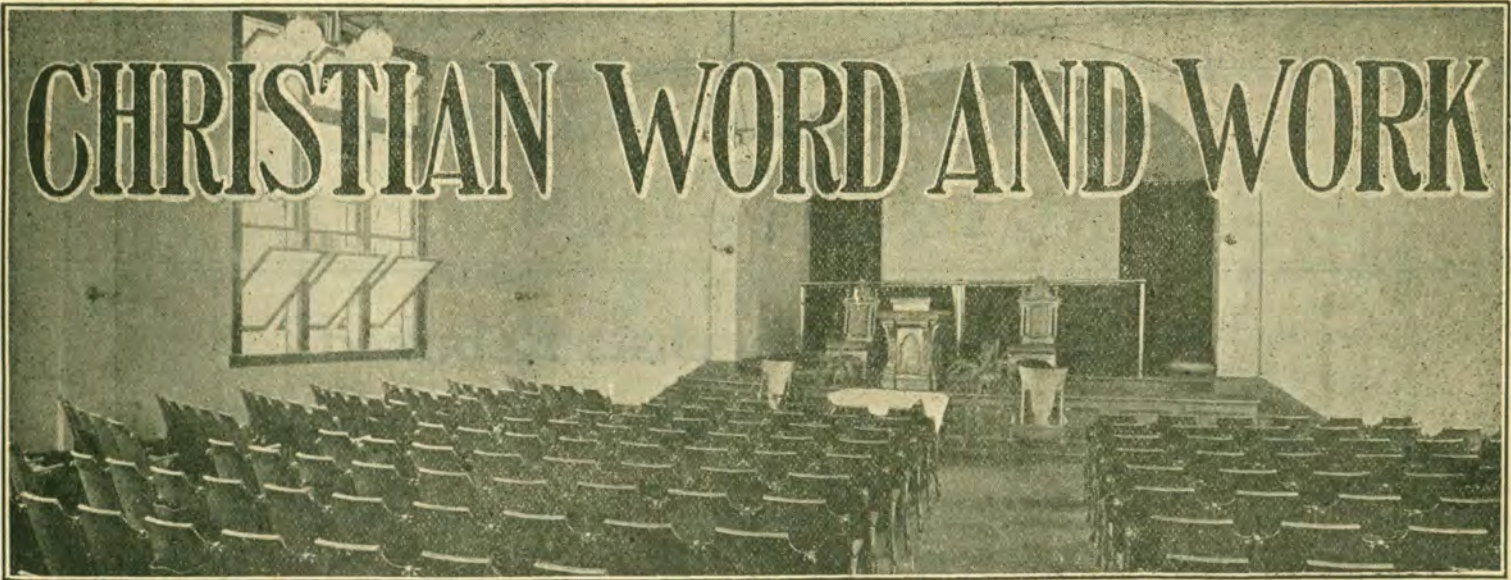


CHRISTIAN WORD AND WORK



Volume 5

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Outward, Inward And Imputed Righteousness.

E. L. Jorgenson.

In Matthew 5: 21 Jesus delivers the text for the remainder of the sermon on the mount. "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven." He then, in the same chapter brings up five cases: Murder, Adultery, Forswearing, Resisting evil, Loving our neighbor and hating our enemy. (The last phrase, "hate thine enemy" is traditional, not Mosaic.) In all these matters He enjoins a righteousness superior to that of the Jews.

It is an inward righteousness He calls for. Esoteric, not exoteric; internal, not external. Outward righteousness is of two sorts; negative and positive. One is passive, harmless; the other is active, helpful. One, the work in the monastery, or hermit in his hermitage may possess in a degree; the other requires contact, saving contact, with men. Negative righteousness is content that the hands should prudishly reform from stealing; that the tongue should refrain from deceit, and that the feet should not search out, and lead into, the devil's dens and dives. It is voiced in Confucius' silver rule: "Do not do unto others what

you would not have others do unto you." But positive righteousness is voiced in Jesus' golden rule: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." It insists that the hands shall not only refuse to steal, but they shall give; that the tongue shall not only refrain from railing, but contrariwise shall render blessing; that the feet shall not only turn away from evil path but that they shall lead to the door of the hovel on their errand of mercy and love. This is Jesus' kind of outward righteousness, and yet he is not satisfied with this sort except it be the fruits of the inward righteousness he enjoins. For our Lord is not satisfied with any sort of outward whitening and garnishing. He pushes his scrutinies deep into the heart and demands purity at the foundation's source. There are plenty of good moral people who do right from principle. They would not cheat, or lie, or steal. They have a stern sense of right and wrong. But, while they are not so much ungodly, they are godless. It might be better for them were they crimson with sins too deep to tell; for then they could feel their need of God and of inward cleansing. The rich ruler (Matt. 19) was law-abiding.

The Mosaic injunctions he had kept, but yet he was conscious of inward lack. There are many like him, except they are not so well aware of their

condition. He was outwardly righteous, yet unsaved.

The Ground Of Our Hope

In the last analysis, however, it will be seen that our hope of salvation does not basically rest on any outward, or even inward, righteousness of our own, but on a third sort; namely, the imputed righteousness of Christ which we possess by faith. It was God's plan "by which he might himself be just, and the justifier of him that hath faith in Jesus" to clothe Christ, who least deserved the stripes, with our punishment, and to clothe us, who least deserved the grace, with Christ's righteousness (Rom. 3: 21-26). We stand on, and in, this imputed righteousness. We have access to God by virtue of it, and pray to Him *in Jesus' name*; that is, expecting to receive, not so much because of what we are, but because of what *he* is. Let us glory in the Lord; for he is our wisdom, and righteousness, and sanctification, and redemption, (I. Cor. 1: 30). He is our all in all, our everlasting sufficiency.

**Let this paper
preach the gospel in
homes of your friends**

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

“Sensational Evangelists Rebuked.”

S. H. Hall.

In connection with what was given last week under the heading, “Yellow Pulpitism,” we give our readers a timely article from “The Literary Digest,” of Nov. 23, under the above heading. It is encouraging to see so many speaking out against such abuse of the pulpit and earnestly pleading for a return to the “Apostolic Way” of presenting the Gospel. A man should stay out of the pulpit if he has not learned to bury himself in the Gospel of Christ and depend on it to convert the people: for no conversion is, indeed, a conversion unless affected by the Gospel: “The Gospel of Christ is the power of God unto salvation,” declares Paul. But in it Christ is set forth as the one worthy of admiration, and the *sensational preacher* would not get enough self-advertising if he should stay with it. But here is the article, a part of which we give our readers:

“The pulpit sensationalism of many evangelists has been deplored by religious editors who fear that the gain in effectiveness of appeal is more than offset by the breaking down of reverence for holy things. As Mr. W. W. Davis writes in *The Lutheran Observer* (Philadelphia), ‘from our earliest years we have all been accustomed to associate everything that is reverent and sacred with the minister, the Church, the pulpit.’ But to some of the itinerant evangelists “the Bible is simply a book for a text, the pulpit a place for declamation, the tabernacle a room for the crowd.’ To them, according to Mr. Davis, ‘prayer is only a part of the performance; they shut their eyes, burst into a coarse rant or bravado with the same slang they

would use to a rowdy, and call it prayer.’ This writer wonders at their ‘bodily contortions,’ and asks if it is ‘necessary to dance over the platform, or stand on a chair to present the gospel to an audience not idiots?’ But these vagaries on the part of some evangelists have stirred up their own profession as well as outsiders. So that at a conference of evangelists held recently at Moody Institute, Chicago, and presided over by the dean of the Institute, the following practices were specifically condemned:

‘Boosting ‘free-will’ offerings in auctioneer’s fashion.

‘Posing for pictures in imitation of vaudeville artists.

‘Lying about the number of conversions made.

‘Using ‘slang’ promiscuously.

‘Breaking chairs on the pulpit to get an effect.

‘Acting a part in a melodramatic story.

‘Attacking higher criticism without warrant.’

“A feature of evangelistic work that the writer in the Lutheran weekly particularly objects to is the undue attention given to the financial end of the revival campaign. He quotes a paragraph from a newspaper relating how a certain evangelist of national fame was called upon to lead an evangelistic campaign in an Eastern community. There was some difficulty in securing this preacher’s consent, for his services were at the time in great demand. ‘He held out for salary, and the church people finally decided to meet his wishes and will pay him \$10,000 for his month’s work.

But ‘men differ’ in this respect:

‘When they gave Mr. Moody a free-will offering of from \$2,000 to \$3,000 for several month’s work in London, he handed back one-half of the amount. He said it was too much. The millions received for the sale of hymn-books and other literature of the Modyo and Sankey campaigns passed through the agency of a committee for appropriation to organized forms of benevolence.

‘An offensive feature is the prominence made of money. So many souls saved, so much money—a sort of Siamese-twin combination. ‘Money and souls’ the slogan. ‘Thy money perish with thee,’ said Peter to Simon. God and Mammon are not yoked in the gospel. Luke did not add at the close of the Pentecost and the three thousand, that fifty talents of silver were given by the converts. Paul received for the poor saints, but labored with his own hands. But these things were two thousand years ago. A common word in politics is Graft—a big G.’

“These sensational campaigns, we are reminded, give the multitudes a wrong impression of religion:

“They come to associate it with tabernacles and sawdust, huge choirs, signed cards, immense crowds, spectacular exhibition. Of quiet meditation in the closet they know nothing. They would not think of offering the fifty-first penitential psalm on their knees. Religion to them is in the fire, the earthquake, the wind, not in the still, small *voice*. Thousands sign no cards, and wait for another lightning campaign. Notice these evangelists

have no return dates. They are preached out. Spurgeon preached thirty years in London in the same tabernacle.

Something beautiful has vanished,
And we seek for it in vain,
On the earth, or in the air,
But it never comes again.

"But the apologists for these itinerants are willing to admit the slang, irreverence, coarseness, contortion are bad. They would not do it themselves, nor advise others to do it, but they point to the climax, and triumphantly exclaim 'See the results, see the souls saved! *Finis coronat opus.*'"

"May a congregation hold a lottery, which is bad, to build a church, which is good? No. May they give a charity ball, which is bad, to furnish an orphan asylum, which is good? No. The end never justifies the means. A wrong thing is wrong always and everywhere. No minister is justified in sacrilegious performance to dazzle the gaping crowd. If he has a message, let him deliver it like Christ, Paul Peter. Away with this clap-trap!"

"Words from an article in *The Sunday-School Times* make an illuminating comment on this point:

"Familiarity with Holy Writ enriches man's devotional vocabulary. The lawyer who conducts a suit without using any of the technical terms of his profession has probably a slight acquaintance with the principles of law. Simeon prays eloquently because he prays in the natural language of prayer, the language of prayer in all ages. No one can preach the gospel effectively in a dead language—or a slangy one. No one can pray worthily in the language of the baseball park. Simeon's address to Jehovah is a rich Mosaic from the ancient quarries of Scripture. So should be every public prayer."

Some Timely Thoughts.

Stanford Chambers.

Councils of which we find not the smallest trace before the middle of the

second century (Christianity was then older than the U. S. is now. S. C.) changed the whole face of the church and gave it a new form, for by them the ancient privileges of the people were considerably diminished and the power and authority of the bishops greatly increased—Mosheim.

Whenever and wherever such a meeting either legislates, decrees, rules, directs or controls, or *assumes the character of a representative body* in religious concerns it essentially becomes the man of sin—*Christian Baptist*,

"I sometimes think the churches are more mechanic than dynamic; they are full of machinery, full of spindles, wheels, shafts and belts, and it seems that there is not enough steam in the boiler. The churches are so weighted down with machinery that there is not enough power to move them. They are full of organizations guilds and clubs. The simple directness of true religion is lost in such a net work."
—Bishop Williams, Louisville Ky.

"A Word to the Churches"

W. S. Long.

A few more weeks and the year 1912 will go to record as history. We shall be ushered into the responsibilities of a new year. Let each congregation think about it, talk about it, and get ready for greater work than they have ever done before.

There has been a great ingathering of new members into the one body over which all rejoice, but let us remember that these new converts are babes in Christ. The older members are appointed as watchmen upon the walks of Zion. They should take a great interest in the new members by setting them an example, and by teaching them to be faithful soldiers in the cause of our Lord. Again, each congregation should remember that the harvest for lost souls is just as white in the winter as in the summer, and that they should keep the *flame* of the Gospel burning

in the hearts of those who are lost in sin.

Oh! The good we may do while the days are going by. We shall pass this way but once, let us do our best.

Let each congregation secure the help of a faithful godly preacher, and have him preach from house to house in their community during the week and at the public place of worship once each month if not more. Some congregations are anxious to do just the work here mentioned but do not know where to find a preacher to labor with them.

Those who desire the services of a good safe man for next year, to labor with them monthly or all the time may write to Bro. J. L. Haskins, of Mayfield, Ky., Write at once before his time is all taken. Having known Bro. Haskins for 22 years I can conscienceously say, there is not a preacher in the brotherhood who deserves more praise than he.

All good preachers should be kept busy for there is so much work before us.

Once more, study a Bible lesson for each Lord's Day and don't let a dull moment come into the worship, then every member will be glad to see the hour come, and will say, "I was glad when they said unto me, let us go up unto the house of Jehovah." Ps. 122:1.

"Seventy-five per cent of tuberculosis children are the children of drinking parents."

"The alcohol question must be settled within the next ten years or some more virile race will write the epitaph of this republic."—*Exchange*.

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CONTRIBUTIONAL

Whose Is The Creed?

John Straiton.

(The following article, which appeared in the *Christian Standard* for Nov. 2, is by Prof. F. D. Kershner, President of Texas Christian University. As will be seen it is in response to one which appeared in *Word and Work* some time ago. Read it carefully. Note what he does and what he does not even attempt to do. Then read our reply.)

The above interrogation constitutes the title of an article in the *Christian Word and Work*, devoted to a critique of certain statements made by the writer in the *Standard* of June 15. After quoting extensively from the *Standard* article, our brother of the *Word and Work* comments as follows:

The cause of the division between loyal and progressive brethren is rightly stated as being a creed, but he misunderstands and mistakes the articles of that creed. The question of whether a person must understand the design of baptism before being baptized is a bone of contention amongst loyal disciples, but it is not and never has been the line, not even a line, of cleavage between loyal and digressive churches.

The digressive brethren have a creed, in practice the first article is: "We believe in and shall use at all times an organ or other musical instrument in the worship of the living God." For this article of faith and practice there is exactly the same authority that there is for baby sprinkling and the Roman Catholic confessional, and that is none at all. I stand ready to unite with Bro. Kershner the moment he produces: (1) A command of the Lord for instrumental music in Christian worship; (2) an example of the Lord using it; (3) a command of any of the

apostles; (4) an example of a New Testament church using it, and (5) a New Testament passage from which it must necessarily be inferred. For a century we have talked like this to baby sprinklers, and their failure to respond has been held as conclusive evidence that their belief and practice was unscriptural. The same law must apply to ourselves. The cause of the division is with Bro. Kershner and his brethren. Is he prepared to abandon his creed and so secure union on the scriptures with "over one hundred thousand Christians, including over a thousand organized congregations and ministers of the gospel?"

We shall see.

We appreciate the frank character of the above criticism and the recognition which it conveys of the great misfortune and wrong of division where there should be unity among our churches. Whenever our people whether "loyal" or "progressive," can be brought to see how we are hindering the great cause of Christian union and bringing to naught the prayer of our Lord by our unhappy divisions, the end of those divisions will be close at hand. That such a thing as the use or non-use of instrumental music in the formal worship of the church should stand in the way of the unity for which the Master prayed, is something which might well make the angels weep.

In no spirit of carping criticism, therefore, and with no desire to sustain any argumentative point whatever, we come to examine the question raised by our brother of the *Word and Work*. In the original *Standard* article no reference was made to instrumental music, the question at issue being the rebaptism of converts. This question was pronounced in the article as due

to an addition on the part of some honestly mistaken disciples to the New Testament confession of faith. The *Word and Work* replies to this criticism by affirming that "digressive" brethren also have added to the New Testament creed, and he quotes the particular article which they have added, in practice, as follows:

"We believe in and shall use at all times an organ or other musical instrument in the worship of the living God."

After stating this addition to the confession of Peter, our brother, quite properly, demands Scriptural authority for such procedure.

Now, of course, the writer, in all religious matters, can speak only for himself, at least in any authoritative sort of way. Speaking for himself, however, he very decidedly disclaims either in theory or practice. It was not in the creed which he professed, and if it had been in the creed he would not have professed it. Instrumental music never entered his mind as being of sufficient significance one way or the other to even debate at a Bible-school social, to say nothing of creeping into the creed of the church. In the light of the great need of the world for Christ and the imperative necessity for all followers of the Master to present a united front against the powers of the enemy, to break ranks because we can not agree on such a trivial matter as instrumental music, seems little short of inconceivable. In fact, had the thing not actually taken place, no amount of argument could convince the writer of even its remote possibility.

Naturally, both "loyals" and "digressives" will perhaps agree this far. It is when the question of fixing responsibility comes that there is a tempest in the teapot. Johnie says it was undoubtedly a great wrong to break the vase, but Tommie did it, and therefore Tommie is a great sinner. Tommie replies by agreeing fully as to the enormity of the sin, but saying that there is a mistake as to the identity of the sinner. In the meantime, the vase lies broken on the ground, and there are tears in the Father's eyes.

Brethren, "loyals," "progressives,"

"non-progressives," "digressives, followers of Cephas or of Apollos or of Paul, we all ought to be ashamed of ourselves. How shall we ever face the judgment and answer for our share in failing to fulfill the Master's prayer for the evangelization of the world by saying that we divided and fought each other because we couldn't agree over the organ? Will such an answer stand the test of the fierce white light of eternity? If the Master could put up with so many things in order to inculcate the truth, and if Paul could be all things to all men in order to save some, what one among us ought not to be willing to abide either the absence or the presence of an organ in order to present a united front against the powers of darkness? For one, the writer would be willing to worship without organ, pulpit, benches, or any other material equipment, to secure "the unity of the Spirit in the bonds of peace." He has worshipped without an instrument and been edified. Neither the presence nor the absence of the instrument concerned him particularly one way or the other. His mind has always been centered on larger things than these. Above the sound of the organ or the tuning-fork he could always hear the sympathetic, sad tones of the Master, saying: "That they may be *one*, even as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou didst send me." How a man can hear these words, and still allow an organ to obscure their obvious application, remains an inconceivable mystery."

The words of Bro Kershner in deploring the evils of division have the right ring about them. We all deplore the present state of things. It is of some importance who or what caused the division. It is of more importance who or what is the cause of the present division continuing. I and my brethren, I think, stand ready to join with any or all Christians on a simple plain New Testament basis. We claim that the kindly professor and his brethren have added a plank to the platform which the New Testament does not authorize. Is our charge true?

In my first article I asked for Scripture proof in any one of five different forms. Bro. Kershner's response is as silent as the grave on this point. If there is no scripture for the organ why does our brother try to defend. If there is scripture why does he not produce it.

Our Brother's failure to produce the scripture is a tacit admission that his side of the organ question is incapable of being sustained by Scriptural proof.

But he urges it is such a little question "such a trival matter as instrumental music." Bro. Kershner's mind has always been centered on larger things than these." We rejoice in this and suggest that as the organ is such a little thing he will abandon it gladly. Apart from all theory the organ has caused division. From master minds like the late J. W. McGarvey down to the weak brother for whom Christ died, brethren all over this broad land have been offended. Woe unto him who causeth his brother to offend.

There are four loyal churches in Fort Worth and four or five progressive ones which are kept apart by the organ and one or two other little trival matters. Come, Bro. Kershner, let us cast out the things that offend and make for division and let us work for perfect harmony and union on the Divine basis alone.

Will you do it?

The Digressives and Baptism.

Don Carlos Janes.

The following clippings relating to what our erring society brethren have done have been on hand for some time.

"There is a deep-rooted and rapidly spreading conviction among Disciples of Christ that both our historic plea and the demands of the age into which we have come call for the casting away of this one last survival of sectarianism in our practice—the practice of selecting from among Christ's followers only the immersed and rejecting

all others from our fellowship—*Christian Century*.

In the issue of the *Christian Century* of January 26, J. S. Hughes, said:

"As it has become less and less certain that Christ ever commanded baptism at all as a formal ordinance, we have become more and more positive and dogmatic regarding it."

Bro. D. Lipscomb told his readers that:

"One of the active men in introducing the organ and societies at Newbern said to me: 'All this fussing about little matters in churches is wrong. All this fuss about baptism is wrong. The people who believe in sprinkling babies are just as honest as those who believe in immersing grown people.'"

—*Leader-Way*

"While at Ft. Recovery, O., I learned from Bro. Geo. Hedrick and other there, that 'Pastor' J. H. Beard, of the Christian church, sprinkled Mrs. John Hull's baby about three years ago.—W. G. Roberts in *Octographic Review*.

"Below is an extract from *The Scroll* a digressive paper, as re-printed in the *Christian Weekly*:

"The Monroe Street Church of Disciples in Chicago, where Rev. C. C. Morrison has recently returned to the pastorate, adopted the following resolution, Dec. 5, 1906:

Resolved, that we, the Monroe Street Church of Disciples, feeling as we do the shame of the divided condition of Christ's followers, undertake to illustrate in our practice a method of Christian union by receiving into our fellowship persons of Christian character from other evangelical churches without waiting for such persons to be immersed. This resolution in no wise surrenders or modifies our practice of immersion only in the case of persons who unite by confession of faith."

This plan makes no distinction with reference to membership in the church of those who have been immersed and those who have not. It is one of the

several experiments being made by churches of Disciples in different parts of the country looking toward a practical solution of the union problem. For years unimmersed believers presenting letters have been received as associate members of the South Broadway Church in Denver—Dr. B. B. Tyler, pastor; the Central Church, Denver—Rev. W. B. Craig, pastor; and the Shelbyville Church in Kentucky. In the Hyde Park Church, Chicago, they are received as members of the congregation. The indications are that such experiments are growing in favor, and that they are proving the practicability of union between the disciples and other religious people.

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Bible School.

Subject: Forgiveness.

Lesson Text: Matt. 18: 21-35.

Golden Text: "Be ye kind one to another tender-hearted, forgiving each other, even as God also in Christ forgave you." Eph. 4: 32.

Memory Verses: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times. but until seventy times seven." Matt. 18: 21-22.

Read: Romans 12: 14-21, also Matt. 6: 11-15.

Lesson Story: Peter came to Jesus and asked him how often we should forgive one who had wronged us, suggesting seven times a day as often enough. But Jesus said until seventy times seven meaning there is no limit to the number of times we should forgive if the offender repents. Then he gave the parable, of the king and his subjects as an illustration. This is the parable: A king began to take account of his servants and one was brought in who owed ten thousand tal-

ents, nearly nineteen million dollars. The king commanded him and all his family and possessions to be sold and payment to be made, but at the prayer and intercession of the servant, the king had compassion and forgave the whole debt.

This servant went out and found a fellow servant who owed him one hundred pence, or about seventeen dollars and he laid hands on him, would not heed his prayer, but cast him into prison until the debt was paid.

When the king heard of it, he called the servant, rebuked him, and delivered him to the tormentors until the debt was paid in full.

The Application: "So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

QUESTIONS.

Why is a forgiving spirit so necessary?

What is the only right way to settle difficulties?

How could we avoid all difficulties?

If one has wronged us, what steps must we take toward a reconciliation? (See Matt. 18: 14-21.)

If we know we have wronged another, what should we do.

What debt do we owe to God?

How can we pay it?

LESSON THOUGHTS:

To err is human, to forgive, divine.

While we were yet sinners, Christ died for us.

Prone to wander, Lord, I feel it.

Our sins against God are represented by the 10,000 talents. Our neighbors sin against us by 100 pence.

Forgive, if you would be forgiven.

The King, Our Lord, will one day take an account of his servants.

Forgive and forget.

Little children soon forget the offenses of their playmates—except we become as little children, we can not be saved.

“If thy brother trespass against thee, rebuke him; and if he repent, forgive him.”

Memorize Col. 3: 13.

For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life.

ROOSEVELT ON THE BIBLE.

It is my earnest plea that in our hurried, bustling life of to-day we should not lose the hold our fathers had upon the Bible. *I would like to see the Bible study as much a matter of course in the secular colleges as in the seminaries.* No educated man can afford to be ignorant of the Bible, and no uneducated man can afford to be ignorant of it—Theodore Roosevelt.

The ex-president is correct in telling us that no one can afford to be ignorant of the Bible. One way to get acquainted with it is by daily reading. I would like to send out a large number of daily Bible Reading leaflets. They are free. A one cent stamp will carry twenty-five. Send postage for a supply for distribution.

Don Carlos Janes.

Word and Work is \$1.00 a year. Encouragement Magazine, edited by Don Carlos Janes, is 50c a year. But from now until Dec. 25, we will send our paper and two subscriptions to Encouragement for \$1.10. If you secure two orders for Encouragement that will make your subscription to Word and Work cost you but 10c for a whole year. Now is the time to act. This is a limited offer. Be prompt.

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The School We Need.

D. L. Watson.

An editor's mail brings to his desk many letters of many descriptions, conveying impressions as varied as the letters themselves. A century ago the Campbells, Stones and a host of others, thundred against ecclesiasticism. A half century later, when the division on the society and organ question ocured, the blame was placed on the shoulders of the various Colleges, all of which allied themselves with the society faction. This created a deep and lasting prejudice against all Bible Schools, especially against an education intended to prepare a man to preach the gospel. This prejudice has not been overcome by any means. One faction of our brethren is bitterly op-

posed to all Bible Colleges and the other faction endorses only those schools in which the Bible does or may occupy a place in the curriculum, This latter faction has erected a number of excellent schools, some of which are private property, and others run in the interest of the schools themselves, but none offers a course in which a young man might become a thoroughly well educated churchman.

In their sphere our schools offer a course identical with the public school with the addition of a Bible course. Here is the first obstacle to the rapid growth and development of the Bible Colleges. The public schools are being rapidly developed. Their buildings are finely built and thoroughly equipped. Their teachers have years of preparatory study before entering the service. They receive a good salary, have short hours, and when they become old or infirm are retired on a pension. These schools are free. These qualifications and equipment with free tuition offer inducements to our own children which generally cause them to decide in favor of the public schools. This makes it hard for the Bible Colleges. The public school is also covering every field of education, commerce mechanics, agriculture, medicine, law and etc. The private school can not hope to successfully compete with these schools.

But there is a course which the public school does not, nor will not compete, that is, a course in the Bible. These schools will never make preachers, nor give young men an education which peculiarly fit them for church work. In fact the training and education which the public schools give young men, generally unfit them for religious work, and if they attempt to preach are often hedged about by their former environment to such an extent, that their work is inimical to the best interest of the church.

This is a day of specialism. The man who has been trained for his work in any vocation succeeds best. This is true of the mechanics, the farmers, the gardener, the teacher and the merchant. The public has long since been accustomed to the special training of

the lawyer and the physician and would accept none other.

Here, I wish to state that the preachers in the church of Christ are divided into two classes. One is composed of black smiths farmers, clerks, merchants, lawyers, doctors and all kinds of laborers who earn their own living and devote what time they can spare to preaching the gospel and doing the work of the church. We hope that their number will ever increase, for as in the past, so in the future, they will prove to be our most efficient workers. We might call the other class the professional preacher. He devotes all his time to the work of the ministry and is supported by the church. The Bible provides for these two classes of preachers. They are both scriptural.

It is the latter class to which we now refer. If a man resolves to devote his life to preaching the gospel, and if he expects to be supported by the church, then, I most respectfully maintain that he should qualify himself for that work. He should not only know the Bible, but he should know all about the Bible. He should not only know the characters in the Bible, and the countries and times in which it was written, but he should know all about the characters and countries surrounding the Bible. He should not only know how the churches at Jerusalem, Antioch, Corinth and Philippi were built and what they did, but he should know how to build such churches. He should know men and matters, and like Paul, he should be able to be all things to all men that he might win some, Paul the Hebrew, Paul the Greek and Paul the Roman. We see him at one time with eloquence and fervor addressing the Athenian philosophers, at another time with the patience and dignity beseeching the household of king Agrippa to become Christian, and at another time we notice the ship-wrecked sailor gathering wood and building a fire that the soldiers might dry and warm themselves. *"All things to all men.* Where gat he all this learning? He was a member of the Sanhedrin and a Roman officer. In his younger days he applied himself so that he might be able to fill these exalted positions and

when God wanted a man to preach his gospel to "Kings and princes and far hence to the Gentiles," He chose Paul. God could have as easily chosen an ignorant Roman soldier, but he preferred Paul because he possessed all those qualities both by education and temperament, which peculiarly fitted him for the work God wanted done. We see, therefore, that the argument, "an education which peculiarly fit a man for the work of the ministry leads him away from the common people and the simplicity of the gospel in Christ Jesus into the aesthetic and ritualistic forms of religion" does not hold good. Rather the converse is true. The early training and education of a man generally, more or less, influence his future life. If the school be unsound in its doctrine, the pupils will be unsound in their teaching. If the school be sound in its doctrine and thoroughly grounds the students in the word of God they will remain true to the old paths in after life. No one will deny that we have evangelists who are supported by the church. This position is easily supported by the scriptures, undoubtedly, all will admit that the better education and training a man has the better qualified he is to do his work. This is as true of the preacher as any one. Then where must a young man who contemplates preaching the gospel obtain an education? Not in the public school where no such education and training is given! Not in the denominational schools for these schools teach much error mixed with truth! Then we have but one recourse, and that is to establish schools of our own. Such schools, economically built and with large endowments will meet all obstacles. This a large, liberal, and enthusiastic brotherhood should do.

A Self-Supporting School.

John E. Dunn.

We do not, so far as I know, have a school in the United States that offers the girls and boys who have no money a chance to get an education under

strictly Christian influences and Bible instruction. I mean a school owned and controlled by those who are thoroughly committed to pure undenominational New Testament Christianity. There are many such schools not under Christian influences and where the pure Word of God is not taught.

I am sure no greater service could be offered the poor girls and boys than to offer them an opportunity to get an education by their own efforts. In such a school as I have in mind they could obtain a literary education, an education in Industrial Arts and an education in the Bible.

I get scores of letters from all parts of the U. S. from young people enquiring if we can take them and give them an opportunity to pay their expenses by work. Some can pay part of their way in money and want to pay a part in work. There is a great demand for such a school.

In many of our Bible schools the teachers have great difficulty in getting a support and in many instances they are forced to give up their work. With the facilities for doing so, teachers could make a part or all of their support.

While it may be only an air castle, I am thinking of working up such a school as is here mentioned.

I mention here a few of the essential points to be considered in such an undertaking. A good healthful climate. Sufficient lands for the work. Access to good markets for what we would produce. It must be planned and worked out on a strictly self-supporting basis and offer work by which the poor girls and boys could make their way. It should be begun in a small way and added to as we would gain knowledge by experience. To begin in a small inexpensive way and build up is the only absolutely safe way.

We need and must have in the near future a school (wisely located) with industrial features connected with it by which the poor who are without money or any one to give them money and those of limited means, can make their way through school. Such girls and boys are the best raw material out of which to make good men and women. I should like to spend the rest of my life in such a work and bring up my own children in such an atmosphere and with such training.

It is a part of our Christianity, and a very essential part, to teach and train our children in those arts by which they can by their own efforts make an honest living in the world. It makes independent and self-reliant men and

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women. There is an ancient Hebrew proverb; "He who does not give his child a trade by which he can make a living teaches him to steal."

I am writing these lines with the hope of interesting others. If I had the money to buy the land necessary to launch such an enterprise I would do it as soon as I could decide on a suitable location. As for buildings and other equipment we could get them by the combined efforts of students, teachers and our friends. A part of our own work would be building our own buildings, equipping them, furnishing ourselves with stock and tools, and improving our lands and school grounds.

After we have demonstrated that such a work is a success, that we could be trusted with means and that we would make a wise and judicious use of them, friends would voluntarily come forward with their assistance and the work would grow and prosper far beyond our most sanguine expectation.

People who have money (many of them) are anxious to give it away. There is a growing tendency among the rich to give their money to good purposes. The proverb; "It is a disgrace to die rich," is gaining favor among the rich. They will give money when we prove ourselves worthy to receive it and demonstrate to them that we have the ability and disposition to make wise and judicious uses of it. The magnanimous brother who gave \$5,000 to liquidate the New Orleans church debt against the school and church property, is but a beginning of much that is to follow if we, who are workers, will prove to the world that we know how to so use money as to accomplish the desired ends for the good of humanity.
Monea College, Rector, Ark.

**Renewals are
Appreciated**

THINGS CURRENT

Very fine meetings at all 3 churches in Detroit, Mich. One added at Vine-wood—Claud F. Witty.

Bro. E. E. Jorgenson is preaching every evening at the Highland church, Louisville, Ky., where A. B. Lipscomb ministers.

Bro. Claude Neal, teacher in the Christian High School, was with the brethren at Iota and Ellis, La. the first Lord's Day in the month.

A card from Bro. J. E. Dunn states that one of his children was horned and seriously hurt by a deer. We hope and pray that it may not prove fatal.

Bro Neal preached for us on Saturday night and Sunday morning and evening. His sermons were fine and he left some deep thoughts with his hearers. We pray to the Lord that he will be able to meet with us again—Mrs. O. B. Cuttrer. Amite La.

Bro. W. H. Charlton, of Nashville, passed through New Orleans last Friday enroute to Texas. While in the city he visited the church and school at Seventh and Camp Streets. Also paid us a visit. We are always glad to meet those who pass this way.

I am glad we made our visit to your home, for now I think I am better prepared to understand the whole situation. I hope the time is not far distant when the outlook will be better in many ways, especially do I hope to see christianity better established in your city. There is certainly great need of a forward movement there, if the people are ready for it. But it is not in the power of God nor man (I mean the ordinary power) to make christians of the masses of mankind at this time; maybe circumstances in the future will change the inclinations of

the people. But Jesus said "broad is the gate," and "narrow is the way." and it seems to be that way yet.—J. T. J. Watson.

"I have been very fortunate in worldly matters; many men have worked much harder and yet not succeeded half so well; but I never could have done what I have done, without the habits of punctuality, order, and diligence, without the determination to concentrate myself to one object at a time, no matter how quickly its successor should come upon its heels. Heaven knows I write this in no spirit of self-laudation. My meaning simply is that whatever I have tried to do in life I have tried with all my heart to do well; that whatever I have devoted myself to I have devoted myself to completely; that in great aims and in small I have always been thoroughly in earnest."—David Copperfield.

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The booklet is as fine help as I know of. It is complete in many respects, exhaustive, logically arranged, ready reference, with many excellent outlines. It will be a great help to preachers, teachers and a most excellent help to strengthen and confirm members in the teaching of the Bible—J. B. Nelson, Evangelist.

It is more than the author claims for it. It is full of meat from cover to cover, and handy is not a word that expresses the readiness with which it may be used. Every one should have a copy—Jos S. Warlick, Editor Gospel Guide.

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I have with some care read your booklet. It teaches nothing but what is true, as I see it. This is its first and best recommendation. It presents the truth in its simple, infinite and scriptural form—David Lipscomb, Editor Gospel Advocate.

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WM. J. BISHOP, Editor

To the faithful Churches of Christ:

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

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

A CALL FOR A FORWARD MOVEMENT.

C. G. Vincent.

In view of the "great commission" of the Lord Jesus; in view of the teaching and practice of the inspired apostles and the New Testament church whose doctrine and life we claim to duplicate; in view of the golden opportunity now offered by the heathen nations for the preaching of the gospel among them; in view of the increase in numbers, finances and influence of the five thousand loyal churches of Christ in the United States and Canada; in view of the fact that we have new missionaries entering foreign fields; and, in view of the further fact that the missionaries now on the foreign frontiers are not fully equipped with buildings and native workers, IS IT NOT TIME FOR ALL LOYAL PREACHERS, ELDERS, DEACONS, TEACHERS—YEA, EVERY MEMBER OF THE CHURCH—TO PREACH, TEACH AND LEAD THE CHURCHES INTO A LARGER SERVICE FOR THE CAUSE OF FOREIGN MISSIONS??

As it is not enough, in teaching and practice, to oppose sprinkling as New Testament baptism so it is not enough, in teaching and practice, to oppose the society system though it may be ever so sinful. Suppose we would oppose sprinkling and not teach and practice immersion as Scriptural baptism! Certainly glaring inconsistency would be our most characteristic mark in religious practice. If then we, in regard to baptism, oppose sprinkling and practice immersion as New Testament

baptism in order to be loyal to the word of God and consistent before the world; we must in regard to worldwide missions really practice in the apostolic way that which we believe others are doing in the wrong way, in order to be loyal to God and consistent before men. If not, why not? If we refuse or neglect to do what the New Testament commands us, namely, to "GO" and "TEACH ALL NATIONS," we stand condemned before the world as inconsistent and before the Almighty God as REBELLIOUS! Excuses and the so-called "reasons" for our indifference have no weight either with well informed people or with God. Expansion or missionary activity is the very essence of the gospel of the great Missionary of whose work the New Testament is a record. The loyal churches that are engaged in missionary efforts on the foreign fields are beyond question the most prosperous, the most active in the "home" field, and are the least troubled with the society element. This fact ought to lead the inactive churches into missionary activity. The field is the world. The pure, full gospel must be carried to all parts of the earth. Let us be consistent and loyal. Let us have ZEAL; we have the knowledge. Loyalty consists in obedience. Faithfulness consists in DOING ALL THE WILL OF GOD TRULY.

Let all loyal leaders unite in arousing the churches by teaching and preaching what the Bible demands on this all-important privilege and duty, and let them urge the churches to take part in this world-conquest for Christ, and let all the faithful and loving

hearts from the least to the greatest respond liberally and loyally to the immediate needs of the foreign missionary fields. IF YOU WILL DO THIS; IDOLS WILL BE BROKEN, THE

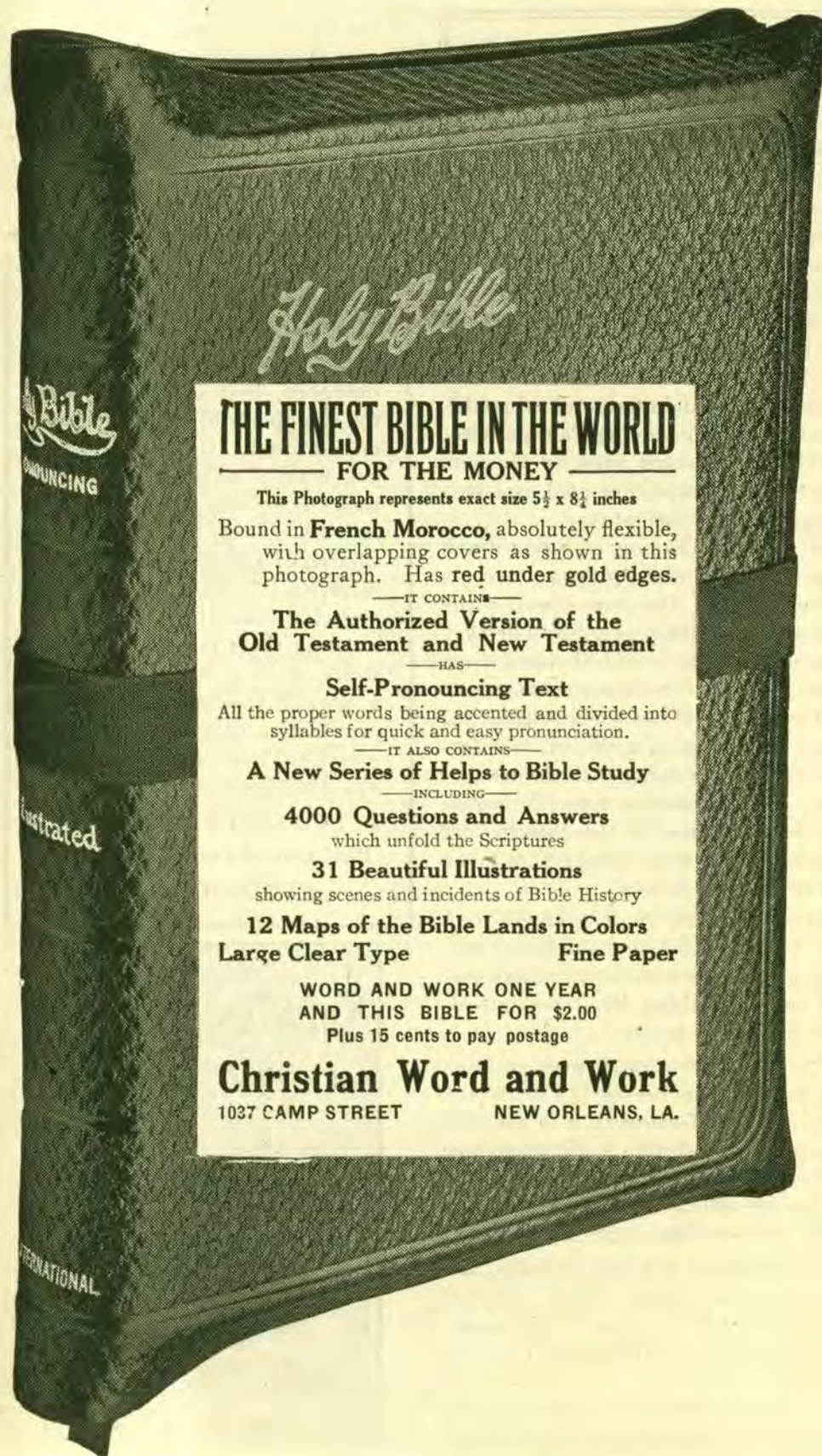
TRUE GOD WORSHIPPED, THE BENIGHTED WILL BE ENLIGHTENED, THE LOST SAVED; WHILE ALL THE REDEEMED SOULS—YOURS AND THEIRS—

AND THE ANGELS SHALL REJOICE TOGETHER; AND GOD THROUGH HIS BELOVED SON THROUGH HIS HOLY CHURCH SHALL BE GLORIFIED!! HOW GLORIOUS THE THOUGHT!!! WILL YOU join this united effort for a forward step in this happy and glorious work of taking the gospel to the "uttermost parts of the earth?"

WHY THE GERMANS LEAD.

An American manufacturer who had wondered at the success of his German competitors was struck by certain big flaming, official-looking posters on the billboards and around public buildings in Berlin. He might have seen similar posters in every town and city in Germany. Twice a year these official posters summon the youth of the land to obligatory attendance at the trade and commercial schools. Indirectly they tell why the American or the English manufacturer finds in the German such a dangerous competitor. They reveal the secret of Germany's wonderful commercial and industrial prosperity and of her commanding position as a world power. To the philosophically inclined they suggest interesting reflections on the transformation of Germany from a nation of idealists and dreamers into a nation of materialists and doers.

There is scarcely anything in all Germany so new and modern as the continuation of schools. These institutions receive from the nation more care and solicitude than is bestowed upon the children of the imperial family. They are still in a rapid process of change and development. Their very success has encouraged further changes and more stringent legislation in their behalf. It is only a few years ago that an imperial industrial law was passed giving communities authority to establish and maintain obligatory continuation schools for youths, thus making good the failure of certain German state governments to provide for such schools by state law. One of the last acts of the old Reichstag last December was to amend this law so as to make it apply to all girls employed in offices, stores and factories, as well as



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to boys. The whole subject is still so new and fresh that every day the German press has some interesting item of continuation school news—the opening of more domestic-science schools

for girls, the establishment of training colleges for continuation school teachers, the publication of new laws and ministerial decrees.—*Harpers Weekly*

er” and “deceiver” its character is evil.

Prov. 23: 20, 21. This is also fermented wine for it is evil, and is classed with the “riotous” and the drunkards,” Gen. 9: 21. Fermented wine causes one to lose all sense of modesty.

Isa. 5: 11. The evil nature of the wine here referred to, is revealed in its inflaming the passions.

Isa. 28: 7. Fermented wine causes the one who drinks it to err in vision and stumble in judgment.

[] **TEMPERANCE** []

USE A LITTLE WINE FOR THY STOMACH'S SAKE.

Many people have gone down into a drunkard's grave sheltering behind the counsel given to Timothy: “Use a little wine for thy stomach's sake, and thine often infirmities.”—I Tim 5: 23. Too late to recover themselves they found that “at last” fermented wine “biteth like a serpent and stingeth like an adder.”—Prov. 23: 32.

Every Christian ought to be able to reach out a helping hand and show plainly from the Scriptures that God never designed that any one should take fermented liquor at any time. There are many who conscientiously shrink from using fermented wine, but when the family physician says, “Why the Bible permits the use of wine,” and quotes “Use a little wine for thy stomach's sake,” they surrender their convictions and take the wine; when, if they understood what the Bible taught they would not do it.

There are two kinds of wine mentioned in the Bible. One is injurious, while the other is a blessing. In Prov. 23: 29-31 we have a plain command, “Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.” This wine contains death; while the wine of I Tim. 5: 23 has healing properties. These two classes of wine are clearly defined through the Bible.

The unfermented wine is a blessing and may be used freely by all, while fermented wine is a curse which brings sorrow, poverty and woe in this life, and forever debars the user from the kingdom of God.

The custom of bottling up the unfermented wine was so universal in the

New Testament times that the Savior used it to illustrate a spiritual truth. Mark 2: 22. Timothy had been brought up in a Christian home, and was familiar with unfermented wine, and understood its use. From a child he had known the Scriptures (II Tim. 3: 15) which condemn the use of fermented wine, and therefore had no difficulty in understanding Paul's advice.

The unfermented wine, or the pure juice of the grape, was used as a beverage from the earliest time.

Gen. 40: 11. The king of Egypt drank the sweet juice of the grape.

Deut. 32: 14. The pure blood of the grape was regarded as a choice drink.

Judges 9: 13 It cheereth God and man.

Psa. 104: 15. Gladdens the heart.

I Tim. 5: 23. It has medical qualities.

Mar 2: 22. If put in old bottles it ferments, thus becoming unfit for use.

Ex. 12: 15. Leaven causes fermentation; at the time of the passover all leaven or fermented things were taken away from the homes.

Matt. 26: 17, 26, 28. The Lord's Supper was instituted at the passover supper, and the wine used was unfermented, because nothing fermented was allowed in their houses.

The use of fermented wine excludes the drinker from heaven (I Cor. 6: 10) But of the unfermented, it is not only stated that those who use it may enter heaven, but that the Savior and the redeemed will drink of it in the kingdom of God. (Matt. 26: 29).

Fermentation is a sign of death, and death is the result of sin. Alcohol is formed by a process of fermentation; hence it is a direct child of death and sin.

Prov. 20: 1. The wine here referred to is fermented; because it is a “mock-

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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.

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Prov. 31: 4,5. It will cause one to forget the law and pervert judgment.

Prov. 23: 21. The use of it brings poverty.

Prov. 23: 29,30. It brings sorrow and contention.

Eph. 5 :18. The use of fermented wine is forbidden.

Prov. 23: 31. We are forbidden to even look upon this kind of wine.

I Cor. 6: 10. No one addicted to the use of intoxicating wine can enter heaven.

NO TIME TO BE IDLE.

When the whiskey-bottle comes off the medicine-shelf; when the last blind pig has died a natural death; when the last saloon is closed; when the last church-member has signed a dram-shop petition; when the last boy has quit drinking beer; when the last doctor has quit writing whisky prescriptions—then the temperance people can afford to fold their arms and sit down to rest. Until then, they had better be up and doing—*Riverbank News*.

“Mortality from chronic diseases in America has doubled in the past thirty years.”

“While the population has increased 330 per cent, the number of insane and feeble-minded has increased 955 per cent.”

UNDENOMINATIONAL CHRISTIANITY.

J. T. Akisson.

That one may become a Christian and live faithfully to God, just as a Christian, that he may be a regular member and attendant of church to which he belongs, with no denominational affiliation, is held by many as a thing incredible, even visionary. That there are people in this country who are actually faithfully doing this very thing is enough to provoke ridicule of this denominational and inter-denominational age.

Many of the teachers of this day teach the people to become Christians and then “to join the church of their

choice.” Thus they are admitting that men become Christians, separate and apart from denominational affiliation; that it is possible for one to become a Christian, and only a Christian, without, and independent of all denominationalism. Then I do not have to argue or prove, that according to the popular teaching of this age the first thing to be done on the part of one desiring to become a worshipper of God is to become a Christian. Neither do I have to prove that, according to this popular teaching, people do not only become Christians first, but they are saved by the blood of Jesus, bought, redeemed, and purchased by the price, the precious blood of the Lamb of God before entering a denomination. These are all admitted facts. No denomination in this country will receive one into its fellowship until it believes that one to be a Christian, saved. They claim careful work at this point, stressing its importance. Waiving, then for the present, the question whether or not these teachers tell the people how to become Christians, it is admitted by all that people must be saved, children of God, Christians, before they can be denominationalists. This admitted fact is worth while in this discussion; it at least, gives us a start. To admit that one may hear of Christ, may come to Christ, and be saved, and have his name enrolled in the Lamb’s book of life, without even a stain of denominationalism on him, is to admit much. It is enough also, to cause one who wants to please God to wonder why all this denominationalism any how.”

The above is from the pen of our worthy Bro. J. N. Armstrong of the Gospel Herald. Then another starts it thusly:

“The apostles in I Peter 4: 15-17, divides the human family into two classes. All Christians are in one class; all sinners in the other. That class called Christians belong to the house of God which is the church of the living God.’ (I Tim. 3: 15) If all Christians are in the house of God, and the house of God is the church, then all Christians are in the church. How did they get into the church? They

were born into it. Born how? Born of water and of the Spirit. (See John 3: 5. Read Mark 16: 15-16; Acts 2: 38.) I have no trouble about what church to join. I know, according to the Bible I need not join any. If I am faithful to Christ I will be in his church, and it is sinful to divide the body of Christ. God being my helper, nothing shall come between me and his word; knowingly no institution between me and his church. When a man comes to me and asws what church to join, I ask him to please to disabuse his mind of that thought, but ask rather: What does God require of me in order to become a Christian? What must I do to be saved? There would be but little trouble on that question, were it not for the factions and institutions and influences and teaching that are entirely human and not divine, What God has said on the subject is clear and plain. See Acts 16: 31-34; Mark 16: 15-16; John 8: 24; Acts 17: 30; Acts 2: 38; 22: 16.

WHERE’S THERE’S DRINK THERE’S DANGER

Write it on the liquor store,
Write it on the prison door,
Write it on the gin-shop fine,
Write, aye, write this truthful line—
“Where there’s drink there’s danger.”

Write it on the workhouse gate,
Write it on the schoolboy’s slate,
Write it on the copy-book,
Where the young may often look—
“Where there’s drink there’s danger.”

Write it on the nation’s laws,
Trampling out the license clause,
Write it on the bollo white,
So it can be read aright—
“Where there’s drink there’s danger.”

Write it over ev’ry gate,
On the church, the halls of state,
In the heart of ev’ry band,
On the laws of ev’ry land—
“Where there’s drink there’s danger.”

—Selected

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