigaya and a Bible Class each day through the week save Saturday. Preaching twice a week in the park. During the month have reached between three and four thousand people with the gospel. Don't cease to pray for the work in Japan.

J. M. McCaleb.

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THE FAMILY FORUM

THE INVINCIBLE POWER OF LOVE.

By Orison Swett Marden.

"With long life will I satisfy him," declares Jehovah in the words of the Psalmist, "because he hath set his love upon me." Love is harmony, and harmony prolongs life, as fear, jealousy, envy, friction, and discord shorten it.

All through the Bible are passages which show that love is a health- tonic, a healing balm, and actually lengthens life. There is no doubt that those who are filled with the spirit of love, which is the Christ spirit—whose sympathies and tenderness are not confined to their immediate relatives and friends, but reach out to every member of the human family—live longer and are more exempt from the ills of mankind than the selfish and pessimistic, who, centered in themselves, lose the better part of life, the joy and the strength that come from giving themselves to others. Christ taught the healing and sustaining power of love. In no other way than through the marvelous power of love can we account for the wonderful miracles of endurance presented by many mothers in bringing up large families.

The power of love is often illustrated in a delicate mother who walks the floor, night after night, with a sick child, and whose days pass without recreation or change, week in and week out, and who feels more than compensated if she can only procure relief for her suffering little one.

Think of a mother carrying about, perhaps for the greater part of a day and the night following, the same weight, in merchandise or other matter, as that of a sick child! She could not stand the strain. She would be ill in a short time. But love lightens her load and makes self-sacrifice a pleasure. She can bear any burden, even poverty, disappointment, or suffering, for the sake of the loved one. This sublimely unselfish mother-love is a type of the most exalted creative love that encircles the universe, that invites us to be partakers and dispensers of this world- tonic, this great panacea for all of the ills of mankind.

Many a mother's love for her children has undoubtedly stayed the ravages of some fatal disease. Her conviction that she was necessary to them and her great love for them have braced her, and have enabled

her to cope successfully with the enemies of her physical life for a long time.

When shall we learn that the great curative principle is love, that love heals because it is harmony? There can be no discord where it reigns. Love is sincerity, is peace and happiness. Everywhere we see people starving for love, famishing for affection, for some one to appreciate them. On every hand we see men and women possessing material comfort, luxury, all that can contribute to their physical well-being—who are able to gratify almost any wish—and yet they are hungry for love. They seem to have plenty of everything but affection. They have lands and houses, automobiles, yachts, horses, money—everything but love!

There is only one way to win love, and that is to love. Love will break the bonds of selfishness and self-consciousness. Stop thinking of self, and take an interest in others; develop an admiration and love for them, a real desire to help them, and you will not fail to be loved and to be popular.

Much of what goes by the name of love is only selfishness. Until love extends beyond the narrow circle of relatives and friends; until it stretches beyond the shores of one's own land, it is not real love. The Christ-love is not that which nourishes and cares with greatest solicitude for one's own child, and yet turns a deaf ear to the cry of the hungry and forsaken one in the street. Pure love is in the act, and does not take note of the object.

Who has not seen the magic power of love in transforming rough, uncouth men into refined and devoted husbands? I have known women who had such great loving, helpful hearts and such charm of manner, that the worst men, the most hardened characters, would do anything in the world for them—would give up their lives, even, to protect them. But they could never be reformed by prison methods, could never be touched by unkindness or compulsion. Love is the only power that could reach them.

I do not believe there is any human being, in prison or out, so depraved, so low, so bad, but that there is somebody in the world who could control him perfectly by love, by kindness, by patience.

Many a man has been kept from performing a disgraceful, even a criminal act, by the thought that somebody loved him, believed in him, trusted him.

Love is the great disciplinarian, the supreme harmonizer, the true peacemaker. It is the great balm for all that blights happiness or breeds discontent, a sovereign panacea for malice, revenge, and all the brutal propensities. As cruelty melts before kindness, so the evil passions find their antidote in sweet charity and loving sympathy.

Many parents are very much distressed by the waywardness of their children; but the waywardness they deplore is often more imaginary than real. A large part of their children's pranks and mischief is merely the result of exuberant youthful spirits. They are so full of energy, and so buoyant with life that it is difficult for them to restrain themselves. Love is the only power that will control them.

A man ought to look back upon the home of his childhood as the Eden of his life, where love reigned, instead of as a place where long-faced solemn severity ruled, and he was suppressed and his fun-loving spirits snuffed out.

Love is the great educator, the great unfold- er of youth. As the sun is the only thing that will bring out the sweet juices and develop the luscious flavor, the exquisite beauty and tint of fruits and flowers, so love is the only thing that will develop the sweetness and beauty of the child. It is the only power that will call out the true, the natural, the responsive, the spontaneous, the beautiful side of its nature. It is only the hard, coarse, and unlovely qualities that are developed by force and repression.

—Christian Herald.

ENCOURAGING THE CHILD.

Mothers who are anxious about the manners and behavior of their children have need to guard against falling into the nag- ging habit. Children naturally resent being continually "corrected," and the out- come of the critical method is apt to be the opposite of what is desired or sought after. One mother recognizing in what direction her constant reminders of man- ners, standing straight, personal neatness, deference to elders, etc., were tending, substituted a course of encouragement and compliment whenever there was a chance. The boy was told what a straight, fine fellow he was growing to be, how proud he had made his mother by remembering some little courtesy, etc., thereby stimulating his pride in himself, the result being beyond what any amount of nagging could produce. With the little brother she profited by her first experience. Instead of the struggle to implant truth and honesty in his nature, and punishing him for every lapse from straightforwardness, she always speaks of

his frankness and honor before him with such confidence that he values the quality of "squareness." Whenever she discovers a weak point in the character of one of the children she watches until she finds a chance to praise that very trait, in a way that can be sincere, until the child becomes so proud that he is truthful or neat or whatever may be the quality she is anxious to instill in him, that he could not be otherwise. Equally valuable is the spirit of mutual appreciation between parent and child this course establishes.—Ex.

Try to be happy in this present moment, and put not off being so to a time to come; as though that time should be of another make from this, which has already come, and is sure.—Thomas Fuller.

A STAUNCH WORKER.

Tribute to Temperance Principals of Late Sir George White—Some Results Among the Soldiers.

Perhaps there has never been a more staunch advocate of total abstinence in the British Army than the late Sir George White, the hero of Ladysmith, whose death, a little time ago, has brought up a host of reminiscences and remembrances regarding him. The last issue of the Temperance Chronicle, telling in detail of some of General White's experiences.

"He was every inch a soldier and every inch a Christian," it was said by a distinguished statesman of the heroic Havelock; and very similarly it can be written of the recently-deceased hero of Ladysmith's magnificent defence. Certainly a great soldier, Field-Marshal Sir George White was also a man of conspicuous Christian principles, and included amongst these was his keen appreciation, frequently expressed, of temperance teachings and practice.

Ladysmith during its defense by Sir George was a noteworthy example of the benefits of the non-alcoholic regime. There the great part of the siege, no liquor practically was to be obtained, except for medicinal purposes. Writing of the earlier period, Sergeant Menzies of the Gordon Highlanders, in a letter home, referred to the General's temperance sympathies: "We had no difficulty on the rum question. We applied through our commanding officer to General Sir George White for a ration of tea and sugar in lieu, and it was granted at once, and a field force order to the effect that all total abstainers in the garrison could have tea and sugar in lieu of rum was published, which was the best lift we ever had, by placing temptation beyond the reach of the weaker brothers." As to the good results which accrued from the non-alcoholic system which perforce obtained,

Sir George himself gave testimony. Similarly an Australian war correspondent stated aptly: "It is a singular thing that whilst we were shut up in Ladysmith there was an utter absence of crime of any kind." Saying that the ladies and little girls suffered neither insults nor harsh words, he continued: "Any trivial offence is a crime under military rule, but there was none of any kind in the town, and there was no liquor there. Temperance advocates can get a text out of Ladysmith that cannot be excelled in any place in the world."

Ways of Working.

During his tenure of office in India as Commander-in-Chief, Sir George sought particulars as to the health of certain regiments, in order to compare the prevalence of sickness amongst the abstainers with that amongst the non-abstainers. Seven regiments in various parts of India possessing a good proportion of teetotalers were elected for this purpose. The returns showing the average admissions to hospital among the abstainers and non-abstainers respectively per 1,000 per month were as follows:

Regiment		Non-	
		Abstainers.	Abstainers.
1.....	33.33	96.38	
" 2.....	37.54	47.19	
" 3.....	84.32	126.63	
" 4.....	86.73	152.60	
" 5.....	39.62	72.20	
" 6.....	34.54	88.20	
" 7.....	30.34	63.40	

Commenting upon these figures, Sir George White said: "The great differences

amongst the number of admissions under both heads in different regiments may be accounted for by the great variations in the healthfulness of different stations in India. There is, however, one constant principle running through all—viz., the greater amount of sickness amongst non-abstainers than amongst abstainers. The distinction into two classes—namely, abstainers and non-abstainers—is not altogether exhaustive or satisfactory, as amongst non-abstainers there must be included a large proportion of men who drink so moderately that it would be unreasonable to think that they injure their health. If looked into more closely, however, their exemption only emphasizes the greater harm that those who indulge to excess do inflict on their health and efficiency." These figures as he added, formed "the most convincing evidence in favor of abstinence, or at all events of the strictest moderation."

More striking still were the returns which he obtained in regard to crime. The particulars applied to nearly 70,000 soldiers, of whom approximately 30 per cent. were non-alcoholists. During one year the teetotalers had fewer than 100 court-martials, where the drinkers had more than 1,600. Of the 3,812 cases of summary punishment during the same period, only 544 were in the instances of abstainers. To quote Sir George again: "Great as is the advantage enjoyed by abstainers over non-abstainers in the matter of health, it is nothing in comparison to the greater immunity from crime which is shown to the credit of abstainers."

A Few Statements.

Of the many telling temperance state-

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ments by the late Field-Martial a few only can here be mentioned. At Quetta, on Feb. 9th, 1892, he declared that his long experience with the British soldiers in the field and in quarters had convinced him intemperance was the direct or indirect cause of nearly all the crime of which they were guilty. On this occasion he also spoke in glowing terms of the physical fitness of Nile Expedition troops on the conclusion of that campaign, after months of compulsory abstinence. At Gibraltar, in 1901, he stated that the hard drinkers were the best fighting soldiers was disproved by each successive battle. Addressing the Gordon Highlanders on Aug. 23rd, 1902, emphatically he urged that for the men to fulfill their duties with courage, nerve and endurance, and to use their weapons with the exactness modern conditions of warfare demanded, "the first and greatest essential was temperance." Four years later, congratulating former comrades in the Ladysmith trying experience, he uttered the sentence quoted at the head of this article. Again, in January, 1907, speaking to an audience of soldier lads, he said: "In the army there can be no doubt that the safest course to pursue is that of total abstinence. * * * I say, therefore, stick to the pledge that you have taken. Take advice of an old officer who is in his fifty-third year of service, and it will be better for you as long as you are in the service. Afterwards, when you leave, you will come out with a good character."

Sir George's words when Dundonald's relieving force entered Ladysmith, "Thank God we have kept the flag flying," will doubtless long prove an incentive to heroic deeds of self-sacrificing patriotism. May his words of temperance, testimony and advice likewise be cherished, and similarly prove an incentive to individual practice of total abstinence and to self-sacrificing, determined efforts for the furtherance of national sobriety!

In various ways Sir George's warm temperance sympathies were manifest. He gave temperance addresses, read temperance literature, and personally did much to encourage the soldier lads to become total abstainers. He instituted inquiries officially to discover the relationship between alcoholism and crime, disease and morality. In the furtherance of the Royal Army Temperance Association progress he was specially interested and ever ready to lend his assistance thereto. The general temperance question, too, had his earnest consideration. The value of the temperance experiences and testimonies of so distinguished a militarist with so varied an experience and so lengthened a career will be clearly seen.

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He came, not alone to be a Savior from past sins, but to deliver from present sinning—to make us "overcomers." He has "blazed the way;" He has fought and won, and it is because of this that He is able to succour us—to help us in the time of need, and make easy the hard places. His words, "Be of good cheer; I have overcome the world," are a ringing pledge of victory.

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beautiful white dove. Mr. Wesley took the drenched and shivering bird to his bosom. On the inspiration of the moment he wrote the following beautiful lines:

JESUS LOVER OF MY SOUL.

Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;

Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last.

Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, oh, leave me not alone,
Still support and comfort me.

All my trust on Thee is staid,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.

Thou of life the fountain art;
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.