

CHRISTIAN WORD AND WORK

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Many loved Truth, and lavished life's
best oil

Amid the dust of books to find her,
Content at last, for guerdon of their
toil,

With the cast mantle she hath left
behind her.

Many in sad faith sought for her,

Many with crossed hands sighed for
her;

But these, our brothers, fought for her,

At life's dear peril wrought for her,
So loved her that they died for her,

Tasting the raptured fleetness
Of her divine completeness:

Their higher instinct knew

Those love her best who to themselves
are true,

And what they dare to dream of dare
to do.—James Russell Lowell.

Christ for the Christless

E. L. Jorgenson.

Surely, only prejudice, not reason,
logic, or scripture could beget such a
thing as "The negro a Beast" theory.

It came up again in last week's Gos-
pel Advocate, Brother McQuiddy re-
plying and simultaneously Bro. Bil-
lingsley submitted a timely article,
"Our Obligation to the Negro." Ten
million or more shading from black to

near white are among us. The ques-
tion of whether they have souls or not
is not worthy a moment's thought. The
Holy Spirit settled that long ago by
showing that wherever there is a crea-
ture capable of believing and of be-
ing baptized, he is a gospel subject
(Mk. 16:15-16). But the question, what
shall we do for their souls?" is upon us
Brethren excuse themselves from mis-
sion work among them by saying, "O,
the darkies are so bad; they steal and
lie and commit endless mischief. It's
no use." And Jesus judges these un-
faithful stewards out of their own
mouth. "The son of man is come to
seek and to save that which is lost;"
"I am come not to call the righteous
to repentance, but the unrighteous;"
"They that are whole have no need of
a physician, but they that are sick,"
and through Paul, "Christ Jesus came
into the world to save sinners." where-
ever there are "unrighteous, sick, lost"
"sinners," there Jesus desires to go.
If then the negro is more lost, more
unrighteous, more a sinner than you,
my cynical reader, he has the first
claim on Christ. Only, God help you,
your attitude shows you need him more
The negro steals and lies? Well then
he needs the gospel, for the gospel con-
demns stealing and lying. All you
know of refraining from evil Christ
taught you. Why then withhold Christ
from him who, in your mind, needs
him so much more?

But if we ceased with drawing lines
between white and black it were not
so intolerable. But discrimination is
made between rich and poor, high and
low, refined and uncultivated, educated
and illiterate, patrician and plebeian.
Now there are lines between all these,
financial, social, and educational lines.
But no spiritual lines. Christ has not
only broken down the *middle* wall and
partition, but every other wall and par-
tition also. "There can be neither Jew
nor Greek, there can be neither bond
nor free, there can be no male and fe-
male; for ye are all one man in Christ
Jesus." (Gal. 3:28) Not that Christ
physically does away with race, sex,
or position; these remain and there-
fore some earthly lines remain; but
flesh and blood, all that creates and
maintains these lines, is *reckoned* dead
(Rom. 6:11), and believers are lifted
into the heavenlies (Eph. 2:6) above
all lines, where the unity of all souls
is effected. Thus, to give the negro
equal gospel privileges does not neces-
sarily mean that natural social lines
shall also be broken down. O, when
the Spirit of Jesus comes in, He who,
stripped of his splendor, sat upon Ja-
cob's well speaking to an outcast wo-
man of an outcast race, offering her
the water of life for the asking and
revealing, for the first time, his Mes-
siahship to her—then will we be eager
to reach all for whom He died,—white
black, brown, yellow, red, and all the
Christless shades between.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

“Just Live A Natural Life To Be Pretty.”

S. H. Hall.

It is well, I presume, to write, for just one time, an article that will be peculiarly interesting to some of our women, viz: “How to be pretty.” One of Atlanta’s women, Mrs. Gertrude V. Kelley, is one of the six prize winners in the gigantic beauty contest recently conducted by the New York American. It seems that Mrs. Kelley was not very much concerned about the matter, but, after being urged by one of her friends in Savannah, Ga., she consented to send in her photograph. Her “philosophy of beauty” contains some wholesome thoughts, hence we give it to our women, as it appeared in the “Atlanta Georgian,” Nov. 19, 1912:

“The secret of feminine loveliness is not in any system of fads and frills. To keep her youth and beauty a woman should live a natural life, an old-fashioned, wholesome sort of existence without too much work, without too much worry and without too much concern of herself. Keeping attractive is no mystery.”

“I have no system,” she said, simply; “I don’t believe in fads or the Lina Cavalieri kind of secrets of beauty. A woman will keep her freshness and her charm as long as she may by living a natural life. Now, I don’t mean by that living in the manner the faddist calls natural, but the sensible way people have been living for hundreds of years, without a great deal of worry and thought of themselves.”

On the above, I wish to make the following comments:

That, as the “Georgian” correctly says “Our women worry too much;

that more feminine loveliness is lost over fretting and fuming over trifles than in any other way. She sees real beauty in tranquility, in a quiet demeanor that is not ruffled or broken by every human mishap.”

2 It matters not how beautiful Mrs. Kelley is, she lost much of her beauty when she entered the beauty contest. “Favor is deceitful, and beauty is vain,” declares Solomon. How entering a beauty contest could bring good to any soul, cannot be seen by this writer. The most unattractive woman I ever saw, was a woman that thought she was “pretty,” without which thought she would have been perfectly beautiful. “Too much worry and thought of themselves” makes beautiful women repulsive.

3 While on this “pretty” subject, I wish to condemn, in no uncertain sound, the methods resorted to by too many of our women in trying to keep apace with the modern beauty craze.

We have women with pretty faces, but we seldom get to see them. For, when they go out in company, they put on a false face of “beauty paste and paints,” hence you never see their faces, unless you make an early call and find the “stuff” washed off. I have seen too many young ladies—not at the picture shows where such is encouraged, for I do not visit such places—but at our Lord’s Day morning services when the death of Christ is to be commemorated, whose faces reminded me more of Jezebel (2 Kings 9: 30) than they did of souls filled with the spirit or worship. If they were daughters of mine, I most certainly would invite them to the bath tub so soon as I got them home.

Put with this theatrical face painting that many of our church going women have adopted, the hobble skirt, and you have the abomination of the present generation. I sometime won-

der what is it that some women would not do if you only call it “style,” “up-to-date.” If they knew how utterly disgusting they were in the minds of self-respecting people, some certainly would desist. Too many of our church going women seem to be vieing with the fast women of this age. Fathers should call a halt; for to tolerate such is sin.

Here I give, without cost, God’s “philosophy of beauty.” Take it my sister, and observe it.

“Whose adorning let it not be the outward adorning of plaiting the hair, of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” (1 Pet. 3: 3-4.) Let “strength and honor be your clothing” and you shall rejoice in time to come.” (Prov. 31: 25.)

Let this paper preach the gospel in homes of your friends

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SPIRITUAL GIFTS.

J. T. J. Watson.

When the day of Pentecost was fully come they (the apostles) were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. (Acts 2: 1-4) This is conceded to be the promise of the Father, spoken of in Acts 1: 8.

The baptism of the Holy Spirit spoken of in Acts 1:5. From this time it seems that the apostles had unlimited miracle-working power, as well as being perfectly equipped for setting up the long promised kingdom of God, and for giving laws for the government of the same. From henceforth they truly wrought the signs of Apostles in "signs and wonders and mighty deeds". (2 Cor. 12: 12) Thus proving that their teaching was according to the will of God, for if they were making false claims God would not approve it by enabling them to do signs in proof of their claim. By the way: let me here suggest that if any man claims to be sent on a special mission from God to preach and teach, that he show the proof of his claims by doing signs and wonders in attestation of the fact that his claims are true.

The apostles sometimes healed the sick by laying their hands on them, sometimes by simply speaking the word, and on one occasion at least, the people brought their sick on beds and couches and laid them in the streets that at the least the shadow of Peter passing by might overshadow some of them.

We have only one other case, besides that reported in Acts 2d chapter, where

people were baptized in the Holy Spirit; that is at the house of Cornelius. (Acts 10) In this later case it was for an entirely different purpose. In Acts 15: 8 Peter tells us that it was a testimony from God that the Gentiles were to have the benefits of the gospel on exactly the same conditions as the Jews. Those of the circumcision so understood it—see Acts 11: 18.

These two cases are the only two cases on record where the miraculous power of the Holy Spirit was ever conferred directly from God—I mean that, in every other case, after the crucifixion of our Lord, where the miraculous power of the Spirit was conferred on any one, it was done by the imposition of the hands of some one who was a possessor of spiritual gifts. Now, I confess that this position might be a little hard to maintain in the case of the apostle Paul. But if he was ever baptized in the Spirit, I do not know where we have a record of it. We know that he began to preach Christ immediately after his baptism, but we have no account of his doing any miracles until after hands were laid on him at Antioch; (Acts 13: 3) nor was he called Paul the apostle until after this event; but prior to this time he was "Saul." I therefore think it would be safe to conclude that he, like the others who possessed the miraculous power of the Spirit without the baptism of the Spirit, received it by the imposition of hands. I do not claim that this made him an apostle, but he was not called an apostle until afterwards nor do we see the signs of an apostle wrought by him until afterward. (See 2 Cor. 12: 12.) For the signs of an apostle.

From 1 Cor. 12: we learn that there are diversities of gifts. To one is given by the Spirit the word of wisdom, to another the word of knowledge and so on, and from Eph. 4: 12 we learn that these spiritual gifts are for the work of the ministry, hence we

can see why some received one gift and another a different one, we can see why Paul received gifts commensurate with the work of an apostle; because he was to do the work of an apostle; while others were to do far less work and they only needed such gifts as was necessary to enable them to do the work assigned to them.

From 1 Cor. 13: we see that prophesying, speaking with tongues and so forth should vanish away, these are only partial endowments: but when that which is perfect is come, then that which is in part should be done away. And from Eph. 4: we learn that they were to last until we come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Now with these Scriptures before us, "the unity of the faith," here, requires some thought. What is "the faith?" Let us see the use of the word faith in a few places of Scripture. Obedient to the faith Acts 6: 7—seeking to turn away the deputy from the faith Acts 13: 8—exhorting to continue in the faith Acts 14: 22—heard Paul concerning the faith Acts 24: 24—obedience to the faith Rom. 1: 5—make faith of God without effect. Rom. 3: 3—law of faith Rom. 3: 27—word of faith Rom. 10: 8—before faith came. Gal. 3: 23—contend for the faith Jude 3:—denied the faith. 1 Tim. 5: 8 These in connection with a statement in Eph. 4: 5 that there is one faith make it clear that the gospel plan of salvation is designated in Scripture as the faith. And bearing this in mind it is easy enough to see that there is one faith i. e., one gospel plan of salvation, and that the miraculous spiritual gifts were to remain in the church until this system was perfected—not longer; for 1 Cor. 13: says "when that which is perfect is come then that which is in part shall be done away."

But what about the "unity?" We know that "unity" means one. And keeping in mind what we have just learned about the term faith as the system, or gospel plan of salvation, we only have to apply the term "unity" to this faith, as we have seen the term

faith is often used in Scripture; and we have a "unity," a oneness or a complete system or plan of salvation. Not a partial unit, but a complete revelation, a complete unit.

As to the idea that this "unity" is meant to apply to the professed followers of the Lord, we know from 2 Thess. 2: 8, that there will be schisms (denominations), among religionists, until they are destroyed by the Lord at his second coming. Spiritual gifts were to come to an end, but were to

last until unity is accomplished. Therefore this unity can not apply to the people professing christianity, and consequently must apply to the system taught by those endowed with gifts.

With these thoughts before us we can see that if any man claims to have extraordinary spiritual power by which he can work miracles, or that specially prepares him for preaching or teaching, he is under a delusion, that is an injury both to himself and those who believe the claim to be true.

contentions regarding papal supremacy and vital doctrinal points. The Greek Catholics teach seven sacraments, those of baptism, confirmation, eucharist, penance, extreme unction, holy orders, and marriages. They reject the word purgatory and papal supremacy. They practice triple immersion, teach transubstantiation, and use leavened bread in giving the Lord's Supper. The pictures of the saints and the Blessed Virgin are very common in churches, but the crucifixes are never used, no seats are provided for the worshipers. INSTRUMENTAL MUSIC IS NOT permitted in the churches." They have a total membership of over 100,000,000."

The Greek Church does not recog-

The Roman Catholic Church

A. K. Ramsey.

A few weeks ago, "Rev. Father" Sutton, a Catholic priest, delivered a series of lectures at St. Patrick's church on Camp Street in this city. He discussed many of the teachings of the church and answered numerous questions to the satisfaction of those of his faith who heard him. He asserted time after time that "history bears me out in this statement," "go to the histories for information." He has advised his members to search the pages of history for the truth concerning *His Church*. So the writer will give from time to time through these columns some questions asked Mr. Sutton with his answers and then give the history concerning them. Our Catholic friends may see for themselves how well history bears Mr. Sutton out in his assertions.

No. 1. When did the Catholic Church substitute sprinkling for immersion?

No. 2. Why did she do it?

No. 3. Does the Greek Catholic Church recognize sprinkling as baptism?

No. 4. Do they use instrumental music?

Answer No. 1. She never did it. Three forms of baptism have always been recognized; sprinkling, pouring and immersion, the Catholics use pouring. Immersion is good baptism.

Answer No. 2. Mr. Sutton did not give any reason further than above for the change.

Answer No. 3. One branch of the Greek Church known as the "Unity Church." recognizes the Roman Pope and their priests never marry. Am not familiar with the other church.

Let us examine the records and see if his answers are correct. We will now take a look at this subject as set down in standard encyclopedias.

we find: "The Council of Ravenna, in 1311, was the first Council of the Church which legalized baptism by sprinkling or pouring, (did the church always recognize it?) by leaving it to the choice of the officiating minister. The usual mode of performing the ceremony was by immersion. In the case of sick persons the minister was allowed to baptize by pouring water upon the head or by sprinkling. In the early church 'clinical' baptism as it was called was only permitted in cases of necessity, but the practice gradually came in in spite of the opposition of councils and hostile decrees."

So history tells us that sprinkling or pouring was allowed only in cases of sickness and that there was opposition to its practice and the church itself issued decrees against it. But it gradually came into practice and when it became popular the church council recognized it.

We also find that "prior to 1054 the adherents of the Greek Church were a part of the Roman Catholic denomination, but in that year the two branches became separated, largely on account of

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nize the supremacy of the Pope. They practice immersion. They do not use instrumental music.

You can see for yourself how favorable history is to Mr. Sutton and his church. The Catholic Church did not always recognize sprinkling or pouring as baptism. They changed because it was becoming popular. The Greek Catholic Church was at one time a part of the Roman Church and they are holding to their former practice—immersion and not using instrumental music. The Roman Church has digressed from its early day practices. Which do you believe Mr. Sutton or history?

So much for history. Let us look to the Word of God for more light on the subject.

“And Jesus when he was baptized,

went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighted upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (Matt. 3: 16-17)

“And they went *into* the water, both Phillip and the eunuch; and he baptized him.” (Acts 8: 38)

“Know ye not, that so many of us as were baptized *into* Christ Jesus were baptized into his death? Therefore we are buried with him by baptism *into* death.” (Romans 6: 3-4)

Christ, the Bible and the apostles are on one side, Mr. Sutton and the Catholic Church on the other side. Choose you this day whom you shall serve.

organization of any kind whatever. Sometimes they acted separately and sometimes they co-operated with one another, but it was all done without the aid of any missionary organization and thus the glory was given to God through the church. The churches of Apostolic times selected and sent out their evangelists; looked after their conduct; contributed to their support; and after they had accomplished their mission they called the church together and “rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles.”

Following the example of Bible times the church at Henderson planned early in the year to hold a number of mission meetings. Evangelists were selected and places designated at which these meetings were to be held. The program as originally planned has been carried out with a few minor but unimportant changes, and now we are assembled together for the purpose of rehearsing all that the Lord has done through us and how he has opened the door of faith to the people of this surrounding country.

The first meeting was held at Lulu by Brother Carney beginning the third Sunday in July and continuing for about fifteen days. Quite an interest was aroused among the people of the community and some opposition developed which led to a discussion with a Baptist preacher one night during the meeting. Six persons became obedient to the faith. The services were moved to Pike's school house and a congregation of about twenty members was brought together who promised to continue the worship at that place.

On the first Sunday in August Brother Hardeman began a meeting at Sardis, a little town in Henderson county. There had been but few if any sermons ever preached there by our brethren. The town was almost wholly given over to sectarianism. Prejudice and opposition was intense, but despite it great interest was aroused, immense crowds attended, and eight persons obeyed the gospel. Many brethren from Scott's Hill and surrounding country supported this meeting by their presence, influence and



MISSIONS



KEEP BROTHER MURRELL IN THE FIELD.

Bro. J. H. Murrell writes that he will probably have to seek secular employment for a livelihood. Brethren, this ought not to be allowed. Bro. Murrell is a faithful gospel preacher and his work is needed. While we are praying for more laborers shall we be put to shame by a failure to support those whom the Lord has already sent? God forbid. How do we expect to gain new recruits if we do not care for the men on the field?

Bro. Murrell is missionary in spirit having worked at mission points at his own expense. Let some of the churches rally to his support, keep him in the field and have fruit to abound to their account. Address Bro. Murrell at Haleyville, Ala.

REPORT OF MISSION WORK OF THE CHURCH AT HENDER- SON TENN. FOR 1912.

L. L. Brigance.

The following report was prepared and read to the Church at Henderson

on Sunday night November 17, 1912.

The mightiest missionary work that has ever been done during the history of Christianity was accomplished in the first half century after the establishment of the Church at Jerusalem. Impelled by zeal for the salvation of men that knew no bounds the early Christians “went everywhere preaching the word.” In a few short years “their sound went into all the earth and their words unto the ends of the world.” Before the death of Paul he tells us the gospel had been preached to every creature under heaven. During this period of great missionary activity we read such expressions as these: “The multitude of them that believed;” “And the word of God increased and the number of the disciples multiplied in Jerusalem greatly;” “The hand of the Lord was with them; and a great number believed, and turned to the Lord;” “The churches were established in the faith and increased in number daily.” Many other such expressions indicate that they turned to the Lord by the hundreds and thousands. All of this marvelous extending of the Kingdom was done by the local congregation without an auxiliary

means. A congregation was left there which has been meeting for worship since.

On the third Sunday in August the writer began a meeting at Jack's Creek. This meeting was to have been held at old Clarks Creek, but failing to make satisfactory arrangements at that place, it was changed to Jack's Creek at the last moment. No interest was manifest at first, the preacher not being able to get a place to lay his head until Brother Holcomb Robertson invited him into his home. As the meeting continued the interest grew until toward the close of the week the house was overflowing. Nine persons were added to the church. This meeting was no doubt closed too soon, since in all probability others would have obeyed the gospel had it continued longer.

Enville was the next place. There was once a good congregation here, but for several years it had been practically dead. At different times efforts had been made to revive it but with poor success. Brother Lowrey began preaching there the fourth Sunday in August and continued one week. The interest grew from the beginning. Toward the close of the week the house failed to accomodate the crowds. Fifteen persons were baptized, the church began its weekly meetings and arranged with Brother Lowry to preach for them monthly.

During his same week Brother Freed engaged in a six days discussion Rev. "Wild Bill Evans" at Burkheads Chapel in the western part of the county. This debate was the result of a challenge from the Methodist church at that place. It proved to be a very one-sided affair.

Out of more than sixty discussions Brother Freed found his opponent in this one to be the weakest man he had ever met. However, it accomplished the purpose had in mind, as it furnished the opportunity to preach the gospel for six days to crowds estimated at eight hundred to twelve hundred people. As a result of this debate the few members of that community moved old Antioch Church house into the neighborhood, rebuilt it and have been meeting since that time. During the

debate and since under the preaching of Brethren Freed and Hardeman nine persons have been added to the church. In October Brother Ethridge held a meeting there of about ten days duration in which the seed of the kingdom were sown, but without any visible results.

On the third Sunday in September Brother Owen and the writer began a meeting at Estes Graveyard which continued at night only for two weeks. A good interest was prevalent through out this meeting. Much good was done in teaching and strengthening the young congregation, and four persons were baptized.

Two meetings were begun on the second Sunday in October, one at Finger and one at Jacks Creek. The latter was moved to Plainview on the following Monday night and continued at night for two weeks by Brother Hardeman. It developed into one of the most interesting and successful meetings of the year. Large crowds attended the services and eighteen person were baptized. Some of the most substantial citizens of the community were among those who obeyed the gospel. These with others who were already members began meeting for worship at once. They are talking and planning the building of a meeting house and everything looks bright for the future.

The Finger meeting was continued of nights for nearly two weeks by Brother Owen and the writer. The gospel was faithfully preached but there were no additions. We have a few as faithful and devoted members there as can be found anywhere and we believe that with a faithful effort a good congregation can be built up there.

This report would be incomplete if it should fail to mention the meeting now in progress at the home congregation in Henderson. It is little less a missionary meeting than any of the others since by far the majority of those baptized are students in the school and live in widely separated sections of our country. Without any special preparation and in the midst of daily duties that are pressing on every hand it has grown to be one of

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the greatest meetings ever conducted by the church at this place and serves as a fitting climax to the years work. Thirty-six persons have been baptized, several wanderers have returned to the fold and eternity alone can reveal the good that has been done.

All of these meetings have been remarkably successful. One hundred and five have been added to the one body by these efforts—sixty-nine away from Henderson and thirty-six during this meeting. Four new congregations after the New Testament order have been established where there were none before. The way has been opened for much greater work in the future. The fact has been demonstrated that the people of this country are literally waiting for the gospel to be brought to them.

It was the understanding that the church would stand behind these meetings and guarantee the support of the evangelists to the amount of fifty dollars for each meeting. The following is the financial standing of the meetings: At Lulu \$9.00 was contributed and the church here supplemented it to the amount of \$41.00. The Sardis meeting was self-supporting. The church at Scott's Hill contributing the major part and individuals—some at Reagan, Saltillo, and Savannah, adding to it until the amount reached \$60.00. The church paid the full amount for the Jack's Creek meeting as nothing was contributed in that community. The brethren at Enville contributed \$40.00 to the work there, and the church here added the balance of \$10.00. Fifty dollars was paid by the Henderson church for the debate at Burkheads Chapel. At Estes Graveyard the congregation gave \$20.00, and at Finger \$17.00, and at Plainview nothing. The church has not done anything for these last three meetings; the one Brother Ethridge held and the one now in progress.

The work of preaching the gospel in new fields is receiving more attention from the churches of Christ throughout the length and breadth of the land than ever before.

All of our religious papers are pressing the missionary question in every

issue and it is awakening the churches everywhere to this all-important duty. Many churches are supporting evangelists for all or a part of their time and are "sounding out the word in

the regions beyond." This congregation has been slow in taking hold of this work, but now that it has made such a glorious beginning it should

Continued on page 12

CHURCHES AT WORK

BIBLE SCHOOL.

Lesson for Dec. 22, 1912.

Subject: The Prince of Peace.

Lesson Text: Isaiah 9: 1-7.

Parallels:

Matt. 4: 13-16; Luke 2: 8-14.

Golden Text: "Unto us a child is born, unto us a Son is given."

Memory Verses: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful. Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 6-7.

Read Isa. chapters 7 to 11 inclusive.

Lesson Thoughts.

Isaiah prophesied 700 years before Christ, but God knew what things would come to pass and he gave the promise of a Prince of Peace to the people through Isaiah.

This prophet lived during the reign of Ahaz, a wicked king. He warned the people of their sins, foretold their captivity and return and promised them a Savior.

His name should be called: 1. Wonderful, and as we see the Christ healing the sick, casting out demons, and raising the dead, we exclaim: his name

Page Seven

is wonderful. 2. Counselor, Jesus is a faithful counselor. He makes no mistakes, therefore heed his counsel. 3. The mighty God, Jesus said: I and my Father are one. All power to save man was given him, and by him the worlds were made. 4. The everlasting Father, before the world began, Jesus was and he will ever be. He is truly named the everlasting Father, 5. The Prince of Peace, angels sang "Peace on earth" when they announced the birth of Jesus, the babe of Bethlehem. He gives to those who surrender themselves to him a peace of mind that passeth understanding, and the message we should give to a dying world is one of peace and good will. The Prince of Peace would set up his kingdom in your hearts. Will you let him reign there?

The Bible does not give us the birthday of Christ so we believe God did not design us to celebrate it. We should be thankful every day that Jesus of Nazareth lived and died and rose again and ascended and is willing to save all men, and that he is coming again to claim his own. Behold I tell you a mystery the Lord shall descend from heaven and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

For the grace of God that bringeth salvation hath appeared to all men teaching that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present: looking for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ." Titus 1: 11-13) Read 1 Thessalonians 5th. chap

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Advances All Along the Line

D. L. Watson.

Gratifying progress in our missionary and church work is shown by the various reports which continually come to us. Not only more real work and lasting good has been accomplished within the last year than formerly, but many more definite plans have been made than in former years.

The closing of the New Orleans campaign encourages us to say that the spirit of liberality which gave so much to the cause here should be kept up for other equally as deserving and needy fields. The amount given to this location was unusually large, and if duplicated each year and judiciously

distributed and expended would build a church in at least ten new locations. This amount is calculated from the common fund and does not include any mission work done by local congregations. This last amount could be made almost equal to the number of churches we have. In fact, we wish to emphasize the thought that each church should become a radiating center to the surrounding communities. A church should have its greatest influence nearest home and if the light does not shine greatly there, rest assured that the rays will not penetrate the gloom far away. While we are grateful, and encouraged for the general uplift all along the line, we wish to encourage each church to build up the broken wall and extend the line from its own door. Every church and each individual can do something more than it has done in the past. Have you given a cup of cold water in the name of Christ? Have you visited the sick and comforted the bereaved? Have you spoken to the wayward, in the spirit of Christ, about his eternal salvation? Have you gone to your friends and neighbors with your Bible and taught them the word of God? Have you communed with yourself in daily Bible study and the meditation of God's word? If you have you are beginning to be a valuable asset to the church in your community. You are studying and planning the interest of the church, and if you are you will not be satisfied with a monthly sermon and an annual protracted meeting. The Lord's Day Bible school must be built up, and the meetings of the church be strengthened and made more devotional. When each individual member of a congregation becomes so imbued with the spirit of Christ the work of the church will go forward in leaps and bounds and every church will become, not only a radiating center, but will be actively engaged in mission work.

Take advantage of our Special offer before Christmas.

Page Eight

Across the Seas

John Straiton.

On account of my long silence some of my readers may think that I have been "across the seas" I wish to assure them that I am still at home in Fort Worth; and to promise them that I will try to write more frequently in the future.

In the early part of this year Bro. L. S. White of Dallas paid a visit to New England to lecture against Russellism. There he met a Methodist preacher named Armstrong Hopkins. His wife was a medical doctor. Both had been for a considerable part of their life in India as missionaries. After they heard the gospel, they obeyed it from the heart. It seemed good to Bro. White and other brethren that they should go back to India as missionaries of the church of Christ. And so Bro. White started to raise the money for their return. He reports in the following letter:

Brother and Sister G. F. Armstrong-Hopkins sailed from New York for India the 26th of October. They will stop at London for a short time. Up to the time they left Texas, their expenses had been \$181.90, which I paid out of money sent to me for them. The greater part of this was traveling expenses. The day they started to India I gave them \$650. This will be barely enough to take them there. Since they started, I have collected \$67. which I will send to them as soon as they reach India. This makes a total of \$898.90 received for them. This is a fine showing, and is enough to bring much rejoicing to those in sympathy with the missionary cause, and all Christians are. I am very anxious to have at least \$250 to send to these missionaries as soon as they get on the field. This will help them start to field. This will help them start the work, and will help them start to house-keeping. This is a reasonable request. Who will be the first to respond? After they get on the field, then I will ask

that all contributions be sent direct to them.—L. S. White.

While Bro. and Sister Armstrong-Hopkins were in Texas I had the pleasure of meeting them several times and we were greatly drawn together and agreed to give them several letters of introduction. I have just received a letter from him, and though it is somewhat personal in character I am sure the brethren will read it with pleasure.

“Mr. John Straiton, Fort Worth, Texas, Dearly Beloved: Well, here we are at last. Your most kind and welcome letter, dated October 21st., and sent to our New York address, reached us safely and promptly, before our departure. Again the Doctor and I must beg you to accept our very best and most heart-felt thanks for this additional kindness; for these letters of introduction are, I assure you, really valuable to us.”

“You will wish to know something concerning our traveling experiences, and subsequent doings: but I have not time for much of that now. Later on, I will try and write you more fully. At present I am writing merely to thank you again for the letters; and, incidentally, to let you know of our safe arrival.

“We had, I might add, a very rough voyage, and our arrival was delayed thirty-six hours by this fact, and also because of head-winds.

“The Doctor bore the voyage much better than I did. In fact, I was ill most of the time, and quite seriously ill for three or four days.

“At Glasgow we called at the home of Brother Drummond, where we spent a delightful evening, after your good letter had been read. Still later, that same evening, we attended a meeting, after which a missionary conference was called, to formulate plans for a lecturing tour in the churches of Glasgow and other cities from there to London.

“On the following day we were invited out to luncheon by Brother Tickle, Brother Crockatt and Brother Wilkie, and to dine with them all at the home of Brother Tickle that same

evening; after which we took a third class R. R. trip to London, starting from Glasgow at 11 o'clock p. m.

“All of the Brethren and Sisters remembered you and your family, and spoke of you in the kindest terms.

“We are now stopping at a boarding house, kept by Mrs. Pooks, a member of the Church of Christ.

“Last Lord's Day evening I preached for Brother Black in Twynholm Hall to a full house; and addressed the women's meeting on the following Monday afternoon.

“Now that I have given you a brief outline of our experiences up to date, you will pardon me for saying no more at present as it is just one o'clock in the morning. I am weary, but must write another letter or two, as the American mail steamship goes out at ten o'clock this a. m.

“With all Christian love from the Doctor and me to you and yours, I remain fraternally, your brother in Christ,—G. F. Armstrong-Hopkins.

Word from the old country indicates that they are being well received.

One of the letters which I gave them was to Bro. L. Oliver, Editor of the Bible Advocate Birmingham, England. It was purely personal in its nature but Bro. Oliver printed it in his papers so I will give it here:

1037 South Lake Street,
Fort Worth Texas,
October 15th. 1912.

Dear Bro. Oliver:—The visit of our Bro. and Sister Armstrong-Hopkins to England affords me a pleasant and desired opportunity of writing to you.

I desire to commend these worthy disciples to you, and through you and the pages of the *Bible Advocate* to all the Churches in the Homeland.

Our brother and sister were for many years associated with the Methodists, both in this country and in India. But in the early part of this year they were baptized by one of our evangelists and since then have spent some time visiting among the Churches in this State.

They are now on their way to India as missionaries from Churches of

Christ in Texas.

I do not know how long they may be able to stay in England, nor how far their travels may extend, but I would like, if they could stay for some time and visit such places as Leicester, Leeds, Wigan, Edinburgh, and Glasgow. Especially would I like Sister Dr. Hopkins to meet our aged Sister King, and also my own friends, the Paynes, and many others that I could name.

With Christian love to you and Sister Oliver,

Yours in Jesus,
John Straiton.

We all wish our Bro. and Sister much success and hope to publish many good reports from them.

A Hard Question.

Stanford Chambers.

A troubled soul writes, “Our congregation has a great number of disorderly and corrupt members. The church is too weak to withdraw from them. On this account some members have become disgusted and have quit, some worship at home, while some continue and commune with the disorderly. Please tell us which is the right course to pursue.”

Not knowing the circumstances, nature or extent of the disorderliness I should not like to take the responsibility of deciding the course to be pursued except on general principles.

Disorderly walkers are to be restored if possible. Admonish, reprove, convict, convert, save a soul from death and a church from ruin. If the disorderly refuse to hear the admonitions of the individual or the church then a withdrawal is the only alternative and the church (as distinguished from the disorderly) must do it. No church is too weak (unless it be in faith) to withdraw fellowship. In so doing in some instances it might have to withdraw from the meeting house but that will prove a far less misfortune than to become partaker of evil men's sins.

But let the faithful continue in each

church lot, and expect to have an all-day service Thanksgiving day, and set out trees and otherwise beautify the church grounds. Brother John Straton of Fort Worth and Brother W. K. Rose of Cleburne are to be with them that day.

There are five meeting houses in Fort Worth owned by loyal brethren. There is only a very small debt on one or perhaps two—not more than \$500.00 in all. Work is getting along nicely and it is not improbable that another congregation will be organized in the near future.

Read our back page offer.

How many subscriptions did you send Word and Work on their holiday offer, will be a common question next year.

Miss Ruth Jordan of Highland Home sends in several subscriptions.

There is deficit of \$23.50 in my Native Helper Fund. We rejoice with you and all the New Orleans brethren in your victory over a hindering debt. God bless all of you, and all the faithful.

We are in a new work several miles from Bro. McCaleb's work, the work we now have is the results of Bro. Coulter of Los Angeles who lately passed away. Miss Alice Miller was forced to leave on account of her health. The organ is not being used.

Yours for Christ,

C. G. Vincent.

Success to Word and Work. May the Lord bless the New Orleans congregation and keep them humble in Spirit.

M. E. Woodson.

Enclosed you will find \$3.15 to pay arrears to Word and Work and one year in advance, also the Bible. It was so kind of you to continue to send it to me. I am one of the "shut ins" and enjoy our paper very much.

R. H. Taylor.

J. H. Watson of Evant Texas sends in three subscriptions.

Send me sample copies.

Geo. Beard.

I rejoice in your courage on the divorce evil. Save the home to save the world. We may differ in many things, but we must all agree that the "wages of sin is death." E. B. Kemp.

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Christian Word and Work

1037 CAMP STREET

NEW ORLEANS, LA.

I like Word and Work fine. We had a great time Thanksgiving, Bro. Harding came and is preaching here at night for ten days or more. We love him. The Lord bless your great work.

Fraternally,
W. W. Freeman.

Henderson, Tenn. Mission Work.

Continued from page 7

continue it with increased zeal and vigor.

It is doubtful if there is a more inviting field for the primitive gospel anywhere than Chester County. There are very few churches of any kind in the surrounding country and very little preaching is being or has ever been done. The majority of the people are not members of any church, are not prejudiced in their religious ideas, but are ready and anxious to listen with

open minds and receptive hearts to the truth. The responsibility of breaking the bread of life to them rests upon us. It is a duty we cannot shirk and stand guiltless before God. It is a work that should enlist the active interest and co-operation of each member of the church. Let each of us feel that it is our work and if we cannot go and carry the message ourselves let us help send the man who can.

Immediately after the reading of this report the church had a business meeting and arranged to look after these young congregations.

There was not quite enough money in the treasury to pay for all of the last meetings, but provisions were made to settle up all of these obligations at once. It was also agreed that the work should be carried on next year in the same vigorous manner.

translate the Bible into Japanese. It has been done for us. We do not have to translate songs. Others have done this for us too.

Do you not wish that we could say, "We helped?" But we cannot say even this. Think of our lost opportunities and let us awaken and be ready, and **DO THE WORK THAT IS WAITING TO BE DONE NOW.**

We do not need to translate the Bible, but there are hundreds of good tracts written by our brethren that could be translated and scattered among the Japanese people.

Others are publishing and scattering their literature—even the Russelites. The "Holiness" people scatter millions of sheets of literature. Every missionary body in Japan is doing such work. Why not we? This is the "Why"—it takes money to do such work and our missionaries have never had it. Now and then some one of our number has translated and published a tract, and Brother McGarvey's "Commentary on Acts" has been translated and published. But our little amount of literature could be so deeply buried by the millions and millions of sheets published by the sectarians, that it could not be unearthed in ages.

Now we do not want these people, who are dying by hundreds every day without the Gospel, to have to waste time digging for true teaching. We want to have it easily accessible and in plentiful quantity.

Let us give the Japanese a true christian literature—literature that may safely be used along with the Bible, as text books perhaps. We can do it, and let us say, we **WILL** do it.

P. S. We had two more baptisms at Koishikawa chapel Sunday morning.

A FEW GUESTS.

C. G. Vincent.

Recently five young men students called at our home. Two of them are members of my English Bible class which I teach each Sunday evening. After the introduction and exchange

FOREIGN MISSION FIELD

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

WM. J. BISHOP, Editor

To the faithful Churches of Christ:

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

To the unfaithful Churches of Christ

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

HOW SHE LEARNED TO READ

Mrs. Wm. J. Bishop.

You have heard of old people in our own Christian land of America, who, not having had in their early lives, educational advantages, learned in their later years to read. The Bible was often the text book used.

You would not expect to find in a heathern land, any one using the Bible as a text book. But we sometimes find here, old people who have learned to read their own language from the Christian Bible.

Yesterday at our woman's meeting, an old sister told us something of her life. She is now quite seventy, and for twenty years she has been a Christ-

ian. Her family have been Christians for thirty years.

Desiring to become a Christian, she took a Bible and a song book (Japanese translation, of course) and tediously learned the Japanese characters, gradually becoming able to read. How happy she was when she could read for herself the words of Christ! And what joy it was to be able to sing from the book, the songs of faith, consecration and love!

I often wonder if God will not have some special reward for the pioneers who have marched ahead, and with infinite labor, translated and given to the heathern nations the precious Word of God. We did not do this. OTHERS did. We are not doing it now. OTHERS are. We do not need to

of greetings and after a few words about weather conditions one of the young men asked if he might ask me a question. I replied in the affirmative. "Will you please explain to us Matt. 10: 34. It is very difficult for us to understand" he said. I asked them to open their Bibles at the place, and we then read the verse in question. "Think not that I came to send peace on the earth: I came not to send peace, but a sword." Of course, this seemed to them a very hard passage especially since they hear so much from the missionaries about the sins of warfare and they had heard also that Jesus is called the 'Prince of Peace.' I explained that Jesus was sending out his disciples to teach the Christian faith to the people. He knew that some would believe and accept his teaching while others would not accept it. Then the wicked unbelievers would persecute even to death the true believers and that in killing them the sword would be used. I further explained that families would be divided, some members of a family being very sincere in seeking truth and salvation would accept and live the Savior's teachings while others whose hearts were sinful would reject the teaching and severely persecute those that believed in Jesus. Sometimes, I went on to say, the son would accept while the father would reject Jesus and the father would become angry and arrest or kill his own son with a sword. I then called their attention to the manner in which the early believers were persecuted in Japan. I then said that this was a very strong way the Savior used to say that his teaching would be the occasion (not the causes) of terrible persecution in the world. After showing the difference between the words, occasion and cause, I told them that the CAUSE of persecution has always and everywhere been due to the sin of unbelief. They said they were very happy to have this explanation.

Another asked me to explain "eternal life" and what the future state will be. I told him he had asked a very hard question of me. I answered by saying that God made man in his own image and after his own likeness giv-

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ing man a spirit or soul capable of eternal existence. That man, through sin and corruption, defiled his soul and that this corruption separated man from God who is sinless and holy. That man by sin destroyed his communion and association with God. But that God because of his love and mercy was willing, through Jesus, to forgive and to purify man's soul; that if man would accept Jesus and obey his teaching he could be brought back to union and communion with the God of holiness. That the expression "eternal life" in the Bible means to enjoy sinless and blissful life eternally with God. As to what Christians shall be after death, I told them that that particular point is not revealed and asked them to turn to 1 John 3: 2 and we read together "And it is not yet made manifest what we shall be." I then told them that we Christians be-

lieve that the loving Father revealed to us in the Bible will give to his children joy and happiness so intense that no human words can fully express the intensity. And for this reason the Bible does not contain neither does it explain the details of the future life. As to the future condition of the wicked I explained that while God is a God of love and mercy he is also a God of dignity and justice and that those who violate his laws and commands will be properly punished. This is the God of heaven and earth whom we love and worship and whose teaching given to us through his son we believe and try to live daily. They thanked me for these explanations very politely and said that they would profit by them. I will tell you next week what the other two asked.

Tokio Japan.

about 3,000. The rest have to stand or be crowded out. The audience has in it from 55 to 70 per cent of men. The church is doing an immense amount of work. Frequently there are from six to eight services running at the same hour in the different rooms of the church. You may ask how it is done.

Second—The results accomplished are entirely due to the operations of the Holy Spirit. We pray much, expect much and get much.

Third—The pure, simple Gospel is preached. Sinai and Calvary are held up to the people. The vicarious atonement is emphasized; the sacrifice of Christ is presented daily; his deity and his mediatorial work are kept before the people. The whole Gospel, and nothing but the Gospel, is preached.

Fourth—We make the Gospel apply to every condition, circumstance and point of a man's life. We deal with his social, domestic, commercial, political, civic life, with the Gospel and only the Gospel.

Fifth—Every service is an evangelistic service. We never preach the Gospel or finish a sermon without making an appeal for immediate decisions and confessions of Christ. At every service we urge men to accept Christ and join the church. In other words, we try to demonstrate a passion for souls with profound love for God, implicit confidence, faith and trust in Christ and in the leadership of the Holy Spirit.

Sixth—We do not have a sermonette after a long musical program of questionable ecclesiastical music. Every member of the choir must be a Christian and spiritual music must be used, but that program is kept in its minor place. The sermons are not dictated by the clock, nor are they closed at the suggestion of some man who would like to hurry through the service. Time enough is taken to present the case of sin, produce conviction in the hearer's mind and ask for the work of the Holy Spirit to produce conversions. In other words, we all work, and we all work at the business of saving souls, preaching the Gospel, and believing absolutely the promises of Jesus Christ.

Seventh—Every man, woman and

THE FAMILY FORUM

HOW I FILLED MY CHURCH

(It is refreshing to note that the problem of filling empty benches in city churches can be solved by a faithful presentation of the gospel.)

The Christian Herald is now running a series of articles on the above subject which have so much good in them that we reproduce part of them for the benefit of our readers. There are some things said which all will not endorse but as we always advise take the good and leave the bad. (Ed.)

The problem of getting people to church is one of the very gravest of present times. Many a minister and evangelist has been grieved to learn, perhaps at the close of an earnest appeal, that he has not had a single unconverted person in his audience. Of course it is delightful to contemplate that an entire audience is religious; but it is fearful to contemplate that the people who need salvation will not come to hear about it. It is not for lack of room. The seats are there;

the welcome is there; the message is there. But they will not come.

To some churches they do come. Why? The Christian Herald has asked a number of successful clergymen to give briefly the results of their own experiences. What do they do or say that makes people flock to hear them? It has been refreshing and delightful to note how largely the answer is that it is the old-fashioned Gospel that draws best, when it is given a chance.

What Has Succeeded In Seattle

Dr. M. A. Matthews, says:

It is not a pleasure for me to talk about myself and therefore I must decline; but if you will let me answer your questions with no reference to myself I shall do so.

First—This church has been filled for nearly eleven years. Most of the time it is crowded, and scores and hundreds have been turned away. The evening audiences number anywhere from 2,500 to 3,500. We can only seat

child in this church is supposed to have something to do and is required to do the thing assigned. Personal work and personal evangelism are keynotes. If the churches of the country could be lifted from their blight of materialism and could get from under the control of godless trustees, indifferent and luke-warm church officers, and could be made to understand that it is their business as individual Christians to evangelize the world, the pews would be on fire with the love of God and an undying passion for souls.

Two Views From New York

Dr. David James Burrell says:

I believe that the deepest longing of the average man is to know the way of salvation. In my preaching I have tried to make that clear; and I am gratefully happy to say that I have never had to beg for a hearing.

"The old-time religion is good enough for me."

The hurdy-gurdy and the stereopticon may have their uses; but a minister who is constrained by the love of Christ and sensible of his calling as a fisher of men will be slow to resort to adventitious attractions. Mr. Moody once said to me, "We have the best thing in the world; if only we had the consecrated power to make the people see it!"

The longer I live the more profoundly I am convinced that nothing "draws" like the great magnet; as the Master said, "I, if I be lifted up, will draw all men unto me."

S. Parkes Cadman, says:

I do not know that I can answer the question as to how I have filled my church, except by saying that I have always striven to do two things: First, to obtain as wide a personal, and, if possible, intimate acquaintance with as many of my people as constant intercourse would secure. To this end I have visited them continually and still pay, on an average, about thirty pastoral calls a week. Second, by presenting in the pulpit a consideration of those greater and vital truths which directly affect a man's spiritual well-

being. In addition to these two main methods, I have found that a faithful observance of the smallest details is the best preparation for discharging the chief duties and obligations of a minister's calling.

I wish I could say more, but there is little left except that in both Manhattan and Brooklyn I have been assisted by a devoted and self-sacrificing staff of workers, without whom I could not have accomplished any results.

R. A. Torrey says in part:

The young men of the church visited all the saloons and hotels about the church every Sunday night, inviting people to the meetings, and bringing them to the meetings. The evening services were emphatically evangelistic, always followed by an after-meeting.

The church began to fill up at once. I had been preaching but three or four Sundays before the church was packed downstairs and upstairs, and continued packed, until the question arose how to increase the capacity of the church to 4,000 or 5,000, as people were being turned away every Sunday night. We found it impossible to do this, so we held a second meeting in the rooms below. These rooms would seat 1,100 people. On many occasions we had the audience room packed upstairs, and the rooms packed downstairs, and a second overflow meeting in the lecture room of the Bible Institute. By standing people up and seating them on the stairs, we were able to pack 2,700 people into the building by actual count, until the fire authorities forbade our doing this.

At the close of our service, the church at once became a beehive of Christian activity. The organist was not permitted to play the organ and thus distract the attention of the people.

The best of it was that we not only filled our church, but there were many conversions. The eight years that I continued there actively pastor, there was never a single Lord's Day without conversions—I doubt if there was any day in the week without conversions, for we had over fifty meetings a week of one kind and another, and many

were dealt with and won to Christ where there were no meetings. Of course, the great majority of those that were converted did not unite with our church, as they were transients passing through the city, or they were people brought from other churches to be converted, then were taken back to their own churches and united there. Nevertheless, the smallest number that I received into active membership in the church in any year that I was pastor was 250, and I had the joy in those eight years of service of receiving over 2,000 into the membership of the church. I remained four years nominally pastor while I was going around the world in evangelistic work, but was at the church only a month in the whole time. Still, the work went on just the same, and went on under Dr. Dixon, my successor, and is going on still, though there has been no pastor for over a year.

The secret of it all lay in three things: First, Utter dependence upon God, manifesting itself in constant, persistent, believing prayer. Second, Giving the people what this old world needs most of all, the Gospel pure and simple, unadulterated and full. Third, Soul-winning activity on the part of the membership of the church as well as on the part of the preacher.

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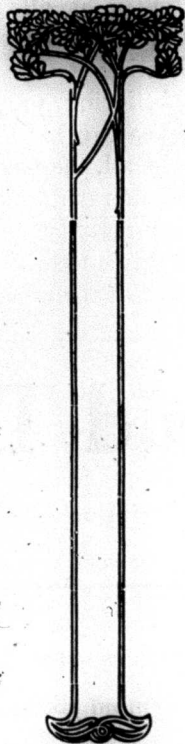
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