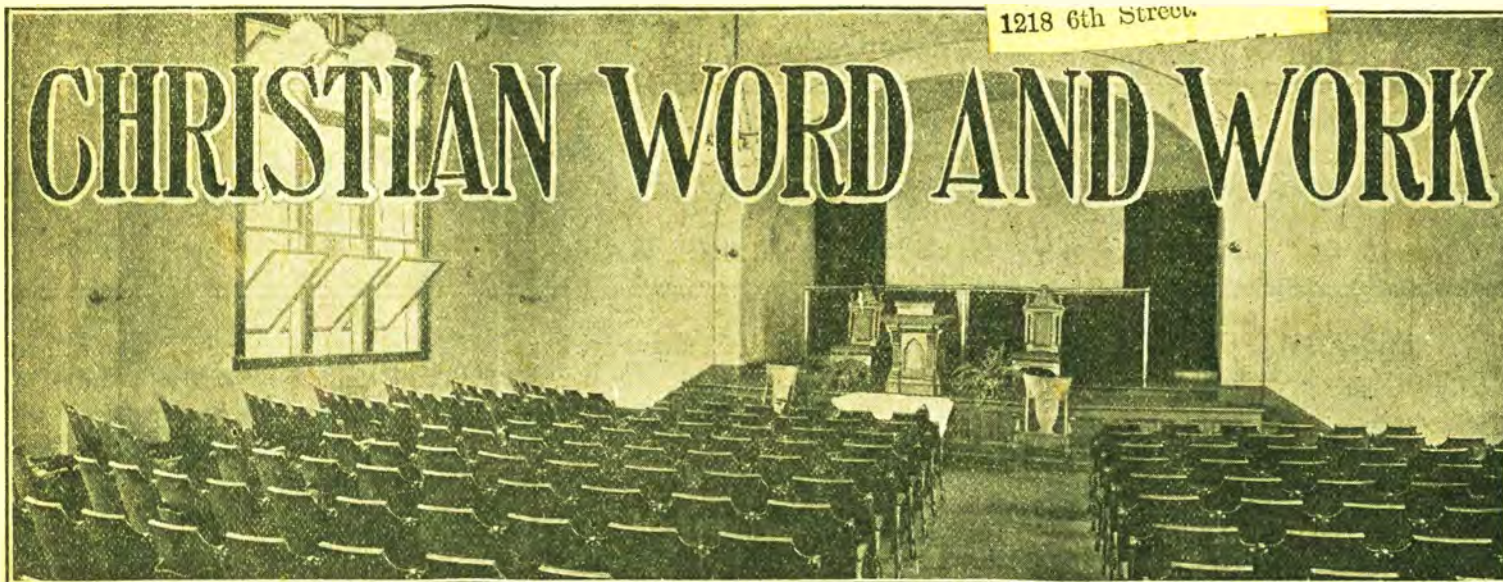


# CHRISTIAN WORD AND WORK



Volume 5

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Number 48

## WHERE WILL YOU SPEND ETERNITY?

Where will you spend eternity?

This question comes home to all,  
The old, the young, the rich, the poor  
Must answer the solemn call.

Where will you spend eternity?

Do not the answer delay;  
Shall all be darkness or marvelous  
light?

Settle this question today.

## THE WORD THAT MOVED. DEMONS.

E. L. Jorgenson.

When the demons asked permission of Jesus to go into the swine the Lord gave the imperative permit, "Go." Every demon obeyed (Matt. 8: 32). Now the same Lord uses the same word in Matthew 28: 19, only, instead of addressing demons he addresses saints; "Go" says he, "make disciples of all nations." Shall the servants of God give less heed to the command than demons?

Again, when he sent his disciples after the ass and colt it was sufficient that they should say, "The Lord hath need of them." (Matt. 21: 3) But he has likewise indicated his need, of workers to go and of givers to send (Matt. 9: 37). Not that God requires help from men for his *personal* welfare

for he is not "served by men's hands as though he needed anything, seeing he himself giveth to all life and breath and all things," but to carry on his glorious work in behalf of men he needs and begs for help. He commands he beseeches, he urges, he insists, he pleads, he drives it in everywhere that men shall "Go," first-best, by going second-best, by sending.

### THE TWO-FOLD ROOT OF ERROR.

There are two fruitful sources of error, ignorance and unbelief. Jesus states them thus: "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22: 29).

Sincere persons are constantly entangled in the various "isms" simply because they do not know the scriptures. It has come to pass, with "Russellism," "Adventism" and the others making inroads upon us (usually by professing to throw light on neglected parts of scripture) that we are compelled to study and teach these scriptures in self defense. It is a poor thing if a christian can not only resist error, but also convict the gainsaying; not only confute error but convert the erring. Yet, they often fail, "not knowing the scriptures."

But they as often err "not knowing the power of God." How he can be personally watchful every moment of every thought and thing of ours; how he can hear a thousand prayers at once and accomplish things through them

impossible without; yea, a hundred perplexing things impossible with men, crowd in upon us and we wonder how God can. Thus, wondering and measuring God by our own paltry inabilities we cast him off through unbelief. Settle it once for all, as Abraham settled it, that what God promises *he is able* also to perform (Rom. 4: 21); cease trying to force him who sits above worlds his own fingers have built into the realm of our limited experience.

And thus, knowing the scriptures and the power of God theoretically we shall also come to have the confirmation of experience and know him from having had dealings with him.

### (Prize Poem.)

Grand is the splendor of night, when  
the mystic glow of the moonbeams  
Plays 'round the fleecy clouds that  
spread o'er the broad dome of heaven.  
Here, in a blue-black field, enclosed by  
motionless cloudlets  
Glimmers a single star, with sparkling  
and twinkling and lustre,  
Like a great all-seeing eye, deep-set in  
a broad gloomy forehead.  
Feebly the spirits of light contend  
with the powers of darkness.  
Moon, stars, and lamp-light of man are  
wrapt in the grim silent struggle,  
Conquering the neighboring gloom, yet  
leaving the scene partly somber,  
Soft, soothing, solemn, sublime, relat-  
ing a tale of God's wonders.



## GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

### "YELLOW PULPITISM"

S. H. Hall.

We favor our readers with the following very timely article by Bishop W. A. Candler, in the Atlanta journal, Nov. 10, 1912. It is certainly encouraging to hear men of Mr. Candler's strength speak out in no uncertain sound in condemning "Yellow Pulpitism," "Clap-trap methods of the quack (pulpit) advertiser." If Mr. Candler can succeed in getting his own denomination—the Methodist, that has exalted him to the unscriptural office of "Bishop" who acts as a Pope over the ministry—to eliminate everything in her pulpit and work and worship that they use as "drawing cards" and use nothing but the Gospel of Christ, that he admits is God's drawing power, he will do a "real service" to this generation as well as to succeeding generations. It would be well for Mr. Candler to tell us what better is his unscriptural musical instruments that he has filled his houses of worship with than the "Yellow Pulpitism" he so justly condemns. We heartily endorse this splendid article, pass it on to our readers, hoping that others may follow in the wake of Mr. Candler in thus condemning "such debasing stuff." Here is the article:

"Decent people are disgusted with yellow journalism, but there is a 'yellow pulpitism' which is no less reprehensible than yellow journalism.

Rabbi Philipson, of Cincinnati, has recently given it a most just, although most scathing, condemnation. Among other things which he said is this discriminating paragraph in his discourse:

"Now, not every utterance of a preacher that creates a sensation is necessarily sensationalism. Truth is often sensational in that it startles and attracts attention. But this is alto-

gether different from the striving after notoriety which marks the sensational preacher who degrades the pulpit in order to attract notice to himself, and who brings religion into disrepute with all high-thinking people by using the clap-trap methods of the quack advertiser. For there are quacks in the ministry as well as in the medical profession. . . . Recently a pulpit quack of this kind advertised a baseball sermon, to which he gave the title, 'Won at the Plate; the Home-run of Salvation.' The sermon was altogether in baseball lingo, and was illustrated by baseball scenes. Of course the church was crowded by curiosity mongers, and the preacher gained his end of wide advertisement, but he had done religion a sorry service."

"The Rabbi then spoke of the sermon topics which appear in almost all the Saturday evening papers, inserted by the pulpit quacks who seek to profit by such yellow methods: "Seeking Grass for Mules and Finding Elijah;" another, "Nathan Said to David, 'Thou Art the Man,' or the Crack Detective;" and still another, "Out of the Frying Pan Into the Fire; A Study of a Recent Suicide."

"Such debasing stuff can not be censured too severely. It degrades the dignity of the pulpit, and dissipates the authority of the solemn truth which is supposed to be the source of all proper pulpit discussion. It turns the preacher, who ought to be and who claims to be God's messenger, into a mere pulpiteer of a very low order. It smothers the prophetic inspiration, and puts a buffoon into the sacred place where the prophet only ought ever to appear. Rabbi Philipson has done a service to the entire religious community in his denunciation of such profaneness and indecency in the pulpit. When a man who calls himself a preacher descends to "Yellow Pulpitism," he proclaims

his utter want of moral purpose in his work. He shows that he is in the pulpit, not to rescue the perishing, but to entertain the frivolous and godless for such monetary rewards as they may incline to give him. It is incredible that any sane man can believe for a moment that real religious results can be achieved by such methods; and he who adopts them thereby shows that he does not aim at the achievement of religious ends. He can not possibly intend anything higher than a poor show—a sort of theatre comique on Sunday in a church. The people who attend his shows do not intend or desire any religious benefit; they simply go as a matter of diversion to see a sorry exhibition in a place of worship on the day when other places of cheap amusement are closed. However they may praise the clerical showman who amuses them for the hour, in their inmost souls they can not respect him as a man of God.

"Such methods show also an utter want of faith in the gospel. Many men are seeking to employ in the pulpit something that will "draw;" and it must be confessed that pulpit Vaudeville will draw a certain sort of people; but there is a vast difference between a religious congregation and a godless crowd in a church. Of what use is it to draw a crowd to church, if nothing is done to draw them away from sin and draw them to Christ? Getting a mob to assemble in a place of worship, with no thought of God nor care for salvation, is not a thing worth doing; it is rather a sin to be avoided. Now, the gospel is the power of God unto salvation; and when a preacher aims at the salvation of men he will rely solely on the gospel; for he has nothing else that will in any wise serve such a purpose. But if he has no such purpose, and only intends to "draw" and divert a gaping crowd, the gospel is of no force for the accomplishment of



such a design. He will rely upon "current topics," secondhand science, shallow philosophy, or pretentious discussions of popular literature to attract the crowds whose presence he so intensely desires. He will cater to his customers according to his conception of the things which will most strongly appeal to them.

"It is at this point we come upon the birth-point of the evil of "Yellow Pulpitism;" it arises when a man begins to account himself as one who has something to sell to the people, rather than as a messenger of God commissioned to proclaim the will of Heaven to the people. It is this misconception of the office and work of the preacher which has shifted the centre of gravity in many pulpits. It lies at the bottom of all the disposition to do pulpit advertising. An advertiser is one who seeks patronage; but messenger of God can not ask patronage of men, and when a preacher consents to ask patronage for himself or for his message, he descends from his high calling of God to become a mere caterer to men—a poor purveyor of Sunday shows and cheap diversions. He will adopt the methods of "Yellow Pulpitism," or do anything else to retain his customers.

"For all this evil the people who call for such stuff and patronize it are much to be blamed. They create the demand, and forthwith weak men in the pulpit furnish the supply. The mania for amusement has gone to great extremes in our day; and it is not surprising that it has entered the churches and demanded to be gratified by the very men who ought to rebuke and exorcise it. Men and women, who finding life hanging heavy on their hands, have been rushing from one diversion to another all the week, can hardly have any desire for serious religious services on Sunday; they wish the pulpit to amuse them until the play-houses can open again on Monday. They would like the sermon to be short and "spicy," and the music to be as much like that of the opera house as possible. And alas! there are weak men, clad in clerical garb and professing a call to preach, who are ready to yield to the imperious requirements of this vulgar

horde of amusement guzzlers. Hence, "Yellow Pulpitism" points to yellowness in the pews, just as yellow journalism reveals a lot of yellow subscribers. The pulpiteer is out for patronage, and he offers the kind of goods which his patrons call for. They pay for what they get, and they get what they pay for. But Christ abhors such trafficking in the house of God.

"Only once in the life of the Savior do we see him moved by such indignation as approached violence; he drove the traders from the temple. But the wares offered by the traders, whom he drove from the temple in Jerusalem, were far and away better for selling in the house of God than the products of "Yellow Pulpitism." Oxen and doves were needed for the sacrifices, and people who came to Jerusalem from over the seas, or across wide distances on land, were pleased to find offerings waiting for them at the temple's gate. Moreover, they would require to have their foreign money changed before casting their gifts into the temple treasury. These considerations gave some sort of plausible excuse for the commerce in the temple which Jesus drove from that holy place. But what possible excuse can be made for trafficking in unclean "Yellow Pulpitism" in a church? It would be bad enough to offer it for sale anywhere, but it is doubly criminal to use a church as the market-place for such shoddy stuff.

"It lies with the people to put an end to this evil. It will disappear as soon as public sentiment destroys the morbid demand for it; and that ought to be very soon.

"Let us no longer offer a premium for sensationalism in the pulpit. Let us rather esteem more highly those serious and earnest men who bring home to our hearts the great things of God's word which belong to our salvation and make for our peace. Let us prefer above all others the man of God who deals faithfully with us, and warns us against sin and shows us the way of salvation.

"There is a current complaint that we have few great preachers and few great sermons in the churches of today

In so far as the complaint is well-founded, it may be explained by the long-continued prevalence of "Yellow Pulpitism." Frivolous minds, exercised on selecting odd themes and treating such themes in eccentric ways, cannot by any possibility produce great sermons. A real sermon is a most serious and solemn thing; perhaps, it would not be too much to say that a real sermon is an awful thing. It is utterly beyond the conception of a clerical merryandrew and quite out of reach of a pulpit clown."

#### GOSPEL FISHING.

##### *The Ladd Course in Personal Evangelism.*

is the only Soul Winner's Course published, that is written from the standpoint of the New Testament Church. It is straight gospel, without addition or subtraction. It exposes error, and teaches truth. Every member of the Church of Christ who desires the salvation of lost men and women, and wishes to lend a hand in bringing them into the Church, should study this Course. It is a splendid Course for young people. Tuition only \$2.00. A handsome Certificate is furnished those who complete the Course.

CHARLES F. LADD.

Publisher of Gospel Literature  
KELLOGG, IOWA.





CONTRIBUTIONAL

GIVE GOD THE GLORY.

John E. Dunn.

"Upon a set day Herod arrayed himself in royal apparel, and sat upon the throne, and made an oration unto them. And the people shouted, saying, 'The voice of a god, and not of a man.' And immediately an angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." (Acts 12: 21-23). This should be a lesson of warning to all disciples of Christ against selfglory. Humility is one of the most beautiful characteristics. Every good thing we do and every blessing we receive is brought about by the power of God. Every victory we win is not our victory it is the Lord's. "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.)

When David won his great victory over Goliath he gave all the glory to God. He claimed none for himself. Paul says, "For it is God who worketh in you both to will and to work, for his good pleasure." (Phil. 2: 13.) If we can learn that the battle is the Lord's and we are nothing but privates in his great army. Every good thing we do is done through Christ in us. It is not I but Christ.

Paying off the big debt on the New Orleans church and school property is nothing for any one to boast of; nothing for us to glory over. Let us with one heart and soul praise God and thank him for what he did. It was all done by the influence of his Spirit. To God be all the praise, glory and honor forever through Jesus Christ, our Lord. This is the Lord's property. We use it in working out our soul's salvation. Should we glory in what we have done this property would be a curse unto us. What a responsibility rests upon us. Let us quit ourselves like men.

may God help us to use what he has given us for his honor and glory and it will bring unto us everlasting salvation. I feel that this church house is as much mine as it is the property of any one else. Now let us use it, since God has given it unto us, so that it will bless us and not curse us. The good we get out of what God gives us of these earthly things depends on how we use them.

Now let us all pull together and build a church house in Austin, Texas, Little Rock, Ark. and lift the debt from the church in Jacksonville, Fla. If we work according to the example of the apostles, we will do all in our power to plant a self-supporting church in every City and county seat in the United States. Then the gospel will go into every nook and corner; from the rivers to the ends of the earth. One more time it could be said; "Their sound went out into all the earth, and their words unto the ends of the world" "And the gospel is preached in all creation under heaven."

THE CAUSE AT HUMBOLDT TENN.

J. W. Dunn.

The little congregation started in Humboldt, Tenn. in May which has been meeting in the Court House ever since until Nov., the 17th., when they met for the first time in their own house is jubilant. On Oct. the 27th, Bro. J. D. Tant began a series of meetings with them. He began at once to urge them to build on the lot they had bought while I was with them in May. In ten days from the time the first work was done on the building we preached the first discourse in the new house to a good sized and eager congregation. The house will be completed in a few days and will be nice and comfortable seating a large audience. The erection of this is largely due to Bro.

Tant's preaching and manual labor in the same. He would work by day with his hands and preach God's word at night. This aroused much interest and set a fine example. Bro. Tant knows how to preach by tongue and deed. He took the lead in all. Brethren from over the county gave money and labor. And all engaged in the work with pleasure and after a hard days labor would go to their homes, some miles away, happy christians. Bro. Tant is an untiring worker and knows how to do effective work in a hard place. He came to Trenton on Nov. the 10th. remaining one week, doing some excellent preaching to the church. Much good was accomplished. Ten ungodly members were withdrawn from and many renewed their vows. This church realized that some material in their midst was worthless and detrimental to the cause of righteousness and not to withdraw fellowship from them would be a mistake. The town became much interested in the meeting and at each service the crowds grew. A fine impression was made and we feel sure much good will result in future days from this meeting. Bro. Tant is now at Puryear, Tenn. in a discussion with the Primitives after which he goes to Paris, Tenn., for a discussion with the Mormons.

In Dec. Bro. Tant moves his family to Alamogordo N. M. for future home. We wish them great success in their new field in building up New Testament christianity.

EMMANUEL—GOD WITH US

Nellie Straiton.

Emmanuel—God with us. Yes that is what it meant for the Son of God to come to this world and live with us. Think, if you can, of the glorious splendor of Heaven, where the Almighty God and His only Son reigned together. Think of the innumerable hosts of angels ready at any moment to do the bidding of the Father or the Son. Then look down upon a world where sin had dominion over men and where even God's chosen people had wandered far away from Him. Into



this world for our sakes the Son of Man came. What a sacrifice it must have been for the Father to send the Son. What love must have prompted the Son of God to leave the Father where he had been from the Beginning, and come here in the form of a babe.

As the first born son of Mary He came, cradled in a manger for there was not room for him in the inn. Oh, how often can it be said now, that we have no room for Jesus in our hearts, in our thoughts, and in our lives. Yet his birth was not altogether humble for His advent was announced to the shepherds by the angels of heaven, and the wise men were guided by a star to the place where he was born. There they offered to Him their gifts of gold, frankincense and myrrh. Can we think for a moment that the shepherds left their flocks by night to worship the New Born King of the Jews, or that the wise men could come from their far-distant country and offer those wonderful gifts, without first offering themselves in service to Him who was to be their Savior.

Then is shown the hatred and deceit of Herod, who, in attempting to kill the heir (as he thought) to the earthly throne of David, killed all the innocent children of two years old and under in the coasts of Bethlehem.

The child Jesus grew up in the home of Mary and Joseph. His neighbors, his friends, and even his brothers and sisters, did not know that he was anything more than an ordinary boy. Yet He, the Son of God submitted to this that he might be able to sympathize with us, being tempted in all points like as we are. In boyhood he realized that He came into this world not for His own pleasure, but to fulfill the Will of His Heavenly Father, and all through life He never forgot this purpose.

Twice the heavens were opened and a sublime voice from Heaven declared "This is my beloved Son, in whom I am well pleased." Yet the people did not believe the Voice. Christ's life can be summed up in the words "He went about doing good." Through Him the blind received their sight, the lame walked, the lepers were cleansed,

the deaf and dumb made to hear and speak, the demons cast out of the unclean, the dead were raised, and above all the poor had the Gospel preached, to them. *Still* they did not believe He was the Christ, the Son of the Living God. They looked upon Him as an impostor, and because he cast out demons they said he was an accomplice of Satan. He was rejected by the people, and once, after having preached in His home town of Nazareth, they took Him to the brow of a hill and would have pushed Him over the precipice, but he, passing through the crowd, went on His way. On one occasion a scribe came to Him, saying, "Master, I will follow thee whithersoever Thou goest!" Jesus answered him "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." All of this humility Emmanuel bore for our sakes. Verily, Himself took our infirmities as a sacrifice for sin. Just before His arrest, in the Garden of Gethsemane and in great agony, He prayed thrice "Oh, Father, if it be possible let this cup pass from Me, nevertheless not as I will but as Thou wilt." It was the Father's will that for our sakes His only Son should suffer, should be crucified, buried and rise the third day.

A short time after His resurrection was spent with His disciples, then he ascended to Heaven where He is now making intercession for us. The disciples were grieved over His departure but two angels appeared, comforting them and saying, "This same Jesus which was taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." Oh, let us be ready that when Emmanuel comes again He will take us to be with Himself for evermore.

#### FIRST PRINCIPLES.

J. T. J. Watson.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat (Heb. 5: 12) . . . There-

fore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. 6: 1-2)

From these scriptures we find that it is possible for those who have been instructed in first principles, and have made a start in the Divine life, to be so negligent in learning and practicing the things that pertain to the profession of godliness as to even forget which are the "first principles of the oracles of God." I do not think this is intended to imply that christians need whole sermons on faith repentance and baptism, nor indeed do I think it is quite necessary to preach whole sermons to christians on any other of the first principles.

For a teacher of christian ethics will find it necessary to "touch the base" often enough to keep these things well in the minds of his hearers, showing the relation between the base and the superstructure.

We find this method of teaching clearly set forth in the epistles to the Romans, Corinthians, Galatians and Colossians and to some extent in other epistles. But never do we find an inspired writer when writing to christians, making faith, repentance and baptism a leading feature of his communication. But always when references made to them, it is clear that the purpose is to emphasize the fact that obedience to these requirements implies an obligation to honor and obey God faithfully in all things.

But unfortunately many persons who have put on Christ in baptism have never been well taught in some of the rudimental principles of christianity, and I think I could safely further say, that, they not only are not well taught in some of the rudiments before baptism, but are never afterwards well taught in some of the foundation principles of christianity, or else they would not so readily be swept off their feet by the teaching of Russellism or any other teaching denying the very foundation principles of the



christian system, and which are revealed to us as an inspiration to christian morals.

Furthermore: it seems that the church by common consent has adopted the idea that faith, repentance and baptism are *the first* principles of the oracles of God; therefore many persons are baptized with no broader understanding of the doctrine of the christian system than can be gotten from these three items of teaching. When such is the case, of course, they should be taught the other things that serve as a basis for a religious character; but their course of instruction should not consist wholly in the elementary principles of christianity. Hence the writer to the Hebrews says "let us go on to perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead and of eternal judgment."

The Hebrews, being of the Jewish family, were taught from childhood to know God; but they often transgressed his laws; hence repentance from the works that led to death was first in order with them. But their teaching did not embrace the goodness of God as manifested in the gift of his Son, therefore it was necessary that they should be taught it, and this necessitated a broader faith in God, and necessarily includes faith in Christ and acceptance of Him, of the doctrine of baptisms," not one baptism but baptisms, in the plural. Our brethren on coming into the church are generally well taught in reference to water baptism, and are told there is none other; which is true. But not having been taught that Holy Spirit baptism was necessary for the apostles, to guide them unerringly in establishing the church and teaching christians how to walk to be pleasing to God: and that it was needful at the house of Cornelius to convince all that the Gentiles were subjects of the gospel, just as the Jews. That there is no necessity for others being baptized in the Spirit, that there is no record of any others receiving it in apostolic times, and that it was never promised to any others,

Without this necessary information young converts are often easy prey to modern Holy Ghost promulgators.

"And laying on of hands." It is necessary to teach that in apostolic times hands were laid on to bestow an extraordinary measure of the Spirit on others besides apostles, so that, in the absence of the perfect revealed will of God, as we have in the Bible, they could be "helpers together" with the apostles in teaching and establishing the infant church. Without this teaching christians not well established in the faith might be led to believe the teaching they had received was unsound.

"Of resurrection of the dead and of eternal judgment." If people are fully taught that there is to be a resurrection of the dead, "both of the just and the unjust," that this resurrection is not simply to be a revival of the mental faculties, but a bodily resurrection, and that after that resurrection we will receive our judgment, that that judgment is to be "eternal," that the righteous shall go into life eternal and the wicked "into everlasting punishment," not eternal annihilation, but actual punishment, that is to be *everlasting*. If people were well taught in these things it would serve as a great incentive to live so as to be prepared for that great event, and they would not readily fall into the idea that those who do wickedly will be utterly wiped out of existence.

Thus we see that all these things do actually serve as fundamentals, and that converts who are well fortified in these fundamentals are in much less danger, than are the untaught, of being led away by the intrigues of the enemies of the religion of our Lord.

But while this is true we can not afford to forever dwell on the fundamental principles of christianity, but we must "go on to perfection" in teaching and practicing those things that prepare us for the joys at God's right hand forevermore. Let us lay the foundation well, and then go on and build the superstructure; for the foundation, even if well laid; is of no benefit unless we build on it.

MARYOLATRY: IDOLATRY.

Stanford Chambers.

It will, no doubt, be new to many of our readers as it was to me (till recently) that Mary, the mother of Jesus is not only revered but worshipped and exalted above both Christ and God.

The following extracts are taken from "The Glories of Mary," a Roman Book of Devotion, published by the Excelsior Catholic Publishing Company of New York, and sanctioned by Archbishop John of New York.

On page 3. "It is the will of God that all graces should come to us by the hand of Mary."

Page 6. "To honor the Queen of Angels is to gain eternal life."

Page 8. "All who are saved are saved by this divine Mother."

Page 12. "As many creatures as there are who serve God so many there are who serve Mary, for to thee (Mary) belong dominion and power over all creatures."

Page 16. "We believe that she opens the abyss of the mercy of God to whomsoever she wills, when she will and as she wills: so that there is no sinner however great, who is lost, if Mary protects him."

Page 43. "Thou hast all power to change hearts; take mine and change it."

Page 60. "My only hope, Mary, behold at thy feet a miserable sinner. \* \* \* thou hast power to save me."

Page 67. "He falls and is lost who has not recourse to Mary."

Page 85. "Thou, O Mary, art the propitiary of the whole world."

Page 95. "Thou art the only advocate of sinners."

Page 103. "The only hope of sinners"

Page 105. "I worship thy holy heart, through thee do I hope for salvation."

Page 113. "Many things are asked from God and are not granted; they are asked from Mary and are obtained"

Page 128. "Mary was made the mediatrix of our salvation."

Page 154. "All power in heaven and on earth is given to thee and nothing is impossible to thee."



Page 251. "Thou art omnipotent to save sinners."

Page 252. "We are all God's debtors, but He is a debtor to thee."

Page 155. "At the command of Mary all obey, even God."

Comment is unnecessary.

ACKNOWLEDGMENTS.

Collections for New Orleans:

School House church near Dyersburg, Tenn. ....	2.25
Brethren, Detroit, Mich. ....	12.00
Addie Nunally, Tenn., ....	2.00
Mrs. Heraoe Tigrett, Miss. ....	1.00

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Mrs. L. E. Dunn, Tenn. ....	5.00

We yet have a little over \$400. in outstanding pledges. It will help us *very* much to receive these amounts in the near future as we have a loan of \$600. fast coming due.

Most grateful to the above donors,  
Stanford Chambers.

every gain that hinders us in our spiritual growth, weed out your own garden, and you will have no time left for hunting the thorns that grow on the rose bushes of your friends. Learn the lesson of self-examination.

Offend not one of the little ones, for angels who behold the face of the Father are interested in their salvation.

Jesus came to save the lost. Our duty on earth is to help him in the search for the lost sheep. It is not God's will that one of them should perish. Did you ever bring one wanderer to the fold? Are you a faithful servant?

Questions:

- 1 How did Jesus know that the discussion had taken place?
  - 2 Who once asked Jesus for a chief place of honor for her two sons?
  - 3 What lessons did he wish them to learn from this little child?
  - 4 Show that Jesus loved little children.
  - 5 How can we cast stumbling blocks in the way of the weak?
  - 6 What lesson does Paul give on offences?
  - 7 How can we help save the lost?
- The lesson learned; in childlike simplicity and trust we will worship God and work for Him.

"And you still have hopes of influencing old Titewad to become a regular member at your church."

"Yes, I am more sanguine than ever."  
"You are?"

"Yes. If the Government really begins the coining of half-cent pieces I regard it as a cinch."—Houston Post.

CHURCHES AT WORK

BIBLE SCHOOL.

The Child in the Midst.

Matt. 18: 1-14.

Parallels:

Mark 9: 33-37; Luke 9: 41-48.

Golden Text:

"In heaven their angels do always behold the face of my Father who is in heaven." Matt. 18: 10.

Memorize also:

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Lesson Thoughts.

This is a lesson on humility and child likeness.

The disciples were human beings, possessed human natures, human desires and aspirations, hence, they often wondered which of them would be greatest in Christ's kingdom. No doubt each one was desirous of the highest honor. On the way from the mount of Transfiguration they were discussing this subject. Perhaps the discussion arose from the fact that Jesus had taken only three of the twelve

into the Mt. with him. So when Jesus asked them of their talk along the way, they asked him: who is greatest in the kingdom of heaven? Then he gave the object lesson. Teachers today recognize the giving of object lessons as one of the best means of teaching.

Jesus called a little child and set him in the midst of them. Some of the qualities of the child mind are: humility affection, freedom from jealousy, and rivalry, obedience, and willingness to learn.

To become as a little child then is to use all we are and have in humble service for Christ with no thought of self, and he that would be greatest in the kingdom of heaven must be greatest in love, in service, faith, purity, and self-denial.

Jesus teaches that to receive one such little child in his name is to receive him. Let us be careful not to offend any who believe on him, for by doing so, we might destroy both ourselves and them. The church should be careful to put no stumbling blocks in the way of the poorest, and weakest of the disciples. Jesus teaches that we should not allow ourselves to offend others and if our hands or our feet cause us to offend—it is better to cut them off than to do wrong, we should rid ourselves of every pleasure, every habit,

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Nashville, Tenn.



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**DIVORCE.**

D. L. Watson,

It would be well for the reader to read last weeks editorial on this subject, The importance of the subject demands more than a passing notice; we therefore invite a thorough discussion of it.

1 There is a law of divorcement. But there is but one scriptural ground for divorce.

No one questions the scripturalness of a divorce for fornication, but many commentators admit divorced people to re-marry. We believe that a strict adherence to the *spirit* of Bible teaching will sustain our position, that they should not re-marry. Read Paul's admonition on this subject, especially, I. Cor. 5, 6, 7, 8th. chapters. The first pertinent question is, what should a

church do with such a couple? If the divorce was obtained on scriptural grounds, and if some of the members accepted the other exegesis, I would not contend for their excommunication. This point I would yield, however, only for the peace and harmony of the church. If the divorce was not obtained on scriptural grounds, the parties are living in adultery and should be withdrawn from.

2 The queriest asks if the church refuses or is unable to discipline its members, should she remain and worship with the church or should she not? It is not possible for any church to have a perfect membership. Perhaps there was no more sinful class of people than those who were members of the church at Corinth, yet, Paul never once suggested that the good members should leave the church in the hands of the dissolute. The duty of every one is to remain with the church, and in love, patience, and forbearance teach the erring ones the way of the Lord more perfectly. There is, however, an exception to this rule, if the differences arise over the doctrinal part of the church, and it can not be remedied then those who contend for the freedom in Christ Jesus should at once form a new church. This should be done only as a last resort. I believe that under proper guidance, all unscriptural practices can be eliminated from any church even denominational ones. The practice of quitting the church because all are not perfect or because some things are done which one can not approve is sinful, in that it violates other important commands of God. But, one should not associate with a member who is leading a sinful life and refuses to repent. This applies with as much force to any sin as it does to the one in question.

**Reproach Upon the Church:**

There is nothing which brings reproach upon a church more readily than inconsistent lives among the leading members of the church. We often hear some one say, I would like to be a member of the church, but I am as good as some of the members you already have. This is often too true. The world generally gives us our true

measure. The judgment of the men of the world is acute and accurate and the garb of righteousness can not conceal from them the ulterior motives which are concealed in an unregenerate heart. Lying, drunkenness, dishonesty come in the same category with the sin in question and as readily bring reproach upon the church, especially if these sins be indulged in by leading members of the church. "Be sure your sins will find you out," can be aptly paraphrased to read, "that the church and the world will soon find out the sin" and when it does, reproach is sure to follow.

Diligent study of the word of God is the one sure remedy for all such evils.

"A SACRIFICE ACCEPTABLE."

Chas. Neal.

When the apostle Paul was imprisoned at Rome, the loving servants of Jesus at Philippi, touched by the thought of his need, sent by the hand of Epoproditus certain "things" for his benefit. Having received them, in a letter of grateful acknowledgement, he thinks of them as "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" as it floats into His presence from the altar of devoted, loving hearts of the toiling sacrificing servants of his master. These "things" of which Paul speaks were perhaps things for the welfare of the physical man, and were no doubt accompanied with loving words of sympathy. Paul testifies that such service is "wellpleasing to God."

There are sacrificers in our midst today, who, though too often passed in silence and without recognition by the thoughtless professor and godless throng, are filling the courts of glory about the throne with an odour of a sweet smell" by a "sacrifice acceptable and wellpleasing to God" I refer to the lonely, toiling, praying Evangelist's wife. The Evangelist to be able to carry the glad message of the gospel to the benighted and thoughtless multitude must often sacrifice home and its joys. But he soon mingles with



the throng, converses in the home or loses himself in study. His loss of the joys of home are thus partly compensated for and his mind occupied. But how different is the home from which he went out! His absence makes it lonely, new cares and responsibilities are thrust upon the already burdened wife and mother. Perhaps sickness in the home increases the cares. At night when she reads from the Bible and prays with the children she meets with a new responsibility as she thinks of the little lives, whose future happiness and usefulness largely depends upon her. As these things break in upon her she is led to say "who is able for these things!" A temptation comes. The Devil suggests "Write him to come home. Urge him to seek other employment that he may be home more. He should not allow you to have to sacrifice so, others do not do it." But her mind recurs to the matter of perishing souls, of the master's command, of the duty of man and the "well done" of a pleased Master and the victory is gained and the determination strengthened to willingly perform her God-appointed duty as "keeper at home." O such sacrifice! When devoutly performed, how lovely a sight to God, how beautiful before Christ and the angels!

While I write this I am 160 miles from home in Loganport Ind. in a city of 25,000 trying to edify saints and proclaim the word of life to those I am enabled to induce to "turn aside to see." I have been here ten days and asked to stay at least twenty more. I left sick children at home with a not overly strong wife. I said "If you need me at home, let me know." A letter each day keeps me informed. Some days it is "better some days "worse"—the letters tell of tiresome nights and lonesome days filled with care and labor—but above all and as the last word she says "I hope and pray for the success of the meeting—stay as long as you think best" etc.—this is but one of many such lonely, toiling, praying, sacrificing preacher's wives—who stand as a strong base of supplies when the preacher's own encouragement runs low. Dear sisters in Christ, I send

this message to you, "work on' pray on, God will hear your cry, better days are coming by and by." The world may never know of your load, the church may never take account or properly appreciate, but He who keepeth account shall not fail to record—He who never sleeps will not forget. Truly such loving sacrifice and self-denial will be treasured in "golden bowls" as "memorials before God." A sacrifice acceptable and a service wellpleasing unto God.

PERSONAL LETTER.

We consider you our friend, warm, true and faithful because you are a reader of Word and Work. Our association has therefore, been one of mutual helpfulness. With this thought, we are addresssing you this letter, through the paper, because it is expensive to send so many letters through the mails, to lay bare some facts of our business which we feel sure you will greatly appreciate.

Our books show that we have more than a thousand delinquent subscribers. The amount in each case is small but the aggregate, as you can see amounts to a great deal.

Incidental to building and moving we spent several hundred dollars. Besides every item of expense in getting

out our weekly edition is *cash*. To meet these obligations we were forced to borrow and pay interest. We do not like to do this. If all who are in arrears would remit at once Word and Work could be put on a cash basis. For those who are not able we are always glad to grant a reasonable time for settelment.

Besides Word and Work is not a paying proposition. It costs us several hundred dollars more than we receive annually, to publish it. This does not include any expense for editorial work or copy, all of which is free.

We want you to consider the above facts, and then consider *this one fact*. If all delinquent subscribers will pay up and renew for one year we will be able to break even January, first 1913.

We want you to act promptly, and to encourage you to do so, we are going to offer you a real *Christmas bargain*.

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D. L. Watson.

**THINGS CURRENT**

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Chas Neal is in a mission meeting at Logansport, Ind. to continue indefinitely.

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A chain is no stronger than its weakest link—a congregation is no stronger than its weakest united effort.

A live, active Bible Class speaks well for a congregation and helps to interest strangers who occasionally attend these meetings.

How often have we seen the man who sought good for others receive good, and he who sought evil, broken on his own wheel.

Bro. Chambers preached an excellent and convincing sermon Sunday night using as his text "The spirit, the blood and the water testify."

A congregation that makes a good showing at the Sunday morning service and neglects the Sunday night and mid-week meetings is not doing much for the Lord.

One confession at Cotoma Street, Sunday, the 10th. Our work is doing well, but we hope to do better as the days go by. May the Lord bless you in your work.—C. E. Holt

Montgomery, Ala. We are glad to

report that the Church of God at Highland Park seems to be at work. While we have a lot of sickness in the camp, we have a full house and several new members in our Bible School.—E. S. Parrish.

November 11th. Yesterday was one of the best days we have had in Detroit. Including prison sermon we had six fine meetings. One a joint meeting of the three churches to plan for the new congregation in the east part of the city. Dr. C. Shoulders is now with Vine Wood and we expect Will Barr to be at Cameron Avenue by the last of the month.—Claud F. Witty.

Upon visiting Crystal Springs Miss. I found a few disciples who promised to meet for Bible study and the breaking of bread. A letter from Sister Maury states that they had a very interesting meeting last Lord's Day. I promised to help them further the 3rd. Lord's Day in Dec. I go to Ellis and Iota, La. the 1st. Lord's Day.—Stanford Chambers.

Xavier Sutton, a Catholic priest, delivered a series of lectures in the city last week. He advertised a question box and invited all those so inclined to put questions into it. At the opening of his lecture he would answer them. Some of the questions asked by one of our brethren and answers will appear in this paper soon.

Detroit. The work in the city is in a very flourishing condition. One baptized last Sunday at Cameron Avenue. Bro. Barr is to be there by next Sunday to take up the work. Bro. Shoulders is getting a good start at Vine Wood. The work at Plum street is very encouraging.—Claud F. Witty.

**TESTAMENTS.**

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There will be a debate at Brayson, Texas beginning Dec. 11, 1912 and continue four days.

A. H. Antry of Nashville, Ark. will affirm that the Missionary Baptist church is Scriptural in Origin, Doctrine and practice.

W. E. Morgan of Abilene, Texas will affirm the same of the Church of Christ.

Bryson is on the Graham branch of the Rock Island R. R.

Tokio Japan, Oct. 27, '12.

On last Tuesday night I baptized another man. Mr. Kano is 30 years of age and is employed by the Department of Education. It is work to prepare text books for the primary schools. He has been attending my English Bible class for some time. All our meetings are good.—C. G. Vincent.

A SPECIAL DAY.

The brethren in Little Rock Ark. are deserving and worthy of the fellowship of our readers to finish a house of worship. Those of our brethren and churches who are able should remember them on the third Lord's Day in Dec. and send them a contribution. Send to E. M. Borden, c/o Christian Pilot Little Rock, Ark.

AN ORAL DISCUSSION

On Dec. the 6th. at 10 a. m. in Dugger, Tenn. will begin a religious discussion between Bro. N. B. Hardeman (Christian) and Mr. Ben. M. Bogard (Missionary Baptist). Dyer, is on the M and O R. R. halfway between Union City, Tenn., and Humbolt Tenn. All are invited and will be comfortable while there. For further information address S. J. Overall, Dyer, Tenn.—J. W. Dunn.

THE WORK AT JACKSONVILLE FLORIDA.

R. E. Wright.

I know that our readers are getting anxious to hear from the work at Jacksonville, as it has been some time since we made our last report. I am glad

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We have been compelled to place a mortgage for \$1,200 on our property in order to complete our house. We hope to raise this amount within the next nine months. Can we depend on you to help us in this matter?

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(This donation was sent only a few days before Bro. Lipscomb went to his reward for the service he rendered his Master.)	
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For these donations we are exceedingly thankful and we pray God's richest blessings upon each of you.

For any information in regard to the work at Jacksonville Fla., address the writer at 638 Park Street, and I will take pleasure in giving the same, if I can.

## THE FAMILY FORUM

### The Importance of Bible Study.

Address By

Woodrow Wilson.

I take it for granted that the significance of a Sunday School lies in this circumstance: that it is an attempt to carry along the religious education of the nation with the secular education of it. Almost all my life I have been engaged in educational work.

I have always had the same conception of it from the beginning until now, namely, that education is a fundamental part of progress, that you can't make progress unless you tie one generation in with another. Any disconnection between one generation and another will be a break, and may be a fatal break in the continuity of progress. You can't make progress in disconnected groups and, therefore, with each generation you have to take the younger people as they come on and supply them with those conditions of thought which have sustained the progress of the generations that have come before them. You have to see to it that the light that has been accumulated by scholars and sages and men of profound experience shall not be dissipated, because the next generation knows nothing of it.

There is a sense in which education may be said to be the memory of the race—recollecting its experiences, building upon the things that it has done, not forgetting its successes and always remembering its mistakes; throwing aside the things that have not borne the test of time and of thought and discovery and going on to those things which are more and more sanctioned from generation to generation by what is known and thought and discovered in the world. You know that one of the experiences of the Christian

Church has been that it from time to time has feared the effect of discovery and the effect of scientific thought—the effect of the thought based upon the mere phenomena of nature—upon the teaching derived from the Bible. It has turned out to be an idle fear, because there has never been any fundamental discrepancies between the teachings of the Bible, which is God's written word, and the teachings of nature, which is God's cipher—which we make out more and more distinctly from generation to generation. Religious education is education in this very Word of God; not the Word of God written in nature, for that Word of God written in his Scriptures.

For my part, I am interested in Sunday school work only as a study of the Scriptures. The only significant book, *the only book that can have any possible significance as a text book in the Sunday School is the Bible itself*, and as we must train our children in the rest of the thought of the world, we must if we are to make progress as a nation ground each generation as it comes along in the established and tested moral judgments of the world. When you think what this is—what all men in all ages have been in search of—the search for what is right to do and right to think and right to feel is not a search confined to Christian nations. It began long before the Bible began to have the pervasive and general influence that it has in the modern world. The great thinkers of the old so-called heathen nations thought along these profound lines of human morality—of the things that made human life pure effective and happy. I



take it that what every man and woman in the world is in search of in the last analysis, is happiness, and that the trouble with the greater part of the world is the superficial view it takes of happiness. So many people waste so many years of their life in the pursuit of those things which they fancy will bring them satisfaction, but which bring them only repining and disgust. The search of the world is for peace of mind, happiness of relationship, the joy of living and of sharing the life of others.

If you turn to the words of Dante, the great Italian writer, to that extraordinary book of his which he denominated "The Divine Comedy," you will find the same thing. There is one thing in Dante which is, perhaps to be found nowhere else. One of Dante's books—one of the divisions of his great work—is entitled "The Inferno," in other words, it is entitled "Hell." It is a picture of the life of the damned, and the significant thing of that book is that Dante picks out characters living at the time that his book was written, and shows them already in hell, displaying, perhaps, for the first time in literature the significant fact that a man goes to hell of his own volition and of his own character, and gets there before he dies; that hell is the moral setting which he has made for his own life. It is the debauching and debasing of his own motives; it is the conscience that he lives and sleeps with, and he is tortured long before the day comes when he shall render his final account.

Is there no man present who can testify to that? Is there no man present who tosses uneasily on his bed at night because of the things that he remembers that he did in the day time? Is there no man here who works feverishly during the day in order that he may forget what he did yesterday? Is there no man here who resorts to strong drink in order to forget? Is there nobody here who knows the impulse of plunging into the stream of forgetfulness that the ancients called the Stream of Lethe? You know what Dante meant when he depicted those still living as already caught in the

tortures of iniquity; and so all great serious literature has this first or last as its theme: What was man born for? What are the motives which will lift him along the highway? What are those that will drive him downward into the pit?

The beauty about the Bible is that it is the most wholesome, the most perfectly symmetrical, the least morbid picture of life and motives of men in the world. Almost every other book has a streak of morbidity in it, but this book is wholesome and sweet and natural and naive from cover to cover. Here are no dull moralizings; here is the life of man set forth as it was simply lived from generation to generation. I take it that the problem which you would all study for the Sunday School is the biographies and the histories of the Old Testament and of the New. I suppose that the Epistles of the New Testament are for the perusal of those who are mature, because in the Epistles is set forth, as it were, the philosophy of the whole thing, the thoughtful reflection based upon the providence of God and the revelation of his Son. The Epistles constitutes the experience of mankind in contact with Divine Providence.

The reassuring thing about the Bible is that its biographies are not like any other biographies that you know of. Take up almost any biography outside of the Bible and the writer tries to make a hero out of a mere human stuff. There isn't a character of the Bible—there isn't a character even amongst those who are picked out by

the Bible itself, by the special representatives and ambassadors of God, whose life is not displayed as full of faults and shortcomings and natural slips from the way of virtue. It were a matter of despair to those of us who have come after, if the Bible had represented these persons as unimpeachable in character and unexceptional in their conduct, because the theme of the Bible, so far as it is a biography, is the theme of the discovery of itself by the human soul, is the theme of the slow "come on" which each man and woman may gain for himself or herself under the guidance of the Spirit of God.

After all, we fight not with flesh and blood but with unseen forces, most of which are within ourselves. The Bible says: "Let no man say he was tempted of God, for God tempteth no man." I am inclined to add: "Let no man say that he was tempted of the devil," for the devil never comes into man's soul except by his permission and invitation.

How often does the Bible eulogize the man who masters his own passions? "Greater is he that ruleth himself than he that ruleth a city," and the foundation of the mastery of cities and of states and of nations is the mastery of one's self. Just as soon as the man who tries to master human circumstances puts himself at the front of it, then begins the day of his weakness, and the day of his defeat. In every circumstance of life, for the child as well as for him who is grown, in every day and in every turn of every day, the question is: "Shall we rule our own spir-

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its?" and here, set forth in such simple terms that the child may understand it in the annals of the Holy Scripture are written the histories of men of every kind, whose glory was that they did master their own spirits, and through the whole thing lies what the Greek tragedies were never able to supply—the key, the thread of the labyrinth, the solution of the problem, the answer to the eternal question.

THE LIGHT THAT GUIDETH EVERY MAN.

He alone can rule his own spirit who puts himself under the command of the Spirit of God, revealed in his Son, Jesus Christ, our Savior. He is the captain of our souls; he is the man from whose suggestions and from whose life comes the light that guideth every man that ever came into the world. Ah, if we can make our Sunday Schools the blazing centers of that light then indeed will the darkness of the world be dissipated. The happiness of seeing a great company of people gathered together in the interest of the Sunday School, is the happiness of knowing that there are they who seek light and who know that the lamp from which their spirits can be kindled is the lamp that glows in the Word of God.

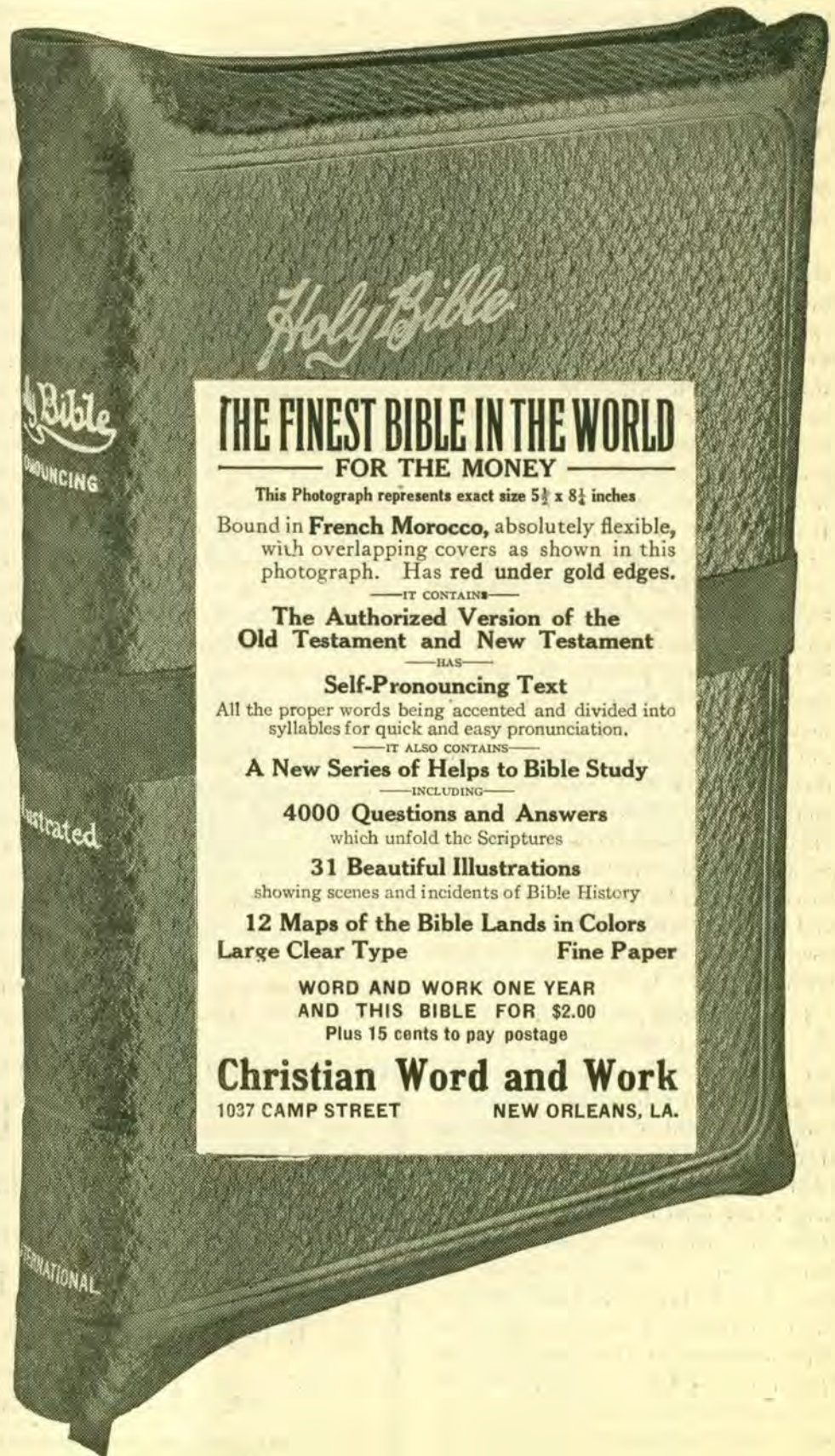
Every Sunday School should be a place where this great book is not only opened, is not only studied, is not only revered, but is drunk of as if it were a fountain of life, is used as if it were the only source of inspiration and of guidance. No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the Word of God; so that as schoolmaster and as governor I know that my feet must rest with the feet of my fellowmen upon this foundation only; for the righteousness of nations, like the righteousness of men must take its source from these foundations of inspiration.

DAILY BIBLE READING

I am sorry, for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times

suddenly beams with a new meaning. Evidently the mood and the thought of that day bred by the circumstance that you cannot analyze, has suddenly thrown its light upon that page and

upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of of which this is true; there is no





other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance. And so when we teach our children we do not teach them, I hope dogmatically. We must not try to make them read the Scripture as we read it, but merely try to bring them into such contact with the Scripture that it will yield its meaning to their hearts and to their minds. Make it their companion, make it their familiar text book, and the rest will take care of itself.

Who shall dare to guide another human spirit in the same path that he himself has trodden? Shall we not merely take those whom we teach to read and say: "Here is the way of life. Walk ye on it; don't follow us; don't look to us as examples of the consequence of our teaching. Walk ye on it, and it will lead you to the City of Light."

THE WORD OF GOD AT THE BASIS OF GOVERNMENT.

There are great problems, ladies and gentlemen, before the American people. There are problems which will need purity of spirit and an integrity of purpose such as has never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought this incomparable and unimpeachable Word of God. If we cannot derive our strength thence there is no source from which we can derive it, and so I would bid you go from this place, if I may, inspired once more with the feeling that the province of God is the foundation of affairs, and that only those can guide, and only those can follow, who take their province of God from the sources where it is authentically interpreted.

THE TEACHING OF THE SCRIPTURES.

I congratulate you that you have a part in the development of the great Sunday School work. I sometimes wish very candidly, ladies and gentlemen, that there was more simple reading and interpretation of the Bible and fewer elaborated Sunday School lessons. I want to say very frankly that I never saw a Sunday School lesson

that yielded the meaning of the text that it was trying to interpret. If you will only give these little people the pure bread itself you won't have to ask some inexpert chemical analyst to tell them how the bread is made up. There is no man with insight enough to see how the bread of life is made, and I wish sometimes that we could strip off these superficial explanations and get down to those things that sustain our spirits.

I want to urge that we get down to hard pan again, that we regard the whole business of the Sunday School as the familiarizing of the children of the United States with the Word of God.

GIVE TO THE CHILDREN STRAIGHT.

If you only made them read it again and again and added no comment that they did not ask for, you would be doing an incomparable service for American morality and American progress. Thomas Carlyle used to say, skeptic though he was, in some fundamental respects, that the best thing that ever happened to him was that he was obliged to learn the Shorter Catechism when he was a small boy and didn't understand it, so thoroughly that when he grew up it kept coming out like an infection. He got it in his memory so that he could never get it out again, and suddenly when he would come face to face with some situation some time that tried his soul—those wonderful definitions of the

Shorter Catechism would stare him in the face, and he would know where he was. You can't explain the Shorter Catechism to anybody under twenty-one successfully. Don't try to. Get it into their blood, and then it will come out sometime, and hold them like a monitor whom they cannot avoid, and similarly with the Word of God. Don't cheapen it with your explanations. Give it to them straight. It will set well on any stomach, no matter how tender.

Give it to them unadulterated, pure, unaltered, unexplained, uncheapened, and then see it work its wholesome work throughout the whole nature. It is very difficult, indeed, for a man or for a boy, who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life.

I conceive my theme, therefore, to be the exaltation of the Word of God as the one and only theme for study on this sacred day, when we call our children together to drink from the original fountains of human life—*The Expositor*.

First Student—"Why is that fellow acting so queerly?"

Second Student—"Be quiet; he just came from hearing Doctor Pearce's lecture on poetry and he thinks he's Dactylic Gasmeter."

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