

Christian Work and Work

Stanford Chambers C.
1218 6th Street.

Volume 6

NEW ORLEANS, JANUARY 8, 1917

Number 1

DEPENDENCE

I can plan the daily work,
Which my willing hand may tend;
I can use the moments well,
Which the passing hours may lend;
I can watch the long night thro',
With its anguish, pain and care;
I can make its darkness light,
By my faith and hope and pray'r;
But eternity so vast,
On my Father I must cast.

I can live the span of life,
With its weeks and months and years
I can make each milestone glad,
That may mark its joys and tears;
For my Father gives me strength,
Tempers every wind that blows;
Gives as passing years require,
But my trustful spirit knows
That eternity so vast,
On my Father I must cast.

Essentials In Christian Work

E. L. Jorgenson.

From the New Testament preacher's angle of vision, there appear to be six essentials underlying successful Christian work and ministry. Whether he labors with a church for an extended season as Paul at Ephesus, or for a few days as Titus in the cities of Crete these essentials obtain:

1. A Prayer.
- 2 Preaching the *Gospel*.
- 3 Singing the Gospel in the gospel spirit.
- 4 Exemplary living.
- 5 Personal work.
- 6 Social visiting.

All these are abundantly taught in the precepts and examples of Paul, the most successful evangelist of the early church. Of course, each item here mentioned involves much. Prayer means consecration, separation unto the ministry of the word. Preaching involves previous preparation, study

and meditation. The word Gospel is emphasized above in order to exalt *God's* drawing power, men have tried ethics, philosophy, and science; the lecture and concert have been employed; gymnastics and rhetoric, organ and orchestra, stereopticon, and stage methods have been called in. And yet those men who are preaching most gospel, depending on God to draw through the story of the man lifted up are reaching most souls.

A Christian worker can succeed without singing; but he must then teach those who can that they should sing in a truly attractive manner. Jesus sang and Paul both sang and taught that others should. A stranger can usually tell by the way the first hymn starts whether the church is 'quick or dead.' There is neither worship nor music in that listless 'wish-it-were-over' sort of singing one often hears. The first song is important. It sets the pitch of the meeting in a way; and yet Christians usually spoil it by inattention when the number is announced, whispering, getting seated, and turning through the hymn-book. You have heard hymns that seemed to freeze in the rafters and come down with chilling effect on the heads of hearers. It requires much unction for the preacher to overcome the impression visitors thus receive that the church is not in earnest.

The example of the preacher serves to bolster up his teaching whether justly or unjustly, people expect more of preachers than of others, and he must take things as they are, not as they ought to be. Too many of us have fallen short here. While we are not charged to preach our practice, our practice preaches nevertheless, and it may be the only preaching some of our neighbors have. Let the power of Christ's risen life be manifest in our conduct. Let us translate into action what we read on God's printed page, imitating Christ, walking and talking as he did,

lest others walk and talk as we *do*, and not as we say.

Personal work as distinguished from social visiting consists in making the direct appeal to men at a time when they can not think you mean a seatmate that is, when you meet them alone. Social visiting may not be an *essential* but contributes to success. Christians who are properly conscious of their mission never enter new homes, meeting and making new friends, without a purpose. A helpful tract, an invitation to church, a word for Christ, an impression for good, is left.

Thus it will be as when the pebble is cast into the lake; Christ blessing the minister, the minister blessing the church, the church blessing the world. In widening, through weakening, circles God's fulness is borne through its proper channels and finally back to Himself.

These lines are not only for preachers but for all Christian workers. If then you say they do not apply to you, you confess that you need their counsel.

Matrimony is often the road to alimony.

Some folks make you think of "gas plants."

Opportunity is the divine call to service.

The devil always has "inducements" to offer.

The truth makes some folks mighty uncomfortable.

Shall we do more work for the Lord this year than we did last year?

Are we going to increase our donations?

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

"A Challenge to Our Baptist Friends."

S. H. Hall.

Bro. D. Lipscomb, Senior Editor of the *Gospel Advocate*, published at Nashville, Tenn., has had a challenge before the Baptist Scholars, for a number of years, that should be of great interest to our Baptist friends. If we could only succeed in getting prejudice entirely eradicated from our hearts, and study the question with the sole desire to learn the whole truth on each question we study, Christian Union between all of God's children could soon be realized. I have read Mr. Armitage's *History of the Baptist* and prize it very highly. But, just as Bro. Lipscomb says, I found nothing in his history that is peculiar to the Baptist of today until I reached the seventeenth century. I long to see the day when our Baptist friends will recognize the fact that the Baptist Church as she now exists is a human institution, that according to their own histories, it did not exist before the seventeenth century, and that they will come back to the "One Book" and *believe, teach, practice, and be* only what it teaches, thus enabling us to be one "in Christ," a thing for which Christ prayed and for which the Spirit so earnestly pleads. Here is Bro. Lipscomb's proposition as it appeared in the *Gospel Advocate*, of December 19, 1912:

"I have not heard any response to my proposition to Dr. Lofton to find a writer or church before the seventeenth century that he is willing to claim as Baptist that did not, on points of difference between the Baptists and disciples of Christ, agree with the disciples rather than with the Baptists. I have made this proposition so frequently to learned Baptists without any

accepting the challenge that I am not surprised that it is not done in this instance. The Doctor has written a history on this subject of the writings and teachings of these old writers and teachers, and his failure to undertake to find one is another confession that it cannot be done. Mr. Graves published Orchard's "History of the Baptists." I read it, and at once made the charge so far as his writings were concerned. I think this charge and its investigation caused Mr. Graves to fall to keep this history before the public. I read a number of the histories, including Armitage's "History of the Baptists" and the production of Doctor Lofton himself. The more I read, the better satisfied I was with the truthfulness of my proposition. "Silence gives consent." The doctor, a debater, is silent. All versed in church history are silent with him. So we regard it settled that all that are claimed as Baptist before the seventeenth century, on the points of difference between Baptists and disciples of Christ, agreed with the latter instead of the former. All efforts to prove the Baptist existed from the apostles, prove the disciples of Christ had churches in existence from the days of the apostles downward.

"I have another point to present to the Doctor and our Baptist friends. Once Mr. Eaton, editor of the *Western Recorder*, suggested that the professed Christians of this age and country should appoint a committee to translate the New Testament, and all should unite on that translation. The different churches did not seem to act on his suggestion, and I proposed that we would take the Baptist translations and commentaries and unite on their translations. He never replied to this. I have several translations and commentaries by Baptists: Hackett on Acts; Kovey on John; Broadus on Matthew;

Clark on Matthew, Mark, and Luke; and Clark and Pendleton on the New Testament. As I now remember, there is not a sentence in Hackett, Hovey, or Clark that teaches wrong on any point Christ and Baptists. They all teach of difference between the disciples of the baptism of the believer into Christ, into the remission of sins, and that baptism is the act in which a man declares his faith in the death, burial, and resurrection of Christ. They do not intimate that they think God forgot or failed to tell that forgiveness of sins in baptism was symbolical. Broadus and Pendleton looked through the same glasses that Dr. Lofton does and saw God left "symbolically" out of the blessings connected with baptism. Otherwise they are clear and good translators and commentators on the scriptures they go over."

The Wise Man Vs. The Fool

Flavil Hall.

"A wise man feareth, and departeth from evil; but the fool rageth, and is confident." (Prov. 14: 16.) Thus Solomon, "the wise man," bluntly wrote; but it does not require the strong in intellectual attainment to discover the truth of his statement. Millions are paupers, are bowed down in sorrow, are in the deepest depths of degradation, are experiencing the inexpressible horrors of a guilty conscience, are suffering intense agony in body, are wearing the felon's stripes and are dying in shame and ignominy,—all because of sin and debauchery. "Be not deceived God is not mocked: for whatsoever a man soweth, that shall he also reap." Men and women do not want to reap such a harvest as the foregoing, and

hence the wise fear the way of evil and shun it, as they would, without protection, shun the known hiding place of a lion or a tiger, for they know a bitter reaping is inevitable when one is wicked, sinful and vile. But when the fool is warned against the direful consequences of sin he "rageth and is confident" that no such evils shall befall him.

Many young fools defy the law of reaping, as quoted above, until they are engulfed in the abyss of woeful wretchedness, extreme anguish and deepest distress. The wise know by observation and by the word of God that grateful appreciation of the present life and seeing gladsome days therein depend upon abhorring all that is sinful and vile, walking in the path of purity and bowing to the mandates of Jehovah. "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it." (Peter 3: 10-11.)

The wicked and vicious often give verbal ascent to the foregoing words of the apostles, but they boldly say by their conduct that they do not believe such doctrine; for they are always spouting out profane and vile language, practicing adultery and fornication and going all the gates of licentiousness. It dawns upon them in the reaping, when it is too late to avert the suffering and sorrow, that "the way of the transgressors is hard" and that their perversity "at the last biteth like an adder." They not only reap woe and misery in this world, but some one in verse has well expressed the Bible teaching of the future of the wicked and disobedient as follows:

Some day—yes, when forever

The mercy door is closed
And your lost soul must suffer

Amid eternal woes—
In bitter grief and anguish

You'll think upon the day
When, trifling with God's mercy,
You, careless, said, "Some day."

O, how can mortals refuse to turn to God and trust in Him! For "in the fear of the Lord is strong confidence: and His children shall have a place of

refuge. The fear of the Lord is a fountain of life, to depart from the snares of death. * * * The wicked is driven

away in his wickedness: but the righteous hath hope in death." (Prov. 14: 26, 27, 32.)

CONTRIBUTIONAL

IMPORTANT, VERY IMPORTANT

Erroneous doctrines are propogated and sometimes developed into vast proportion by circulating freely tracts, leaflets, etc. Why couldn't *Truth* be taught in the same manner? Since the preaching of the *Gospel* has been delegated to man by the God of heaven. (2. Tim. 2: 2) We can conceive of no better way of getting truth before people who do not attend church than by circulating free literature. Why not have some of our strongest brethren write short articles on various subjects of importance and have them distributed? Can't we do good by it?

We have written to the following men who will give some excellent things for the work:

N. B. Henderson, Henderson, Tenn.

W. H. Trice, Union City, Tenn.

J. W. Dunn, Trenton, Tenn.

Gus. A. Dunn, Memphis, Tenn.

H. Leo Boles, Nashville Tenn.

We have undertaken this task and have made rapid progress in the past few weeks. 5,000 copies of "*How to Enter the Church*" have been printed and are being used. We are preparing to print 10,000 copies of "*What Name Shall We Wear?*;" several thousand on "*How to Do Missionary Work*," etc.

Our funds are growing rapidly and with the co-operation of a few more brethren who love the truth, we can have a permanent fund sufficient to put out hundreds of thousands of copies of short articles that will be read by thousands of people who never hear a sermon or read a religious paper that teaches the true Gospel.

Our plans are:

1st. Have each individual who wishes to help in this, to contribute any amount at any time.

2nd. Have regular contributors for

every six months. This will make the fund permanent, and of course make the work more efficient.

3rd. We send the leaflets and tracts to any party who will distribute them judiciously, whether or not he is a contributor.

Are you interested in such work? Do you think good could be accomplished? Do you want to have some fellowship in this work? Phil. 1:6.

Trusting and praying that this may meet your approval and that you will help in this much needed enterprise, we are your brethren in the "*One Body*."
—C. S. Austin, and W. Claude Hall.
Address W. Claude Hall, Fulton, Ky.

DULL OLD SAWS

H. W. Jones.

"Like father, like son"—Wouldn't this be a tough old world if it were wholly true?

"A new broom sweeps clean"—Yet most any good housewife knows better than that.

"Give the devil his due."—Don't worry; he'll get his due without you giving it to him.

"Better late than never"—Well, it depends on what you do as to whether that is true

"Talk is cheap"—But do you believe

Christian Youth

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Francis M. Turner,

Nashville, Tenn.

it when you pay your telephone bills? Or when one lies and is caught in it?

"Misery loves company"—But do you believe it when some fellow insists on telling you his troubles while you are anxious to tell him your own troubles?

"Birds of a feather flock together"—Yes, and they sometimes scatter, too. So do certain kinds of "birds" with no

wings nor feathers. Better "gang" in a crowd all by yourself than with some "birds".

"Early to bed and early to rise, Makes a man healthy, wealthy and wise"—Yes, but it depends on *what* and *how* we do as to whether that is true to me and to you.

Submitted for consideration, ratification and moralization.

men and be strong' while we run in a race where success is sure? Yes, success is sure to every one, for every one may win the prize. Through the grace of Christ we may fight and may be assured of success.—*Gospel Trumpet*.

Bro Pardhe reports 1 baptism into Christ on the 25th. inst. at Lakh viz. the wife of Bro. B. Pardhe.—*E. S. J.*

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.

AN IMPORTANT LESSON FOR DISCIPLES. Selected.

E. S. Jelley Jr.

Proportionately as the world turns her attention away from God, the practices of ancient heathenism are revived. Comparatively few know that the old Olympic games are being revived. The Olympiad has been observed since 1896. It was by the Olympiad (a period of four years) that the ancient Greeks recorded time. Quadrennial festival occasions perpetuated the heathen worship of heroes and the worship of false deities.

The first modern Olympiad will be held at the city of Stockholm, Sweden. Such an occasion as this, strikingly illustrates the trend of our times. The Olympiad is the indulgence in pleasure to the superlative degree. *Current Literature* says:

"It is estimated that 70,000 foreigners will be in Stockholm this month (July) from all parts of the world, and about 3,000 of them will be athletes ready to take part in the games. At the First Olympiad, held in 1896, at Athens, the United States sent but nine contestants. They won every event in

which they were entered. This year we are sending to Stockholm at least 150 men (selected from about 1,000), and probably another half-hundred on the supplementary list. Over \$100,000 has been subscribed to pay their expenses, and they go on a special steamer, the *Finland*."

The church of God may learn a vital lesson from the zeal of these modern athletes. Calling attention to those who strove for the mastery in his day, Paul said: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away."

The world has gone apparently mad over politics, peace movements, organized labor against capital, and organized capital against labor, church federation, and organized sport. They do it for a temporal crown. Shall not we, the church of God, 'quit ourselves like

THOUGHTS FROM LETTERS RECEIVED.

C. G. Vincent.

The first to which I call attention reveals a serious condition. The letter comes from an old Tenn. church. It is as follows:

"Dear Brother Vincent:—

We received your card. Hope you both are well. I read your card to the church; but one of the elders objects to sending in the name of the church (because the whole church does not take part in the offering. C. G. V.) so a few of the——church members are sending an offering for the spread of the gospel in Japan.—Yours etc.,

REFLECTIONS

Why any elder who claims to be apostolic in faith and practice should "object to sending in the name of the church" to a worthy work commanded by the True Shepherd, even tho' all the members of that particular congregation do not participate is hard to understand. If the elder in question would act strictly upon that principle he would never send anything "in the name of the church!" But I venture to assert that the real reason for the this elder's attitude is that he does not believe in world-wide missions! Again it may be said, and that to our eternal shame, that this elder does not stand alone in his attitude toward foreign missionary efforts. How can a man be a New Testament elder and at the same time oppose the very work COMMANDED BY THE CHRIST AND PRACTICED BY THE NEW TESTAMENT CHURCH AND ITS ELDERS? Doubtless this brother thinks he has "reasons" for his position; but

his reasons are about as Scriptural as those offered by the sects against immersion!! We claim to duplicate the New Testament church; but DO WE? Again, let us ask why it is that there are hundreds of elders in the congregations of the Lord who are utterly indifferent to world-wide gospel propagation. Beyond question it is chargeable to the preachers of the gospel! How many preachers in the brotherhood of the New Testament church who are deeply and practically interested in the foreign work? Are there thirty? Of course, there are many who assent to the work being done; but how many preach real missionary sermons, teaching and inspiring the elders and churches to take up offerings for the work? If the preachers would teach, instruct and lead the churches into a missionary life, then the kingdom of heaven at home and abroad would prosper as never before and the "Lord's plan" would be practically and certainly verified.

Last year when the writer was visiting among churches prior to his coming to Japan he frequently heard such expressions as the following: "That is the first missionary sermon I ever heard," "We certainly ought to do such a good work. I never saw it in that light before," "We often hear sermons against the sin and danger of societies; but nothing more," "We never hear any thing from our preachers and elders about the foreign field. We don't know anything about it," "The only thing we have been taught from the commission are faith, repentance, and baptism," "We used to help in that work; but we have been dead on the subject of missions for years," etc. etc. Brethren, these expressions reveal facts and conditions that ought not to exist. They show, clearly that the New Testament heralds of the gospel of this age have not been doing their duty and that they do not yet possess the spirit of their Master Missionary! Is it not time for self-examination and "works worthy of repentance?" The time has come for all evangelists, elders and teachers to unite in a forward movement in a world-wide conquest for God. —Tokio, Japan.

THE WORK OF THE CHURCH OF CHRIST IN INDIA

The work is progressing well with an average of two or three baptisms per week I will, God willing, send a detailed account of it soon.

Fellowship received, and date of receipt:

- Specially for support of workers.
- 2 Sept., 5 months support for Bro. Tatyaba V. Band sode A. Sister Canada\$ 25.00
- 6 Sept. 1 month support for Bro. Sajjan D. Ghorpade, church Fest, 5.00
- 27 Sept. 4 month's support for Bro. Godhaji G. Salve, J. T. Lewis Ala20.00
- 6 Oct. For Bro. Chorpaoe church of Christ, West Tex..... 5.00
- 17 Oct. 2 month's support for Bro. B. D. Pardhe, church Carman, Man. 10.00
- 24 Oct. 2month's support for Bro. H. K. Pardhe, church Albany Tex. 10.00

- Personal Support and Miscellaneous.
- 2 Sept. S. E. Canada\$25.00
- 6 Sept., church of Christ Thorp Springs (regular 1912) 5.00
- 18 Sept. Thro' Bro. J. L. Saunders:
 - Church of Christ, Vancouver B. C. (for 1 month) 10.00
 - Church of Christ, Winnipeg

- (for 1 month) 10.00
- Miss Ella Stewart (for 1 mo.) 5.00
- Church of Christ Toronto (special offering) 50.00
- 26, Sept. Bro. M. Sanders,100.00
- 27, Sept. Matt. 28: 18-20 1.00

It will thus be seen that aside from the relief sent us, counting Bro. Sanders monthly fellowship we received for our September support \$63.33 or about 67 cents less than our living expenses. In October we had some \$74.00 for the support of our two selves, our co-laborers (Bro. and Sister J. F. Karlsson, and our three children who are here in India—we have a daughter in America aged 10 1-2 years whom we have never asked the brethren to support. Were it not for Bro. Sanders fellowship of \$33.33 1-3 per month (AND THAT EXPIRES IN DECEMBER 1912) support for the month would have been only about \$41. Our son Paul was born the last day of Oct. in the mission hospital at Barcilly, and the expenses attendant upon his birth were about \$66.67

- Receipts in October:
- 1 Oct. thro, Leader-Way \$4.25
- 12 " church of Christ, Thorp Springs 7.57
- 16 " Sister H. M. McRae, thro' S. H. Hall. 1.00
- 24 " church of Christ, Albany 3.00

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27 " thro' Leader-Way, 5.00
 As we have a promise of \$4. per
 month from the 1st. of Jan. 1913, for
 Bro. and Sister Karlsson, our *regular*

support from the 1st. of Jan. will be
 \$27.00.

Very Sincerely Yours in Christ
 E. S. Jelly Jr.

How did he seek to justify himself?
 What curse was pronounced upon
 him?
 How can man regain happiness?
 What curse was pronounced upon
 the serpent?
 Between whom is there eternal war-
 fare?
 Are you in the Battle?
 On which side?

CHURCHES AT WORK

Bible Lesson for January 19, 1913.

Subject: Man's First Sin. (Genesis 3: 1-24.)

Golden Text: "Every one that commit-
 teth sin is the bond servant of sin."
 (John 8: 34.)

"Of Man's first disobedience, and the
 fruit
 Of that forbidden tree whose mortal
 taste
 Brought death into the world, and all
 our woe,

With loss of Eden, till one greater Man
 Restore us, and regain the blissful seat,
 Sing, Heavenly Muse."—*Milton.*

We have learned that God in the be-
 ginning created the heavens and the
 earth—that he made the world and all
 that therein is in six days and pro-
 nounced His work good. Then He made
 man of the dust of the earth, and
 breathed into him the breath of life,
 and he became a living soul. Having
 caused a deep sleep to come upon him,
 God took from him a rib and made a
 help meet for man. Then this man
 was placed in the garden of Eden to
 dress and to keep it. There they liv-
 ed happily until sin entered into the
 world and by sin came death.

Satan, in the form of a serpent
 tempted the woman and she yielded.
 She ate of the tree of knowledge of
 good and evil and gave to Adam and
 he ate. Then lest they should put
 forth their hand and eat of the tree of
 life and live forever, God took them
 out of the garden of Eden and placed
 at the east of the garden the Cherubim,
 and the flame of sword which turned
 every way, to keep the way of the tree
 of life. Man was then commanded to
 eat bread in the sweat of his brow,
 and so did sin and suffering come into
 the world.

Jesus came to redeem the world from
 sin, and restore to him the tree of life
 in the Paradise of God.

Since this first temptation and dis-
 obedience, sin has been in the world
 and it will be here until Jesus' second
 coming. Sin is here now, it is all
 around us, we must come in contact
 with it. Our part is to encounter it
 as a deadly enemy and give it no place
 in our lives. This can be done only
 through obedience to God.

Satan comes to us as an angel of
 light. Eve did not see the danger and
 she fell. Many today do not recognize
 the efforts of Satan and in blindness
 sin. Let Jesus open our eyes to the
 works of the evil one that we may sin
 not.

The adherents of infant baptism
 claim that all are born under the sin
 of Adam, and by baptism this sin is
 remitted. They forget that the penal-
 ty for this sin is death, and that death
 can not be avoided. All must die. They
 should remember also that only a pen-
 itent believer is a proper subject for
 baptism.. See Mark 16: 16 and Matt.
 28: 18-20.

QUESTIONS

- Where was the garden of Eden?
- What was man's work there?
- How was Eve tempted?
- Did God tempt her? See James 1:
 13-15.
- What advantages did she hope to
 gain by eating?
- Did she gain them?
- What curse did God pronounce up-
 on her?
- To whom was the first promise of the
 Messiah given?
- What is her position in the church
 today?
- What was Adam's sin?

Page Six

GOSPEL FISHING.

*The Ladd Course in Personal
 Evangelism.*

is the only Soul Winner's Course
 published, that is written from
 the standpoint of the New Testa-
 ment Church. It is straight gos-
 pel, without addition or subtrac-
 tion. It exposes error, and teach-
 es truth. Every member of the
 Church of Christ who desires the
 salvation of lost men and wo-
 men, and wishes to lend a hand in
 bringing them into the Church,
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CHARLES F. LADD.

Publisher of Gospel Literature

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If you "throw mud" it will stick to
 your fingers.

THE FAMILY FORUM

NOTHING PAYS SO WELL.

By J. A. H.

"There are some things that I cannot understand. One is this, that people can stand it to lose a large sum, and cannot stand it to give the same large sum. I once asked a man for \$25,000 for a college. He said it was utterly impossible. Two weeks later he, by accident, lost \$250,000, a round quarter of a million. When I met him and offered him my sympathy, he said, 'Our house is a very strong one, and it will not affect us.' I asked another for \$60,000, and his wife said it would beggar them. He told a friend one year afterward that he wished he had given it to me, for, as I talked, he thought of the money it would take if he did do it, and that he put it elsewhere, and lost it all, and more than an equal sum to get out; but he would not feel it much. A farmer is shocked to be talked to about giving \$100, but his best horse will die, and nobody sees that it makes any difference. I cannot understand this thing. Will not these people please give us their testimony whether it does make any difference in the bank whether money is checked out to pay gifts or to pay losses?"—G. P. Hugo.

We pass through this world but once, and we ought to be eager to do all the good possible as we go. The one end of our being in the world is to save people, to advance the kingdom of Christ. We ought to be glad of opportunities for doing good, for in so doing we are laying up treasures in heaven; and not only so, we are securing the greatest possible good here. All that we have has been given to us by the Master to use for Him, and we have to give an account of all of it to Him.

It is a mistake to lay up for our children. It is a disadvantage to them in this life, as a rule, and it endangers

their salvation in the world to come. And besides this, if we live for God, and use what we have in His service, He will bless our children for our sakes. David had never seen the righteousness forsaken, "nor his seed begging bread." The greatest need of the church today is the firm assurance that God will bless us abundantly with everything we need, if we will devote ourselves and all that we have wholly to His service. No man ever regretted, on his dying bed, that he had done too much for the cause of Christ.

Men fight for their country, for their flag, and endure all kinds of hardships to maintain their government. Marion's men during the war of the Revolution lived on potatoes, camped without tents and fought without pay for dear liberty's sake. Our boys around Santiago lay in the trenches, suffered from tropical showers and tropical sun, and fought like fury for "Old Glory." And so it has been in all ages. Shall not Christians, then, gladly suffer and sacrifice and labor for Christ? Shall they not glory in the cross? We need not be afraid to do it. Earthly governments richly reward their victorious soldiers and sailors; while they are in the war every energy is exerted to supply their needs, and when the victory is won, they are crowned with glory and honor. How much more does our heavenly Father care for His faithful soldiers, and how much richer will be their reward! There is nothing that pays for time and eternity like serving the Lord.—*Gospel Herald*.

PEACE BY EDUCATION.

Louise de St. Hubert Guyol.

While fortunes are being set aside for the propagation of peace, and editorials are pleading for arbitration, scarcelines, blaze forth the facts,—**"CITY GIVEN OVER TO PILLAGE;"** **"NEARNESS TO PEACE**

Page Seven

OFFSET BY GRAVER NEWS," and in thousands of other letters, big and black, is the actual truth expressed,—that carnage, bloodshed, murder, war, go on unceasingly within and with out our gates.

This is but natural.

One might as well rear a giant on raw, red meat, and, when he is ravenous, talk gently to him of malted milk, as to talk arbitration to a man reared in the belief that patriotism is best shown by killing his neighbor, widow-ing women, making little children fatherless, and leaving wreck and ruin in his wake, unto the third and fourth generation.

We talk peace and go on mobilizing our armies, adding to our navies, working up great defenses that give the lie to the beliefs with which we fill our editorial pages. There is not one among us, as an individual, who does not look upon war with just horror, and most of us regard it as an insurmountable evil.

The Black Trail of War.

We shudder at the atrocities of the battlefield, the while we enter our children in military schools and boast of our breadnoughts and our torpedo-boat destroyers, those vicious little black specks lying in the peaceful harbors, evil signs of an evil time that must pass as inevitably as other black habits of the dark ages have dwindled and faded before the lights of big truths.

Wars and crime *must* pass in the light of the truths which all great humanitarians are now setting before us.

Says one: "Persia, Carthage, Greece, Rome,—the history of each, is an eloquent commentary on the futility of force as a means of gaining power or peace—except that peace which is of ruin, and oblivion and the grave. The wrecked palaces, the desecrated temples, the dismantled forts, the razed edifices, the broken columns, the stillness of death—these are the symbols of that peace which arms and armaments bring.

"We are being freed from the tyrant

Continued on page 13

Christian Word and Work

Published Weekly in the Interest of Primitive Christianity, Temperance and Education.

MAIN OFFICE
1037 CAMP ST. NEW ORLEANS, LA
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81 Ashby Street, Atlanta, Ga.
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Rector, Ark.

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SUBSCRIPTIONS:
All subscriptions payable in advance. When subscriptions expire the paper will be discontinued unless a renewal is received previous to the publication of the next issue. Avoid delays by renewing promptly.

RATES:
In the United States and all countries with-in the postal union, per year\$1.00
In Canada and all countries not in the postal union, per year\$1.50
Subscriptions may be sent by draft, registered letter, bank, express or post office money order. DO NOT send personal check and DO NOT send coin or currency without registering same.

Entered as 2nd class matter at New Orleans Post Office.

ACROSS THE SEAS.

John Straiton.

I am sure the brotherhood will be glad to get the latest news from our esteemed fellow workers—Bro. and Sister Armstrong-Hopkins.

They left New York in October and landed in Glasgow soon after. They spent some time in Scotland and England for the double purpose of transacting some necessary business and getting acquainted with the Churches of Christ in the British Isles. Under date of December 13th., 1912, Bro. Armstrong-Hopkins writes as follows:—
Dear Brother, At last we are in Liverpool, ready to sail this p. m. for Bombay, India.

Rushed fit to unnerve us, if that were possible; and we cannot now write you

the full letter of our experiences which you desire; but will do so at our earliest opportunity. Suffice it to say that we have had a delightful lecture tour among the seven churches in Great Britain—really seven cities, but several more churches..

Doctor has lectured seventeen times, and I fifteen, for the most part, to full houses, and the collections have amounted to \$140.00 covering all expenses to London and return to this city, and \$15.00 over, for all of which we are indebted to you.

Fraternally,
G. F. Armstrong-Hopkins."

Their address now is, care of General Delivery, Bombay, India. They will need money when they reach there, with which to start to housekeeping. Brethren interested in this good work should send direct to them at once, that they may receive the money soon after they arrive.

HOW IS BAPTISM PERFORMED?

(Selected.)

I speak of the baptism of those who believe in Christ and repent of their sins. Baptism is for no others. There are three actions in the religious world called baptism, viz: sprinkling, pouring, and immersion. Which is right? I call attention to the following Scriptures and diagram:

I. THE SAVIOR'S BAPTISM. Matt. 3: 16. Here water is the element, and it required going up out of the water.

II. JESUS TO NICODEMUS. Jno. 3:5. This teaches that baptism is a form of birth.

III. JOHN'S BAPTISM TO WHICH JESUS SUBMITTED. Jno. 3: 23. This required much water.

IV. BAPTISM OF THE EUNUCH. Acts 8: 38-39. In this passage baptism is going down into the water, both of candidate and administrator, and a going up out of the water.

V. BAPTISM OF PAUL AND THE BRETHREN AT ROME. Rom. 6: 4-5. Their baptism was a resurrection, a burial and a planting.

From these passages it is clear that Baptism involves water, much water,

going down into the water, and it is a birth, a resurrection, a burial and a planting. Now do sprinkling, pouring or immersion, all or either of them, satisfy these demands? See the following diagram:

IMMERSION REQUIRES

1. Water.
2. Much water.
3. Going into the water.
4. Coming out of the water.
5. Form of birth.
6. Form of burial.
7. Form of Resurrection.
8. Form of planting.

SPRINKLING AND POURING REQUIRE.

1. Water.
2.
3.
4.
5.
6.
7.
8.

Thus immersion meets all the conditions, but sprinkling and pouring meet only one, viz., Water is the element. They are wholly meaningless and without any divine authority whatever.

He that hath eyes to see, let him see.

LITTLE SERMONS.

H. W. Jones.

- 1—Hear the word (the Bible).
- 2—Believe on Christ, the Son of God.
- 3—Repent of all sins, with godly sorrow.
- 4—Confess Christ as Lord before the world.
- 5—Be immersed into the name of the Father, Son and Holy Spirit.
- 6—Observe all things whatsoever Christ has commanded us to do:
 - (a)—Pray always, for all men, according to the will of God.
 - (b)—Study the word of God day by day with good and honest hearts.
 - (c)—Assemble together each Lord's Day to partake of the Lord's supper.
 - (d)—Live soberly, righteously and godly seven days each week.
 - (e)—Remember to give cheerfully as the Lord has prospered you.

(f)—Go about doing good unto all men as Christ has exemplified.

(g)—Rejoice in the hope of the glory of God, in the world to come.—*Hardin, Ky.*

DAILY BIBLE STUDY.

Every person should read the Bible daily. It is the greatest book in the world. It is the best educational book published. It contains the wisest council for the professional and business man; for the master and the servant. It directs how to build a home, rear a family and protect their health. It tells how to build a city or a nation, and how to preserve their integrity and prosperity. It gives the history of the lives of the greatest men the world has ever produced, telling their good and bad qualities. It is *the* Book of all books for all people in every age of the world. It should, therefore, be diligently studied by all classes of people every day of their lives.

It is unlike other books in that we never become masters of it. Men become masters of languages, sciences and mathematics, but not so with the Bible, for the more we study it the more its *truths* are revealed to us. The more and deeper we drink from its perennial fountain the purer and stronger becomes its waters.

Do you wish to become a successful father, mother, husband or wife; a successful farmer, merchant, lawyer or doctor; a successful employer or employee, then become a faithful student of the only *Book* which gives specific and never failing instruction for every duty and calling in life.

HOW TO STUDY THE BIBLE.

There are two methods of Bible study which are used more or less by all Bible students; consecutive reading and by subjects. Memory work should never be neglected in any form of study.

Those who study the Bible topically, generally study it to prove certain positions to be true. This form of study has produced the divided state of Christendom today which result is

to be deplored by all right thinking scholars.

Daily Bible reading generally produces the best results. To that end we will try to induce our readers to read through the Bible with us this year.

We will read from twenty to twenty-five chapters a week according to length and time. We are also desirous of making it generally interesting to the entire family, that we may in a manner increase the desire for family worship. To aid in these points we will ask questions, generally leading ones. Most of these will be found in the weekly lessons. Every two or three months we will ask test questions and publish two or three of the best answers sent in. We will not expect weekly answers, but it would be well for each family to write the answers and exchange papers and corrects. Letters of commendation, council and questions, will be gratefully received and published when available.

LESSON 1. GENESIS. CHAPTERS 1-21
Memorize Gen. 17: 1-7.

Into how many parts is the Bible divided?

How many chapters in the Bible?

How many in the Old?

How many in the New?

How many writers in the Bible?

In how many centuries was it being written?

Into how many languages was it originally written?

Into how many has it been translated?

What is the meaning of the word Genesis?

When was the earth made?

What was the first commandment God gave to man?

What was the first threat?

Over what did God give man dominion?

How can we locate the Garden of Eden?

Why did God make woman?

Why did the woman eat of the forbidden fruit?

Why was the woman called Eve?

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How many days did the waters remain on the earth?

How did Noah know that the waters were abated?

What burnt offering did Noah offer?

What was God's covenant with Noah?

What is its token?

Who was Abram's father?

Did God make a covenant with Abram?

Why was his name changed to Abraham?

What relation was Lot to Abraham?

Why did they separate?

Where did each go?

Who was the mother of Ishmael?

How did Ishmael offend Sarah?

What became of him?

He became the head of what?

Why?

Memorize God's covenant with Abraham.

Name the first child of promise?

As how many men did Jehovah appear to Abraham at Mamee?

Why did not God spare Sodom and Gomorrah?

How many righteous people were found in the city?

Who brought them out?

To what city did they go?

What nations was Lot the father of?

What was the sign of the covenant between Abimelech and Abraham?

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

CURRENT

Our Brethren are not sending in any news items—were you too busy during the holidays?

If you are too busy to attend the Lord's Day meetings—you had better change your occupation.

This issue begins a new year. We will do what we can to make Vol. 6. better as the weeks go by.

We are sending out a number of Bibles this week on our special offer—Do you want one? Read the ad on another page.

How many Lord's Days were you absent from the Lord's table during the past year? Resolve to be present every one this year.

Our first page editor says some real good things, or one good thing. The question of getting every body to do good and be good and all work for the church has been agitating the minds of religious people since the days that Eve was beguiled by the Serpent and Adam argued the question with God in the garden of Eden. We are still arguing *but we do make progress.*

Bro. Chambers spent last Lord's Day with the faithful at Iota and Ellis and reports three good meetings. He and Bro. Neal take turns in running out to mission points in reach of New Orleans Bro. Neal goes to Magnolia, Miss. next Lord's Day where are a half dozen brethren and Bro. Chambers goes to Crystal Springs, Miss. the next, where a few have been meeting for Bible study and communion each Sunday since October. Oh, the need of more workers!

INDIA MISSIONARY FUND

Undoubtedly Bro. Jelley needs just such co-laborers as he has found in

Page Ten

Several months ago I accepted your very liberal offer to send Christian Word and Work, Southern Ruralist, Woman's world and the American Poultry Journal, * * * Word and Work was soon on my desk and its weekly visits have been greatly enjoyed since then. Two copies of the Southern Ruralist have been received and we also think it a splendid paper. Up to this writing the Woman's World and American Poultry Journal have not put in an appearance.

Yours very truly
J. F. Boyd.

We have received a number of letters like the above on or about November 1st. 1912 we sent lists of names to above mentioned papers. we have taken the matter up with them and hope to have names of those entitled to said papers put on their mailing list at once. Names received since November 1st. are entitled to Southern Ruralist only—this list will be forwarded to said paper on or before the 10th. of January.

My regular appointment at Hickory Grove, near home, the third Lord's Day, resulted in one confession and baptism. Ice an inch thick did not deter a brave woman from obeying the Lord in "the answer of a good conscience toward God by the resurrection of Jesus Christ."—*H. W. Jones.*

Fail not to put God and His work in your programme for the year.

Every one should make a special effort to increase the membership of the church of Christ during 1913.

TESTAMENTS.

Red Letter.

No. 472 Containing all our Lord said in red — Price \$1.00 Prepaid.

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Small Testaments 15 cents each prepaid. In lots 12 cents, by express not prepaid.

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Bro. and Sister Karlsson. The churches of Christ can easily enable Bro Karlsson to remain in that field. Think of it, two efficient workers, loyal to the world sustained on \$36.00 per month!

What a responsibility of we fail to provide that amount! But we shall not fail. Let our response be worthy of the position we occupy. Send an offering. We must forward by Jan. 15.—*Stanford Chambers.*

WHAT SHALL WE DO?

J. G. Malphurs.

Brethren, the church at Holland Ga. is in distress. Just a short while ago the orphanage with their meeting house burned, leaving them even without a house in which to worship, besides being in debt.

Brother, Sister, reader, can't you imagine yourself in their place. Suppose *you* and *I* were as zealous as those few at Holland, and you had just gotten the orphanage where the little fatherless and motherless could be cared for, and then your joy, your aims, and pleasures should go up in smoke, would it not be a christian duty for some one to help bear your burdens? "Bear ye one another's burdens, and so fulfill the law of Christ." Certainly these brethren have a burden. Shall *you*, or shall *I* behold my brother in need, and withhold our worldly goods, our vanity? What is our religion good for? The fellowship is one of the emphasized points of Christ's teaching.

Bro. Moon has offered to sell his piano—deprive his girls the use of it—to get money to meet that debt. Brother, would *you*, *you* who have money and means, do that? I don't believe I would. *Even if the cause were not worthy* at first, we should encourage a faithful man, as I personally know Bro. Moon to be.

If the christian parents in the United States had sent what money they invested in fire works alone to Holland, Ga., the debt could be paid, and, I believe I am safe in saying, another orphanage built. O how weak the flesh is! Let us all be zealous to do our du-

WRITE FOR

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This solution calms and soothes the superexcitation resulting from the auto-intoxication existing in certain forms of albuminuria, and by its presence in the blood, plays the role that is erroneously attributed to the Sodium Chloride in the organic catalepsy, maintaining the albumin in the assimilated condition which prevents it from being exosmotic and thus causing "leakage" through the kidneys.

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ty to Christ, to our brother, and suffering humanity.
Send to W. E. Moon, Holland, GA.—
Sabinal, Texas.

IN MEMORY OF BROTHER AND
SISTER MANNING.

Dr. J. M. J. Manning was born May 21, 1837. Died September 11, 1912.

Mrs. L. C. Penny Manning was born Feb. 17, 1843. Died November 21, 1912.

Brother and Sister Manning were married June, 25, 1865. Then was born to them seven children all are members of the church of God.

Bro. and Sister Manning had been active members of the church for 44 years.

Among the lives around us occasionally we meet with one with more than ordinary beauty and excellence, and we like to linger for a while to think upon this virtue or that noble deed.

Such were the lives of Bro. and Sis. Manning. Both had been in bad health for years. But energetic workers among us, always ready with a smile to lighten our work and burdens of life. We knew them as earnest, devoted, prayerful and generous Christians true loyal friends and neighbors, indulgent and lovable parents, affectionate and devoted to each other as husband and wife, devoid of envy and selfishness. Two of earth's noble, pure Christians.

Receipts from foreign workers show that they were missionary in spirit.

These dear ones are gone from us, yet we will cherish their memory as long as our thoughts are of the pure and good. Remembering that the lives of the good are the heritage of the ages. While they were with us they shed abroad their influence, enriching us with choicest treasures, when they left us they bequeathed us still richer blessings in that we have the memory of their noble acts and virtue, richer because that that was not commendable in them perishes with their dust while their good deeds shine the brighter.

May we strive to meet them in the better world. *Wm. Ethreidge.*

Bro. J. C. Franklin of Mineola, Tex. held a two weeks meeting at Excel, four miles east of this place, beginning the second Saturday in June, then came to this place and preached a few discourses. The Primitive Baptist the very strong here and they challenged him for a discussion on "The Identity of the Church," to be discussed Oct. 1st. following.

Brother Franklin came back prepared for the discussion, but the Primitive man did not show up, said they thought it best for the cause not to have the discussion.

He then returned to Excel and held another two weeks meeting. The two meetings resulting with twenty baptisms and uniting the Brethren at Jones' Mill and Excel into one congregation.

Brother Franklin is an able expounder of the word of God

We thought we were going to employ him to evangelize this part of South Alabama next year, we had a support about made up for him. We hope to have him hold another meeting for us this summer. He is held in high esteem among the Brethren.

We would like to correspond with some good and able preacher who would like to make this their home for the purpose of evangelizing this part of the country. This is a good field for labor, the harvest is ripe but the laborers are few.

With best wishes to Christian Word and Work and all its readers, your Bro. in Christ,

J. S. Weatherford.

THE TRICE-JONES DEBATE.

W. Claude Hall.

This discussion was held at McConnell, Tenn. beginning the tenth of Dec. and continuing four days. The congregations were not so large as usually go to debates but those who went were very attentive and appreciated it greatly. Four specific questions were discussed, Baptism, Establishment of the church, Apostasy, and the Holy Spirit.

The people of the community knew how to take care of a meeting of this

Page Twelve

kind and entertained the visitors royally.

The Baptist man, Mr. A. A. Jones, was a very weak vessel, with very little education, and poor delivery. Yet he presented the Baptist arguments fairly well. Bro. Trice was well prepared and made a splendid defense of the truth. He is an excellent speaker, clear calm, and logical. Nothing seems to excite or irritate him in the least.

THE BORDEN-ZILMER DEBATE

For several years when our meeting would begin at Norrilton, the Christadelphians would begin to banter us for a debate. We did not think that we needed a debate, but when Bro. Borden came last summer and held us a meeting, as usual Dr. Martin, one of their main members at Norrilton, challenged us, and proposed to put up Mr. Zilmer, one of their best educated men to represent them. We accepted the challenge and Bro. Borden represented our people in the debate.

After the propositions had been arranged, the Christadelphians proposed that we have the debate taken in short hand and printed in a book. Bro. Bor-


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den accepted the proposition, and a contract was signed.

Five propositions were discussed. The establishment of the Kingdom was debated two days, and the Nature of Man two days. The other three propositions occupied a day each, and were the Birth of the Spirit, the Punishment of the Wicked, and the Resurrection.

The debate was very pleasant, the attendance was large, and for the truth a victory was won.

The debate was taken in shorthand by a Mr. Young, and as soon as the transcript is ready the manuscript will be turned over to the printer, and in about four or six months the book will be ready to send out.

Brother, if you want a book that will interest you, send your dollar now to Bro. Borden, and have him put your name down for one of the books.

Let me say again that we are all very much elated over the victory for the truth. The debate did a great deal of good locally, and it will do good wherever it is read.

Bro. Borden told me while here that the price of the debate would likely be \$1.50, but that all advance subscribers could get it for one dollar. The price will remain one dollar until the book is printed.

Send your order to Bro. E. M. Borden, Little Rock, Ark., and as soon as the book is ready to mail out, it will be sent. The advance orders will be filled first.—*H. H. Childres, Morrilton, Ark.*

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Help Make Disciples
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Each issue contains
at least three good
Gospel Sermons.**

PEACE BY EDUCATION

Continued from page 7

Mars. We are coming to realize that, by seeking the calm which lies at the center of the madly whirling storm, we shall be shattered before we reach it. We are learning that what we prepare for we inevitably obtain: that we cannot secure peace by preparing for war. We are beginning to realize that the millions of dollars spent annually in military appropriations would dot the world with school-houses, hospitals and useful institutions; would disseminate enlightenment, reason and material improvement to such a degree that war would be unthinkable. Freedom from war means peace—peace by education, peace by enlightenment, peace by higher ideals, purer standards, broader points of view—the only peace that can ever be substantial and secure.”

Solution of the Problem.

Peace by education:—There is the answer.

All education must begin at the beginning. Physically strong men and women are those who have the best of care in infancy; great brained men and women, with few exceptions, are those whose earliest thoughts were trained in the light of great intellects.

We do not hope to have a race of strong men and women by neglecting the infant's needs, nor an educated people, by letting the boy run wild, and then attempting to smatter the man with knowledge. We can hope to have a peaceful nation only by teaching the boy to be compassionate. When we have done *this* wars will cease—*what we prepare for we inevitably obtain.*

Begin at the beginning. Begin with the little, little child. Unbelievably early in his life a boy finds himself stronger than some of his companions, and, therefore, able to protect them. Early as this may be, however, it is not early enough to begin teaching him how to render help to the helpless and to show compassion for the weak. Before he can walk, he is taught self-control; before he can speak distinctly, he is taught to live and act the truth,

and before he is old enough to protect his weaker human companions, he should be taught to protect those things weaker than he is, and nothing is weaker than a little child except a little animal.

Compassion Leads to Brotherhood

Give every child a tiny pet to play with and to care for; show him how dependent the little things are upon his thought and care,—the puppy wagging his tail because he has been fed; the kitten purring with delight because she has been brought in from the cold to sit beside a warm fire; the birds hopping gaily on the window-sill for the food they know a kind hand has put there for them, and you will be starting in their young hearts the fountains of a great compassion that will ever render help to the helpless, succor to the suffering, consideration to the weak and compassion to the unfortunate. The boy or girl who has been taught, through a helpless pet, that every living thing has rights and needs, is to become the man and woman whose best strength will be given to help raise the burden of all humanity and lead us sooner to that worship of God which is best expressed in service to His children. “Mutual helpfulness and sympathy lead to mutual understanding, and then to brotherhood.”

We are coming to the dawning of a new and grander creed, “that of worship by love and service, wherein each is responsible, not only for his own happiness, but also for that of his brother. Thus does the complaining cry of Cain, ‘Am I my brother's keeper?’ become the watchword of a nobler race of men who will stand before God and with devout firmness reply, ‘I *am* my brother's keeper.’”

The greater brotherhood of man for man will, of necessity, include the lesser, of man for his patient, silent servants, for the noble man will ever hold in highest regard that on which he mounted, and the Peace Priests of tomorrow, who need not talk of arbitration because they will not talk of war, are the boys of today who are being reared to show justice and kindness to every living creature.—*Our Dumb Animals.*

THE BEAUTIFUL SNOW.

In the early part of the war, one dark Saturday morning in the dead of winter, there died at the Commercial Hospital, Cincinnati, a young woman over whose head only two-and-twenty summers had passed. She had once been possessed of an enviable share of beauty; had been, as she herself said, "flattered and sought for the charms of her face;" but, alas! upon her fair brow had been written that terrible word—fallen! Once the pride of respectable parentage, her first wrong step was the beginning of the "same old story over again," which has been the only life-history of thousands. Highly educated and accomplished in manners, she might have shone in the best society. But the vile hour that proved her ruin was but the door from childhood; and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast.

Among her personal effects was found, in manuscript, the "Beautiful Snow," which was immediately carried to a gentleman of culture and literary tastes, who was at that time editor of the "National Union." In the columns of that paper, on the morning following the girl's death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of one of the first American poets was soon directed to the newly published lines, who was so taken with their stirring pathos, that he immediately followed the corpse to its final resting place.

Such are the plain facts concerning her whose "Beautiful Snow" will long be regarded as one of the brightest of gems in American literature.

Oh! the snow, the beautiful snow,
Filling the sky and earth below,
Over the housetops, over the street,
Over the heads of the people you meet;
Dancing—Flirting—Skimming along

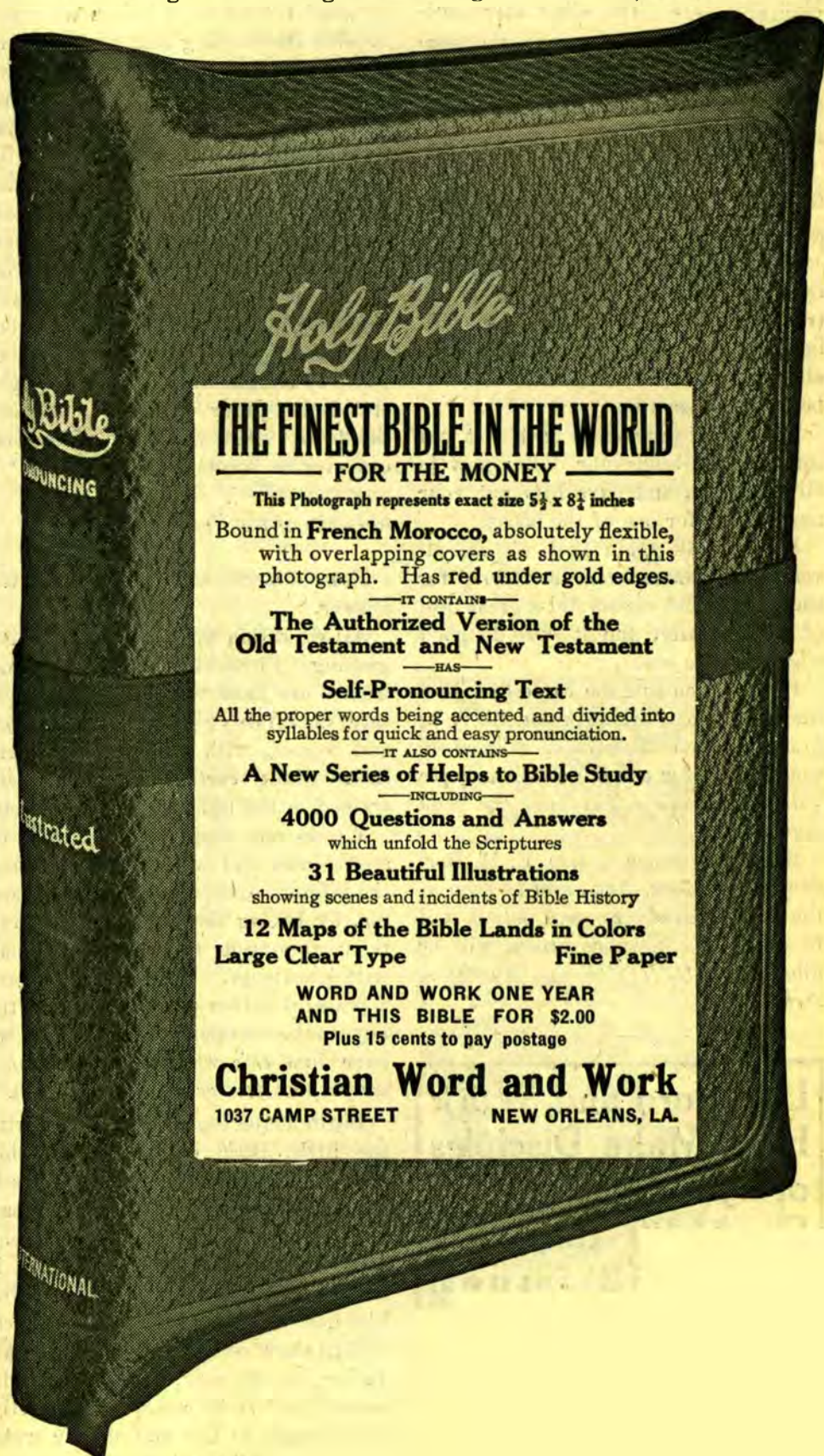
Beautiful snow! it can do no wrong;
Flying to kiss a fair lady's cheek,

Clinging to lips in frolicsome freak;
Beautiful snow from heaven above,
Pure as an angel, gentle as love!

Oh! the snow the beautiful snow,
How the flakes gather and laugh as

they go,
Whirling about in maddening fun;
It plays in its glee with every one;
Chasing—Laughing—Hurrying by

It lights on the face, and it sparkles the



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eye;
And e'en the dogs with a bark and a bound
Snap at the crystals as they eddy round
The town is alive, and its heart is aglow
To welcome the coming of beautiful snow!

How wild the crowd goes swaying along,
Hailing each other with humor and song;
How the gay sleighs like meteors flash by,
Ringing—Swinging—Dashing they go,

Over the crust of the beautiful snow;
Snow so pure when it falls from the sky,
To be trampled in mud by the crowd passing by,
To be trampled and tracked by thousands of feet,
Till it blends with the filth in the horrible street,

Once I was as pure as the snow, but I fell,
Fell like the snow flakes from heaven to hell;
Fell to be trampled as filth on the street
Fell to be scoffed, to be spit on and beat;
Pleading—Cursing—Dreading to die,

Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God, have I fallen so low?
And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow,
With an eye like a crystal, a heart like its glow;
Once I was loved for innocent grace—
Flattered and sought for the charms of my face!
Father—Mother—Sisters—all,

God and myself I have lost by my fall;
The veriest wretch that goes shivering by,
Will make a wide sweep lest I wander too nigh;
For all that is on or above me I know,
There is nothing so pure as the beautiful

ful snow.

How strange it should be that this beautiful snow,
Should fall on a sinner with nowhere to go!
How strange it should be when the night comes again.
Fainting—Freezing—Dying alone.

Too wicked for prayer, too weak for a moan,
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in sin,
And raise it to life and enjoyment again,
Groaning—Bleeding—Dying for thee.

The crucified hung on the cursed tree!
His accents of mercy fell soft on thine ear,
“Is there mercy for me? Will he heed my weak prayer?”
O God! in the stream that for sinners did flow,
Wash we, and I shall be whiter than snow.

Faith cometh by hearing, and hearing by the Word of God.
The turning from darkness to light, from self to God, from sin to Christ is always effected by the truth of God, the full and free declaration of the Grace of God in a crucified and glorified Savior being applied to the soul by the Word and the Spirit of God.

It's expensive to have some folks sympathize with you.

“Sabbath schools” have no place in the gospel economy.

It is not enough to read the Bible—you should live it.

Friend, are you saved? How do you know? Better think it over.

Kind words here, and now, are better than flowers on the casket.

Many a man enjoys the blessings of God and then denies His existence.

The church member who is not working for the Lord, is serving the devil.

You may get an “experience” at the “altar” but it won't be Bible salvation.

LITTLE SERMONS.

H. W. Jones.

- 1—Hear the word (the Bible).
- 2—Believe on Christ, the Son of God.
- 3—Repent of all sins, with godly sorrow.
- 4—Confess Christ as Lord before the world.
- 5—Be immersed into the name of the Father, Son and Holy Spirit.
- 6—Observe all things whatsoever Christ has commanded us to do:
 - (a)—Pray always, for all men, according to the will of God.
 - (b)—Study the word of God day by day with good and honest hearts.
 - (c)—Assemble together each Lord's Day to partake of the Lord's supper.
 - (d)—Live soberly, righteously and godly seven days each week.
 - (e)—Remember to give cheerfully as the Lord has prospered you.
 - (f)—Go about doing good unto all men as Christ has exemplified.
 - (g)—Rejoice in the hope of the glory of God, in the world to come.—*Hardin, Ky.*

The truth makes some folks mighty uncomfortable.

Some folks make you think of “gas plants.”

Opportunity is the divine call to service.

The devil always has “inducements” to offer.

Are U 1 of the Workers?

There is a
place for U
to fill.



Let us Tell U
how to help
the Cause.

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