

CHRISTIAN WORD AND WORK :::

NEW ORLEANS, LOUISIANA



For we are His workmanship, created in Christ
Jesus unto good works, which God hath before
ordained that we should walk in them.



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Christian Word and Work

Vol. 6

AUGUST, 1913

No. 8

SIN AND ITS REMEDY

E. L. JORGENSON

The word "sin" is most often translated from a word meaning "to miss the mark". To sin is to miss the mark. The figure is that of archers, shooting at a bull's-eye. Some come nearer than others but all miss it. In this respect there is no distinction. "All have sinned and fall short of the glory of God" (Rom. 3: 23). The verdict has been passed; "All are guilty." The sentence has been given out; "The wages of sin is death" God's plan by which he might himself be just and the justifier of him that had faith in Jesus called for the execution of a sentence which was just, and rooted in his own unalterable nature which must forever be that of eternal opposition to sin; but the plan included the transfer of the penalty from those who deserved it—men, to him who deserved it not, Christ. And those who receive him may exchange their stripes and prison robes for his free gift of life and his robe of righteousness. Sin must be extirpated. God can not brook it, overlook it; he can not wink at it, or connive with it. While God is God and sin is sin there can be no amity, no truce, no treaty, no good understanding with the forces of evil. Therefore, if sin cannot be parted from the sinner, the sinner must be parted from God. I know that men are ready to deny their guilt. Speak to them of forgiveness, there is nothing to be forgiven; urge them to repentance, they have nothing to repent of; tell them of Atonement, there is nothing to atone for; offer them salvation; there is nothing to be saved from; call them to regeneration, they have no need of being born again; preach redemption, there is nothing to be redeemed from. Yet, the mouth of Je-

hovah has given out the word, the sinner will follow his sin to perdition unless he breaks with it in the strength of Christ.

WHAT MARK?

"All have sinned (Missed the mark) and fall short" writes Paul. Fall short of what? The moral standard society has set? The expectations of one's neighbors, or friends, or parents, or teacher, or preacher, or congregation? Not that. "All have sinned and fall short of the glory of God. There is the mark God set, his own glory, holiness, and perfection revealed in the law. He could not have been God, true and holy, had he given anything but perfection as the standard.

It was when looking upon this mark, God in his holiness and glory, that Moses (Ex. 3: 11), Isaiah (Is. 6: 5), Job (Job 42: 6), Daniel (Dan. 10: 8), and John (Rev. 1: 17), came to feel their sin and utter need.

Some one will say, "The standard is too high; no one has ever reached it." Exactly so. All have missed it, some more, some less. Enoch, Abraham, Moses, David, Elijah, Paul—these, the best of earth have missed the mark. Paul, the best equipped man we know of, according to the flesh, (Philippians 3: 4-7) confessed that his own righteousness was inadequate (Ph. 3: 9). It is folly to rest our hope in our good works. The paltry rags of our own self-righteousness will not cover when we stand in the fierce, bright light of the great white throne.

THE REMEDY.

While the scriptures teach that all have sinned, One is to be excepted. He

was in this world but not of it. He was in all points tempted as we are, yet, sin apart, holy, guiltless, undefiled, separated from sinners. He earned for himself a perfect righteousness by keeping the law to every jot and tittle, and this righteousness is available to all who put their trust in him. The Lord had laid upon him the iniquities of us all; therefore, he died the sinner's death. Now, the difference between the sinner's death and that of the Christian is this: the sinner dies without God. Recall how Jesus cried out, "my God, my God, why hast thou forsaken me". Christ took the sinner's place upon the cross and bore the curse of the tree. There justice was satisfied, for sin met with its legal penalty, death.

There redemption's price was paid; there redemption's plan was made; there God, the great physician, brought forth his remedy for sin. His arms were strong enough, his fingers were long enough to meet our need. And there too, at the cross, is seen the awful seriousness of sin. The costly remedy argues a terrible disease. Some years ago, when Lolita Armour was sick, her parents sent to Austria for Dr. Lorenz, and paid him twenty thousand dollars, and all traveling expenses for his work in Lolita's behalf.

Surely, there is no need to say that her's was a serious sickness. The expensive remedy shows that. So the costly remedy for sin declares how God abhors it, and will away with it at any cost. And in turn the costly remedy declares the great love that prompted it. Up into height, down into depth, out into length and breadth the cross extends and it is there we learn the height and depth, the length and breadth, and come to know the love that met with sin in the way and triumphed over it.

OUR PART.

Our part in redemption is free from all mystery, though God's part is not. Our part is simply to accept. We have sinned, we are guilty. The penalty for sin is death. But Christ has tasted death for every man. By faith we die with him in the very act of baptism (Rom. 6: 3-8). Thus, his death becomes ours. Moreover, his righteousness also becomes ours, together with his wisdom, sanctification, and redemption. True we may yet have to die the physical death, but it can never be the same when once we have died with Christ. Death can hold no terrors, but is the entrance upon an existence which Paul calls "gain," "better," "with Christ."

THE CROSS OF CHRIST

NELLIE STRAITON

"God forbid that I should glory save in the Cross of our Lord Jesus Christ; by whom the world is crucified unto me and I unto the world."—*Paul in Gal. 6: 14.*

Let us impress on our minds the use to which the cross was commonly put, and the events connected with the Cross of Christ, that we may better realize what Paul had in his mind when he used this language.

Death by crucifixion was the punishment inflicted during the first century

on the worst class of criminals. So severe and agonizing was this death that the Romans considered it too degrading for their own countrymen. They never crucified a Roman citizen, but reserved this punishment for criminals among the slaves and foreigners. Yet this was the punishment the Jews meted out to Jesus Christ.

After accusing Him falsely and giving Him a mock trial before Pilate they condemned Him to be crucified. Pilate had Him scourged and deliver-

ed to the mob. They, in mockery, put on Him a royal robe, a crown of thorns on His head, and a reed for a sceptre in His hand, saying "Hail, King of the Jews". After again robing Him in His own garments they led Him to Golgotha, compelling Him to bear His own Cross until he was too weak to carry it further.

They nailed Him to the cross, a robber on either hand, with the accusation above His head: "Jesus of Nazareth, King of the Jews". They nailed on Him, mocking Him, and saying, "He saved others, Himself He cannot save". The earth was darkened and even God's face was hidden from His only Son. Then Jesus cried out, "My God, My God, why hast Thou forsaken Me?" Yet amid all this suffering and shame He was able to say of His murderers "Father, forgive them they know not what they do."

We know the story of how when the Israelites in the wilderness had rebelled against God He sent fiery serpents among them and that a great many were bitten and died. When they called again on the name of God He commanded Moses to place a brass serpent on a pole that whosoever should look thereon might live. Jesus used this incident as a type of His own crucifixion when He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life."

Oh, how much joy was brought into the camps of the dying Israelites when the announcement was made, "Look on the serpent and live!" But how much greater joy has Jesus Christ brought into the world of dying men and women for, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life!"

In older times the people of God offered sacrifices for sin. Lambs (more than any other animal) were used on account of their spotlessness and purity. On Atonement Day these bleed-

ing victims were offered that the sins of the people might be rolled away. John, the Baptist, said of Jesus: "Behold the Lamb of God" and never was this truer than when He hung a bleeding victim on the Cross of Calvary that the sins of the people might be forgiven.

With all this in mind we can better understand the words of Paul, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." What had Paul, or what have we, whereof to boast or glory compared with the great sacrifice Jesus Christ made for all mankind. The sacrifice of lambs in olden times only rolled forward the sins of the people for one year, or until the next Day of Atonement came round; but the sacrifice of the innocent, spotless Lamb of God on the Cross of Calvary, through belief in His name, will blot out our sins forevermore.

Then Paul adds, "by whom the world is crucified unto me and I unto the world." When we confess and accept the crucified Lamb of God we crucify the world of sin unto us, and ourselves unto it. Paul says in another place: "How shall we that are dead (or crucified) to sin live any longer therein? Knowing this that our old man is crucified with Him, that the body of sin might be destroyed that henceforth we should not serve sin, for he that is dead is freed from sin." But, Oh, how often we stumble and fall forgetting that we have been crucified to sin. How often we leave our first love allowing ourselves to slip back into the old life. We would not do this if we would always remember the sacrifice of the Lamb of God, and say in the words of Paul, "God forbid that I should glory save in the Cross of our Lord Jesus Christ; by whom the world is crucified unto me and I unto the world."

Since I, who was undone and lost, Have pardon thru His precious blood, Father, forbid that I should boast, Save in the Cross of Christ, my Lord.

NURSE THEM FOR GOD

CHARLES NEAL

"Take this child away and nurse it for me, and I will give thee thy wages" Exodus 2: 9.

The Bible reader will readily recognize the above to be the command from the daughter of Pharaoh to the mother of Moses. But it does not require a flight of the imagination to make the command thus given the very words of God. Moses is a "goodly child." He is indeed, God's chosen deliverer for his brethren.—Pharaoh's daughter the wealth and learning of the Egyptians combined with the faith and work of Moses' parents and his own good qualities are all working to prepare the proper vessel for God's use. The faith of Jochebed gave her a higher vision and she "nursed" Moses for God. The excellent work which she did in the short years told mightily in his matured life—And wages—who shall say that she did not receive wages from God? The world from that time to this very moment has been a sharer with her in the wages paid by the Almighty.

But her commission was no exception. Through the grave responsibility imposed upon parents God is saying "Take this child and nurse it for me and I will give thee thy wages." We are his. Our children are his. He grants them to us and makes us their teachers. What responsibility! How few realize the importance of this matter before God!

Other pictures of noble nursing for God come before us in his Book. The little Samuel came into the home of Elkanah and Hannah as a gift from God. The fond and loving mother read her commission from God and with devoted heart and faithful training she loaned him to the Lord as long as he should live: and God paid her wages. Her nation was blessed by her gift to them and to God of a child nursed for God.

A long time ago there lived a faithful woman named Lois. God gave her a "goodly" little girl whom she named Eunice. The faithful Lois read her commission and nursed the child for God. No unusual thing happened in the life of Eunice but doubtless the mother saw the fruit of her earnest labors in the devoted life of her child. One day there came into the home of Eunice a little boy. Oh how she loved him! It was the true, pure mother love. She called him Timothy and carefully and prayerfully taught him the sacred writings. He was a faithful young man and her nursing for God brought the promised wages. One day when Paul was preaching the Gospel young Timothy heard it, he became a Christian and a missionary and co-laborer with an apostle of Jesus Christ! Perhaps the good old grandmother had gone ere this to receive fuller rewards for her faithful service. The faithful mother may not have been privileged to see her son in such high position before God, but the fruit of their nursing for God was only beginning to appear. Through the faithful Timothy it continues to bud and bring forth. Timothy became a noble man, God's church through all ages has been helped much because of him, and the names of these noble women immortalized because of their faithful nursing for God.

Does this not have a voice to parents today? Has parental responsibility diminished since the long ago of Moses, Samuel and Timothy? It is only the wicked that say: "God hath forgotten he hideth his face: he will never see," With false security he says in his heart "Thou wilt not require it." Children come to homes as intruders. They are nursed "without natural affection" and not for God. The parents are too busy in the rush for money, pleasure, or costly array to take much time with

children. The Devil has a nursery for them and under his service they are nursed for hell.

If there ever was a time when Christian parents should incline their ear unto God and listen to his breathings about our dear little ones it is now. If there ever was a time when we

should nurse children for God it is in this day of declension and sin. Lord, help us to awake. Make the word of Pharaoh's daughter become to us a message from God. "Take this child and nurse it for me, and I will give thee thy wages."

SIGNS OF HIS COMING

For he must reign till he hath put all enemies under his feet (1. Cor. 15: 25). The hope of the true child of God is the coming of the King in glory. Our Lord is not on his throne today as the acknowledged king, (But he is coming, and the drift of current events, compared with the divine word, indicates to this writer as well as to a great multitude of others that the day is approaching rapidly.

Truly, our Lord's authority is set aside in a marked degree by the people of this day. "We will not have this man to reign over us" rings out as the voice of nations, now making more extensive preparations for war than ever before in human history. It rings out from the strife of multitudes in the growing contest between capital and labor. It rings out from political parties striving for power; from the great business world where fraud runs rampant. Adulterations of foods and other necessities are common practices. It rings out from many so-called churches, where a premium is paid to scholarship and the leading of God's Holy Spirit is ignored. Cold, fashionable formalism has taken the place of the Gospel of the Son of God. Human institutions have the first claim. Civic reforms take the place of the blood shed on Calvary. The "honk, honk" of the automobile whirling along on a Sunday pleasure trip, cries out, "We will not have this man to reign over us," and this is echoed by the thousands gathered at the Sunday base-ball grounds, who also are lovers of pleas-

ure more than lovers of God." No, Jesus is not on his throne today. This is not a Christian nation, and it is as true today as it was when the Holy Spirit revealed this truth to John: "The whole world lieth in wickedness" (The evil one) [1. John 5: 19].

Tell me that the world is growing better! By no means. That is impossible. "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2. Tim. 3: 3). This is man's day; the prince of darkness rules. He has put forth millennial dawnism and other isms (1. Tim. 4). He has planned for "preachers" to buy ready-made sermons at a low price. He has helped to load down the church with so many societies and social functions that one could hardly be heard if he should cry out: "God be merciful to me a sinner." A clear, plain Gospel sermon on "Repentance toward God and faith in our Lord Jesus Christ," direct and personal, would startle some congregations and cause the preacher to look for another field of labor. Isaiah's "smooth things" are demanded, something "up to date," jolly, nice, scholarly.

This condition can not always exist. "In such an hour as ye think not the Son of Man cometh." He, accompanied by his "little flock," will take possession and rule as King. "He must reign till he hath put all enemies under his feet." Then comes the judgment. Conditions will be changed. "Many will say unto me in that day, 'Lord, Lord, have we not prophesied in thy

name,' etc. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (see Matt. 7: 22-23).

Dear saint, "Marvel not if the world hate you." So says our Master, and he was denied, cast out and crucified. The Prince of this world is directing

largely in human affairs, but the King is coming and he will take possession. His enemies in the world and in the "Church" will be overcome. Victory, victory to all those who trust only in the blood of Jesus the Christ.—J. W. Beck, in Christian Leader.

SOUTHLAND UNIVERSITY

The first one to consider the desirability of establishing a school in or around Fort Worth was our late Bro. Wright. He offered to give fifty acres of his land close in the city for that purpose but at that time the ideas of the brethren were not sufficiently advanced to take him up.

About a year ago a meeting was held by the brethren in the city and was addressed by nearly every preacher in the city and a committee appointed to investigate the desirability and possibility of establishing a University here. For many months these brethren have been working hard on this subject. At last a definite plan of work was formed and plans devised whereby the money could be raised to erect this structure.

A Board of Directors composed of business men was selected and later on an Advisory Council was added. These two Boards are composed of some of the strongest and best business men and preachers that we have in Texas, and there can be no doubt that success will crown the results of their labors.

An option has been secured on a fine building three stories high with basement, which with the lot cost something like \$50,000.00. We have an opportunity to buy it at fifty cents on the dollar. The city of Fort Worth is raising for us a bonus of \$30,000.00 and already about one-third of that has been subscribed.

A plan for raising the money is in connection with a land company which has been formed and chartered under

the laws of the State of Texas. The capital stock of the company is \$250,000.00. The assets of the company consist of 750 lots at Arlington Heights. The lots have been valued by competent and conservative brethren who are thoroughly familiar with Real Estate values in and around Fort Worth, and they believe that our property if sold at its present valuation would bring us in \$350,000.00 which would give the stockholders \$100,000.00 or 40% on their investment.

This stock is now being offered for sale and so far has been readily purchased by those brethren to whom it has been offered. We would be glad to have inquiries from any person who desires a safe and profitable investment, and one which at the same time will accomplish great good in educating our young men and women under Christian influences.

The Land Company has agreed to donate \$100,000.00 for the purpose of erecting the school. This money becomes available as the stock is sold, the faster we sell the stock the sooner we will be able to erect the school.

John Straiton, Chairman
B. P. Brummett, Secretary

"Through Wisdom is a House Built;
By understanding is it Established,
and by Knowledge shall the Chambers thereof be filled with all Precious and Pleasant Riches."

"Ye shall know the Truth and the Truth shall make you Free."

THE PRINTING PRESS RULES THE WORLD

R. E. WRIGHT

The Satanic forces of earth are busier with their printing presses today than ever before in the history of the world. When funds run short some fiend makes the rounds and in a few days and with less words brings back the dollars by the millions. Then they begin to fill the hearts of men and women throughout the land with their doctrines. Matters not how wicked and dangerous, they call it "The Truth", and see that the people get their portion of it all. "No collections, Seats free", "Take one", and here "Take another", "Free for asking".

All this poisonous matter can be had for the asking. Thousands ask and thousands receive and drink the poison from the cup to the dregs. In Jesus name! Where is the truth of God? Can it be had in the highways and lanes of the cities for simply asking? Do you see posted here, "Take one", "Free for asking"? What are the Lord's people doing? Have they no printing presses? Yes, and let us pour

our dollars into the coffers of the Lord, start our presses and fill the hearts of thousands of men and women with the truth of God. Let us begin today for plenty of good free literature. *Urge the matter, do it now.* Reason teaches that if thousands yearly drink the poisonous cup of error and sip its very dregs, that a great many of that number might receive the truth were it offered them freely and at the right time.

(Come again, Bro. Wright, on this same line. We need a good arousement on this subject.—S. C.)

MONEA.

Monea College, at Rector, Ark. opens Sept. 23rd. with ten well qualified instructors and Elementary Academic and College courses. People who are interested in Christian education should patronize this school.

M. S. Mason,
President.

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TEMPERANCE THE GREAT QUESTION

One of the greatest questions which the United States has to face is the enormous expenditure that is being made for intoxicating liquors. The *Expositor* states this outlay amounts for the past year to \$1,833,653,425. The *Expositor* then goes on to show how far this enormous amount exceeds the

expenditure annually made upon different services, and for different industrial products by the nation, putting in a table, the amount paid for each of these services and productions, and comparing the results with the liquor outlay in the following form:

Fisheries	\$ 67,898,859	13 days'	liquor business	exceeds.
Gold and silver	128,118,600	25 days'	liquor business	exceeds.
Post Office	237,648,926	48 days'	liquor business	exceeds.
Army & Navy	280,073,620	56 days'	liquor business	exceeds.
Customs	314,497,071	62 days'	liquor business	exceeds.
Panama Canal	400,000,000	81 days'	liquor business	exceeds.
Iron Mined	419,175,000	90 days'	liquor business	exceeds.

Coal Mined ..	554,902,000	110	days' liquor business exceeds.
Wheat	621,443,000	125	days' liquor business exceeds.
National Debt	1,015,784,338	202	days' liquor business exceeds.

Add to this liquor bill the direct and indirect financial loss resulting from crime, disease, poverty, idleness, etc., and five billions of dollars will almost look sick beside the stupendous liquor budget.

In every other realm the heaviest things always weigh the most. Why

then is not this the issue?

But what of the stupendous moral issue involved?

What must be the moral and mental make-up of a statesman or party that disregards the foundation of a structure and wisely asserts that the doctrinat ought to receive the chiefest attention?

A CALL FOR ANOTHER MILLION SIGNERS TO THE LINCOLN-LEE LEGION PLEDGE IN A SINGLE DAY

WORLD'S TEMPERANCE SUNDAY, NOVEMBER 9TH.

The campaign for National Prohibition now being planned by the Anti-Saloon League of America in celebration of its Twenty-Year Jubilee will be formally launched by two events:

1. World's Temperance Sunday, November 9, will be observed in the Sunday schools of the nation as a Lincoln-Lee Pledge Day, and an effort will be made to secure the signing of an additional million Lincoln-Lee pledges in a single day.

2. As has already been widely announced, November 10th to 13th a National Convention will be held at Columbus, Ohio, at which it is expected not less than 20,000 delegates will be in attendance. Every church in the United States will be invited to send its pastor and three other delegates—one to represent the congregation, one the Sunday school and one the Young People's Society.

The time for inaugurating a campaign for National Prohibition is opportune and the call is of such importance that every church will want to be represented and have a voice in this great convention.

Every church, we believe, will also

wish to observe World's Temperance Sunday, the day just before the opening of the convention, in some fitting manner, and what more appropriate observance could be planned than a Lincoln-Lee Pledge Service?

Feeling the importance of such a day universally observed—National Prohibition and pledge signing being brought to the attention of all churches and communities in a single day—it has been decided to *furnish supplies for the service free and prepaid and to issue a call for a million additional pledges signed in a single day.*

More than a million Lincoln pledges have been signed during the past ten years. Now all together for another million on World's Temperance Sunday! The thousands of schools and churches that held Lincoln Pledge Days know that the supplies are unexcelled. They are: Pledge Cards, Wall Roll, Pictures of Lincoln and Lee, and Programs. The Pledge Cards and Wall Roll are printed in two colors.

Facts have recently come to light which show that General Robert E. Lee as a contemporary of Abraham Lincoln, away back in that early day when drinking was well-nigh universal, was also an open and strong advocate of total abstinence. So, on November 9,

under the new name, Lincoln-Lee Legion, this great pledge signing movement, which knows no North nor South East nor West, will seek to enroll *another million* for total abstinence in the nation's Sunday schools.

This offer of free supplies means *absolutely free*, and is made possible by the gifts for this purpose, of generous friends. The only condition is that an order, stating the exact number of sup-

plies needed by each school, be sent in by the pastor or superintendent, *at once*

The offer of *free supplies* means a heavy demand for them, and the orders must be sent in early that we may know how large a stock to print. Therefore, send your application as per form printed below by first mail.

Yours for National Prohibition within a decade,

ANTI-SALOON LEAGUE OF AMERICA.

OUR EXCHANGE BUREAU

If I did not want a certain favor I would not ask for it. If I were sure I was not entitled to a certain support I would not pray for it. If I did not believe in special providence, always subjecting my will to the will of God I would not pray not at all. Some Christians are so fearful of asking God's providence against his will that they never pray. They do not wish him to contradict the conditions in his law, especially they do not want him to work miracles in their behalf. But when we learn the difference between special providence and miracles we will be prepared to pray in faith. And with my boundless faith I can conceive that, for faithfulness God can bless the efforts of an individual, a family, a nation, and for disobedience he can visit them with blights and curses, and work no miracles, but work in harmony with his divine law and according to his will.—A. Ellmore, in *Firm Foundation*.

"We cannot blame the brotherhood for opposing strife in papers. To correct, in the spirit of gentleness, the errors into which men fall, is undoubtedly the duty of both the press and the pulpit; but to wrangle is both unwise and unscriptural. 'The Lord's servant must not strive.'"—Word of Truth.

Can anyone ever measure the harm he has done when he spoils the character of a child in the making or cripples

it as it starts on the long hard road of life? This can be done by neglect, by giving the wrong twist, by setting a base example, by evil pictures, by bad associates, by salacious dress, by harmful games in the home, by poisonous books, by the chilling, starving effect of worldliness, by leaving religion out. We may ruin our children. We may blight the children of others.—*Gospel Herald*.

Friend, are you just now struggling with some of life's hard problems? Is the trial great—the burden heavy? Does the way seem dark and hedged about? Do you feel forsaken—quite alone? Do you seek to fathom the matter—to understand it all? Cease your reasonings and questionings. It is all too much, too hard, for you. Are you ready to give up? Then give up to God. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.—C. F. Ladd, in *Christian Leader*.

The Christian filled with the Holy Spirit has somewhat to set before his hungry friends. It is true of him that from within him shall flow rivers of living water at which others may drink (*John 7: 37-39*), his own thirst having been quenched in the divine fullness. His is the assurance, the love, the boldness, the power, the joy, the peace that a man needs if he would help others,

and of which things many of us feel the sore lack. In him are brought forth all the fruits of the Spirit—"love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Gal. 5: 22-23.) What more or better things could the Father give to them that ask him than the Holy Spirit?—Gospel Advocate.

A New Orleans Methodist Church, in an effort to get larger congregations, has turned its evening service into a debating society. The pastor and three others line up on opposite sides of some problem and discuss it between them, and then a vote is taken by the listeners on the merits of the debate. Is it any wonder that the Romanists ridicule Protestant efforts and methods, when they are led to believe that this is their way of seeking hearers and adherents?—Presbyterian of the South.

Characteristic of Our Fast Age.

"Can I get my pants pressed while you cut my hair?"
"Certainly, Sir."

"All right. Boy, shine my shoes at the same time and hand me that newspaper. By the way, have the restaurant next door send me a couple of sandwiches and I can be eating my lunch at the same time.—Rayne Tribune.

But it is a custom of New Orleans Presbyterian churches to conduct shows, suppers, etc. to raise money to support the church. Is it any wonder that men of the world, especially business men, ridicule religious efforts when they are led to believe this to be the index to our liberality and love for the Cause?

LOCATION OF CHURCHES IN LARGE CITIES

Preserve this for future reference. You don't know how soon you may be in some one of these cities and want to find a loyal church with which to worship.

New Orleans.

Church meets in own building (Thanks to the brotherhood) corner of Seventh and Camp streets. Take Magazine or Coliseum car. Get off at Seventh street. Services on Lord's Day 9:45 a. m. 11:00 a. m. and 7:45 p. m. Prayer meeting 7:45 Thursday night.

Denver, Colorado.

Church of Christ meets every Lord's Day for worship in Normal Hall, 1545 Glenarm street. John D. Evans, Minister, 12 Broadway.

Philadelphia, Pa.

Church of Christ meets every Lord's Day morning at 10:30 a. m., for worship and breaking of bread. Gospel

preaching at 7:45 p. m., and Bible-study class Wednesday night at 8 p. m. at Fifty-first and Brown streets.

St. Louis, Mo.

Church of Christ meets every Lord's Day morning at 10:40 o'clock for worship at 4808 Kennerly Avenue. Take Cass car, get off at 4800, walk two squares south to Kennerly. J. W. Atkisson.

San Francisco, Cal.

Church of Christ meets every Lord's Day morning at 10 o'clock for Bible study and worship in Fraternity Hall, B'nai B'rith Building, 149 Eddy street. Max Langpaap, Evangelist, 253 Eighth Avenue, Telephone Pacific 121.

Columbus, Ohio.

Church of Christ meets at 854½ North High street, Hunt's Hall, third floor, first door to left.

Washington, D. C.

Pythian Temple, 1012 Ninth street, N. W. The Disciples meet on first day of the week (Lord's Day) to break bread, 10:30 a. m. All are welcome.

Colorado Springs, Col.

Church of Christ meets on the corner of Cedar and Cimarran streets. Take a Cemetery car going South then East to Cedar. Service each Lord's Day. B. A. McCollum, minister.

Cincinnati, Ohio.

Call up F. L. Rowe, 422 Elm street or John A. Klingman, 803 Mt. Hope Avenue.

Kansas City, Mo.

Church of Christ meets at corner of Twenty-third and Colorado streets.

Montgomery, Ala.

Churches of Christ meet at Catoma and Church streets at Highland Park and at West End.

Birmingham, Ala.

Call up Jno. T. Lewis, Avondale Station.

Los Angeles, Cal.

Call up G. W. Riggs, 3319 Barbee st.

In cities such as Dallas and Fort Worth, Texas, Nashville, Tenn. where there are a number of congregations you will have no trouble finding one.

CHURCH HOUSES BUILDING.

Our latest report from Jacksonville, Fla. shows a lack of \$1,222.93. Send cash or pledge to R. E. Wright, 935 Oak street.

A little band at Burns, Tenn. and another at Roswell, New Mexico both endorsed by our ablest and best known preaching brethren are striving to build but are in need of help. Send to J. C. Coulter at Burns, and to T. S. Jackson at Roswell.

Send a contribution to the faithful little congregation at Terrell, Texas and have a share in their house. They have succored many. J. E. Gibson will receipt for same.

STILL INTERESTED

Dr. D. L. Watson has done most strenuous work since the incipency of WORD AND WORK and when you reflect that he is as busy as a physician as any doctor in town you will marvel at the measure of success he attained with WORD AND WORK.

All our readers will be glad to note from Dr. Watson's editorial that his interest in the paper does not cease with its passing from his hands but that he expects to do "more and better work" for it.

We, likewise, expect all our writers to continue with us. Let us all resolve to do "more and better work" for the paper and thus do a greater word for God. By His grace we will.

What is more ornamental in house or yard than a palm? Send us 3 yearly subscriptions, new or renewal, and receive one as a present.

See our Bargain Counter before you renew. Then tell us your choice of premiums.

Would you not like a nice set of visiting cards? Free for three yearly subscriptions.

* * *

Note our new address, 1218 Sixth street, New Orleans, La.

From an inscription of University of Virginia Studies in the library of Tulane University:

"Familiarity with the Highest and Grandest Ideals of Life, of Government, and of Perfect Humanity: Man as a Microism, Whole as the Marble, Founded on the Rock, Broad and General as the Casing Air."

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WORD AND WORK TO CHANGE HANDS.

D. L. Watson.

After this issue of WORD AND WORK
the business management and owner-
ship of this paper passes into the hands
of Brother Stanford Chambers.

I have been connected with the pa-
per and have done practically all the
work on it since its first issue. This,
I at no time intended to have to do,
but it fell on my shoulders and I have
borne it until now, the first favorable
opportunity to get another to take it.

Brother Chambers will give the pa-

per his strictest attention and devoting
to it the required time, he will, no
doubt, do better by the readers than
I have done.

With the continued support that I
have received WORD AND WORK can eas-
ily become a strong self-supporting
and influential journal. We hope that
every one will, with renewed interest,
rally to its support and enable Brother
Chambers to give you the very best
paper possible.

My interest in the paper shall in no
wise decrease, and as I will not be
burdened with the many details, I will
be in position to do more and better
work than I have done.

I wish to thank all, especially the
editors for their interest and support
in this enterprise. With united effort
we should be able to work a field pecu-
liarly our own and do a mighty work
for God through the paper.

* * *

At this writing I am in New York
Before I left home I had written sev-
eral letters looking toward print-
ing and distributing free literature.

We hope that our readers may real-
ize the importance of the press as an
agency in spreading the truth and that
funds may be forthcoming for this
work.

* * *

In our last issue we spoke of
the Potter Bible College being offered
for school purposes, provided it could
be safely financed. This property has
ample buildings and eighty-five acres
of farm land which would go far to-
wards the support of the school. With
an endowment of \$100,000.00 this
school can be made self-supporting.
This amount, to some of our readers
will appear very large. But no other
school can exist without an endowment
and we can not expect to have schools
which can offer as much to our boys
unless we make our schools the equal
of others. This costs money. It costs
money to accomplish any thing nowa-
days.

What kind of a school do we need?
Undoubtedly we need a school that will

educate our poor boys to become preachers.

I question, at least the business judgment, in conducting schools where only moderately rich young men are educated for the various avocations in life, even though they do receive a smattering instruction in the Bible. How many pupils that are educated in our various schools are of any value to the church in their after life? We are not opposing any school. But we put the question, would not our money produce more permanent good in a school where young men could be educated for the ministry? Men who would devote their lives to the work of the church?

The objectors will say that such a school which peculiarly fits a man for such a work is unscriptural? This will be occasion for other matters, but we mention this fact that all may know that such an endeavor will be opposed by some good and well meaning men and that it will require faith, sacrifice, patience, and perseverance in this enterprise to bring success.

WHAT A COUNTRY CHURCH CAN DO.

Stanford Chambers

A fundamental principle of the church of the New Testament is that each congregation when properly set in order is equipped for anything and everything the Lord wishes His people to do. The country church is no exception to the rule. Whatever a church ought to do, that the country church can do. One congregation might do a work better in quality and greater in quantity than some other but the difference is not in kind.

If then a church is authorized to teach old and young the word of God, the country church can do it. If a church has the duty of preaching or supporting the gospel in the regions beyond, the country church can do that, and if there should come the Macedonian cry from beyond the sea, the coun-

try church has every means of communication direct with the needy field which the city church has, or any other organization.

SOME GREAT ADVANTAGES.

On the other hand the country church has a great many advantages over the city church. If there are poor to care for there are food provisions at hand to supply them; very little money is absolutely necessary. Even a small country church with the right idea of things can take care of a preacher's family while he gives his whole time to preaching the word. He can be provided a home and all the ground he can till free from rent. His garden and truck patches could be plowed without burdening any one, his fuel in many places need cost but a trifle. A little money for clothing, groceries, books, etc. is practically all he needs. If the neighborhood is poor it will be no humiliation to God's minister nor his family to live poor among them. On this principle practically any church of ten families can support a preacher for all of his time enabling him to live as well as the average among them.

THE ELLIS CHURCH

This is a little band of some twenty-five faithful members meeting in a school-house in the rice country of Louisiana. They meet every Lord's Day morning and teach the children of the neighborhood after which they teach and exhort one another, give liberally of their means to the Cause, break bread and pray. They give on an average of \$200.00 a year to preaching the gospel in their own community, and send one contribution each month to foreign work. In addition to this, although as yet they have no house of their own, they have sent substantial aid to others in paying for church homes. With one or two exceptions this little band did more for New Orleans at the time of our crisis than any

church of the land.

It was our good pleasure to labor with this little band, recently, in a tabernacle meeting, in which the gospel was preached to quite a number of new hearers and one was restored from the Baptists. May the Lord bless the Ellis church and give them a home and an increase of the flock. Their labors will then be more abundant and likewise the fruits thereof.

“In the last forty years we have heard much upon the subject of evangelizing. Now there are three plans, not societies, in which the church may co-operate in this work. I have worked successfully under all of them, and also worked three years in the missionary society harness, and I think I am prepared to give some practical thoughts upon this very important subject. And, first, the evangelist may go alone into the general field. Second, two or more congregations may combine and support a preacher. Third, each congregation may have its evangelist, support him and send him forth. And the last plan has the least friction—the least machinery, and it is the simplest in its workings. But whatever plan we adopt, let us go into the field and work with all our might.”—A. Ellmore, In *Firm Foundation*.

COME AND GO WITH US

AN APPEAL TO ALL BELIEVERS FOR UNITY
ON THE BIBLE.

Stanford Chambers.

We belong to “the church of the Lord which he purchased with his on blood” (Acts 20: 28). The Lord added us to his church when we believed on him (Acts 2: 41 and 47), and we have never joined any other. We belong to no denomination for we have subscribed to no denominational creed. We are circumscribed by no denominational wall to separate us from others of God’s people. We wear no human

religious name to distinguish us from others of the family of God.

Our aim is the restoration of primitive Christianity, the simple New Testament religion, and the union of Christ’s followers on the one foundation (1. Cor. 3: 11).

Where the scriptures speak we strive to speak. We respect the full authority of the word in all matters of faith and practice. It is our *only* authority.

Christ is our only head and his word our only rule. We would lead all sinners to a vital connection with him. We would build up all saints in him their living head. We would exalt him above all creeds and party names. We contend most earnestly for the unity of his followers and pray that all who believe may be one as the Father and Son are one. John 17: 21-23.

The great church historian, Mosheim says, “There is no institution so pure and excellent which the folly and corruption of man will not in time alter for the worse. * * * Such in a particular manner, was the fate of Christianity.”

The present divided condition of Christendom is most deplorable. Its confusion is intense. With streams of worldliness, “Higher Criticism”, “New Thought”, Spiritism, Unitarianism, Russellism, Mormonism, Romanism, Denominationalism flowing into it from both sides, this so called River of Life has become very polluted.

And for this cause we would call the people back to the pure living waters of the fountain head. Oh, they are so refreshing and invigorating, so delicious and satisfying! Leave the doomed Babylon of creeds, theologies and philosophies of men and hasten back to Jerusalem,—back to the one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father of all, presented to us in the one holy Book (Eph. 4: 4-6).

1. One Body. This is the Church, the body of Christ. “And he is the head of the body, the Church.” (Col. 1: 18) He said, (Matt. 16: 18) “I will build my Church.” Christ has built but one

Church. He is the head of but one body. The New Testament knows only the Church of God or Christ. The apostles belonged to that one Church and likewise all their converts. If we obey the same gospel the first Christians obeyed we shall thereby become members of the same body or Church. What a privilege to have only Jesus for our head and to stand fast in our liberty in him, not being entangled in any of the ecclesiastical yokes of bondage.

2. One Spirit. "Whom God hath given to them that obey him." (Acts 5: 32; 2: 38) Who "helpeth our infirmities," and maketh intercessions for us" (Rom. 8; 26). "Whom the world cannot receive" (John 14: 17).

3. One Hope. Of Salvation. Of the resurrection from the dead at the return of our Lord and of being forever with him to live and reign with him and all his redeemed. "He that hath this hope purifieth himself". The Church that hath this hope purifieth herself.

4. One Lord. Christ Jesus. (Acts 2: 36; Matt. 17: 5.) "Hear ye him."

He is the one Mediator between God and man who gave his life as a ransom for all and shed his blood for the remission of our sins.

Let all angels and men worship him.

5. One Faith. Therefore, one confession (Matt. 16: 16) "Thou art the Christ, the Son of the living God." See Acts 8: 37; Rom. 10: 9; and Jno. 20: 31.

In this present evil age there are lords many and faiths many but to us there is one Lord, one Faith.

6. One Baptism. "Into the name of the Father and of the Son, and of the Holy Spirit" (Matt. 28: 19). To continue to the end of the age (Matt. 28: 20). A burial. (Col. 2: 12; Rom. 6: 3-4; Acts 8: 38) Preceded by faith and repentance (Acts 8: 36 and 2: 38).

7. One God. The Father of our spirits and of our Lord Jesus Christ. The One over all, in all and through all. "There is one God" (1. Tim. 2: 5).

The one Lord is head of the one Body which, animated by the one spirit, cherishes the one blessed Hope and administers the one Baptism according to the one Faith in the One only begotten of the Father. What blessed oneness is this!

And other foundation can no man lay. Let the various union and federation committees ponder it well and take heed to build thereon (1. Cor. 3: 10-11).

THINGS CURRENT

If you do not receive your paper regularly, if it is not properly addressed or you are not properly credited, *please do us the favor* of notifying this office promptly. Don't neglect this, please.

If your paper comes in a wrapper it means that you are our only reader at that Post Office. Now, won't you do a little missionary work out there and send us another name at least?

Bro. W. J. Johnson writes that he has a few more meetings to hold in Alabama and then will return to the Amite, La. field and will continue his efforts to build up the cause in those parts. He is in very great need of a tent. Who is ready to be heard from on that proposition?

Send us 10c. stamps for booklet containing list of preachers of churches of Christ and their addresses. Send

us a subscription new or renewal and get the Preachers' List free.

Bro. Byron E. Hayden paid this office a pleasant visit recently. He had been to see his parents and friends at Amite, La. and was returning to his home at Marvel, Ark. Bro. Hayden reports the cause in those parts as doing well.

Upon seeing our church building in New Orleans, Bro. Hayden remarked that if the brotherhood could see the buildings and the field there would be no regrets over giving assistance on the debt.

Bro. Chambers stopped off at Lafayette one night on his return from Ellis and baptized Paul, the son of our Sister Mielly formerly of New Orleans. There is no congregation of Christians only in Lafayette. The Baptists very kindly granted the use of their house and baptistery. A tent meeting would do a good work in Lafayette.

Bro. J. W. Dunn of Trenton, Tenn. reports five baptisms in a meeting the fore part of June. In a meeting at Caruthersville, Mo. some excellent material was added to the church. From there he went to Dyersburg, Tenn. after which he has some mission meetings to hold. Busy? I should say so.

Bro. C. R. Nichol of Clifton, Texas writes: "The meeting at Willis, Texas resulted in eleven baptisms. Bro. F. J. Berry began the meeting for me, and baptized four before I reached there. Besides the ones baptized there were a number of reclamations. I regretted that I could not be with them for a longer time—there was only seven days and the interest was intense."

Don't fail to read and be stirred by Bro. R. E. Wright's short article on "The Printing Press Rules the World". Do you know that it is easier to get free literature printed than to get it distributed? But we have our heart

set on a more vigorous campaign on this line.

St. Louis, Mo.

Bro. Willie G. Klingman, the sweet singer from Nashville, Tenn., preached here yesterday. Visitors were present from New Orleans, La., Sellersburg, Ind., and Nashville, Tenn. The meeting was the most enjoyable one we have ever had here.—J. W. Atkisson, 4808 Kennerly Avenue.

We learn from the Gospel Guide that J. H. Monk, one of the strongest preachers among the Seventh Day Adventists has given up the "ism" and now stands as a Christian only.

Brother W. S. Robertson writing July 14, says: "We had a nice crowd at Ellis yesterday. I enclose \$3.25 our contribution to "Foreign Missions" this month."

Brother Chas. Neal writes that two were recently baptized at Dugger, Ind. and two were otherwise added to their number there; that for six months the Sunday School attendance has averaged over a hundred and at the Lord's Supper one hundred and sixty.

This in spite of the fact that one Melnotte Miller of the "Society Christian church" has been working for two years to divide the body of Christ in that little town and recently succeeded in getting Evangelist Jas. Small of Columbus, Ind. to assist him. These men should repent of the sin of attempting to crucify the body of our Lord afresh and putting Him to an open shame. As long as they do not they should be dealt with after Paul's method in Romans 16: 17. "Brethren, mark them that are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned and turn away from them." This is God's word and will.

Brother W. J. Johnson is in a fine meeting at Pine Grove school house near Coffeerville, Ala. Nine have so far

confessed Christ, one has been restored and others are seriously inclined toward giving up all denominationalism and standing only for Christ.

Later: The meeting closed with 12 added and a church planted.

Brother Augustus Shanks was in a meeting at Elkmont, Ala. July 21-25.

"Instrumental Music Reviewed" is the name of a new tract on the subject by A. O. Colley of Weatherford, Texas, written in answer to another tract on the subject by W. C. Wright of Sweetwater, Texas. With those who regard the scriptures as full and final authority, we think Brother Colley's arguments will be very convincing. It should have a wide distribution, especially where the other tract has been circulated.—Enclose 25c. to the author for a copy.

Brother W. J. Brown of Bicknell, Ind. recently won four souls to the Lord there and is planning a vigorous campaign for August. WORD AND WORK will be glad to hear and publish the results.

Every parent should read "Take This Child and Nurse It," in this issue. Chas. Neal is at his best in this writing.

You can not well afford to miss reading a line in this issue, not even the ads.

Dr D. L. Watson is in New York attending lectures this month and WORD AND WORK was made up by Stanford Chambers.

Louisville, Ky.

Dear Brethren:—

Seven baptized, \$6.29 for Vincent house, and a regular missionary programme outlined at Sugar Creek, Ky. Brother Shanks was with me, and sang to the delight and edification of all, and to the glory of God.—E. L. Jorgenson. 7-19-'13.

LET'S GET BETTER. ACQUAINTED.

Upon assuming the duties and responsibilities of WORD AND WORK, I feel the great need, first of all, of getting better acquainted with our readers. I want to get in touch with each one of the family. You have been hearing from me but I haven't been hearing from you.

I want to feel that I know you personally. The only way I know how to do it is for you to write me a letter telling me of your notion of what a religious paper should be and not be, what it should do and not do, in what points WORD AND WORK could be improved, what lines of teaching need greater emphasizing, in fact write me on any phase of our Lord's holy cause. I have been preaching to you, now you may preach to me if you will.

A Few Minutes of your Time.

Will you do WORD AND WORK a very great favor? It would perhaps mean but a few minutes of your time but would mean much to the paper, and, we trust, vastly more to your neighbor. Yes, you have guessed it. We want you to send us a list of subscriptions. How else can we reach the people and extend our circulation and field of usefulness? The success of any paper depends upon its readers. Will you not confer the favor we covet, and promote the success we hope to deserve?

A Special Offer for August.

I observe that this is termed by religious journals the dull season of the year. To enliven the scene while we are getting acquainted (for I am going to look for that letter and be disappointed if I do not get it) you may take new or renewal yearly subscriptions during August at 50 cents. Now won't that make it lively?

See our Bargain Counter on page 29

Yours for a better acquaintance,
Stanford Chambers.

BIBLE SCHOOL

AUGUSTUS SHANKS

LESSON I.] [AUGUST 3, 1913

THE PLAGUES OF EGYPT.

Ps. 105: 23-36. Read Ex. 7-11.

Golden Text: "And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." (Matt. 23: 12)

INTRODUCTION. . .

Our last lesson recorded the greatest piece of folly of which a man was ever guilty, namely; Pharaoh's defying of Jehovah. For a time he was permitted to vaunt himself against God and to oppress his people more than ever. But the time came when he learned that he could not defy even the insignificant fly that God had created. The plagues which God sent upon Egypt served the double purpose of exposing the impotence of Egyptian gods and, at the same time, revealed Jehovah's might. Could the Israelites have looked beyond local conditions, and have seen the glory which was to come to their God and to themselves, they would not have despaired as they did. The revelation of Jehovah's power, and the glory that came to him growing out of their afflictions, was worth far more than all their sufferings. But that they did not then know. It was through the travail of God's people in Egypt that the revelation of the one and only true God was to come. The need of that knowledge may be seen from the following: "The Egyptians had as many gods as the Greeks and Romans, only baser and lower, indicating baser and lower ideas. They made gods, not only of the sun, moon, and stars, but of beasts and birds and reptiles of the apes and ibis—of the serpent and crocodile."—H. M. Field. The same writer describes a mausoleum containing thirty sarcophagi of which he wrote, "Yet

these great sarcophagi—fit for the burial places of a long line of kings—were not for the Pharaohs or the Ptolemies, but for the Sacred Bulls! Thirty of these sarcophagi have been found, and on the walls are tablets which record the birth, and death, and burial of each one of these sacred beasts. These were the gods of Egypt, mother of the arts, and civilization of the earth! This great repository of dead divinities is a colossal monument, at once of the architectural skill of the ancient Egyptians, and of their degrading superstition." Such was the religious state of a country which was then the torch bearer of civilization.

A RETROSPECT.

In our present lesson we anticipate the Israelites' victory over their oppressors, and in retrospect, view the mighty war-kings of God who brought the victory. We read, "Israel came also into Egypt;" he came by force of circumstances (V. 16) and also by divine command (Gen. 46: 2-4). "And Jacob sojourned in the land of Ham," the time which God had before appointed (Gen. 15: 16). "And he increased his people greatly," just as he had told Abraham he would do (Gen. 22: 17-18). "And made them stronger than their adversaries" by his presence among them (Gen. 46: 4). Of no other nation was it ever said, that the more they were afflicted, the more they multiplied (Ex. 1: 12). God "made them stronger than their adversaries" by his own presence among them. Naturally, they were weaker than their enemies—so God's word declares (Deut. 4: 37-38) and their history shows. In the sense of overruling the wickedness of the Egyptians, "He turned their heart to hate his people, to deal subtly with his servants." When the Amorites and Egyptians were ripe for judg-

ment (Gen. 15: 16, 14), "He sent Moses his servant," after eighty years of training; "And Aaron his chosen," to act as spokesman for Moses. Through these worthies God "set among them his signs, and wonders in the land of Ham." None of God's miracles were wrought for the purpose of exciting wonder alone; they were always signs and tokens of Jehovah's character and power. Eight signs of the ten that were wrought in effecting the Israelites' deliverance from Egypt are mentioned in this Psalm. They are not mentioned in the order in which they were performed. We take them up as mentioned. "He sent darkness, and made it dark; such thick darkness that it could be felt in all Egypt, but the children of Israel had light in their dwellings (Ex. 10: 21-23). "He turned their waters into blood"—the waters of the Nile which the Egyptians worshipped. "Their land swarmed with frogs in the chambers of their kings." This was a blow at another of the objects of their worship. "He spake, and there came swarms of flies, and lice in all their borders." It was at this point that, Jehovah made a distinction between his people and the Egyptians; in the land of Goshen there came no flies (Ex. 8: 22-23). Here, too, Pharaoh weakened and offered a compromise, saying, "Go ye, sacrifice to your God *in the land*" (Ex. 8: 25). Neither the Israelites or Pharaoh would give in, the one to the other, and there followed the two plagues omitted in this Psalm; the murrain of cattle and boils. The plagues of hail mingled with fire, and the plague of locusts which ate what was not destroyed by the former plague, followed the plague of the boils. The plague mentioned first in this lesson, was the ninth and came before the one thus referred to by the Psalmist, "He smote also all the first born in their land, the chief of all their strength." This, the most terrible of all the plagues, came last. This is always the order of God's judicial dealings with men. He sends the lesser judgments first, that men may

be led to repent; that so they may escape the heaviest judgment. Thus it is seen that, the very outpourings of God's wrath are means of grace. He who will humble himself under them shall be exalted. But, if like Pharaoh he exalts himself, he shall be humbled.

QUESTIONS.

Of what piece of folly was Pharaoh guilty?

What two-fold purpose was served by the plagues?

In what did the travail of the Israelites result?

What was the religious condition of the Egyptians?

How came Israel into Egypt?

What was predicted concerning the time of Jacob's sojourn in Egypt?

What promise was made concerning the increase of his descendants?

How were they stronger than their adversaries?

How did they compare with other nations? (See Deut. 4: 37-38; 7: 1-7; 9: 1.)

What made the time opportune for Moses to be sent?

What distinction was made between the Israelites and the Egyptians?

What the order of God's judgments and why?

LESSON II.]

[AUGUST 10, 1913.

THE PASSOVER.

Ex. 12: 21-31. Read Ex. 12.

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 28).

INTRODUCTION.

Our present lesson presents the details of the Israelites deliverance from the power of Pharaoh. It presents a double view of salvation, showing God's part therein, and man's. Here conditional salvation has its clearest illustration. It shows man's absolute dependence upon God to save, and, at the same time, shows the absolute necessi-

ty of complying with the condition. God saves by the exercise of his Almighty power; man is saved, by a simple act of compliance easy of performance.

CONDITIONAL SALVATION.

The fore part of Exodus 12 records the instruction Jehovah gave to Moses and Aaron, which they were to set before the Israelites. The impending catastrophe, which was the occasion for the instructions, was thus announced by the Lord: "For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgments" (V. 12). To escape this, they had but to comply with a simple condition; yet that condition must be fulfilled, perfectly. By the sprinkling of the blood of a lamb upon their house, they would be saved. But it must be blood of a lamb a year old, without blemish, a male, and killed at even, and not a bone was to be broken (V. 46). Other directions were also given, all to be wholly followed. The *application* of the blood was exceedingly important. The Lord commanded, "And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it" (V. 7). Had they done all the other things and failed in this, then the blood would have been shed in vain, so far as they were concerned. So is it with the blood of Christ; it must be *applied* to the sinner in order to benefit him. It is to them who hide beneath the blood that the promise is made, "when I see the blood, I will pass over you" (V. 13; Rom. 3: 25).

THE GOSPEL ACCORDING TO MOSES.

Moses called for the elders of Israel and said unto them, "Draw out, and take you lambs according to your families, and kill the passover," he was teaching the gospel of Christ, in type. That the passover lamb was meant to foreshadow the atoning work of Christ,

is the teaching of scripture (1. Cor. 5: 7). The unblemished lamb, dying that others might live, clearly portrays Christ's death in our behalf. Typically, too, he taught the importance of applying the blood, for he said, "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin." The paramount importance of this is seen in his next words, "For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Now, out of that vast multitude of over six hundred thousand, doubtless there were some good, moral persons. But the only refuge for them was the blood; behind that refuge all were alike, safe; without it, all were doomed alike. Not only were they to kill the passover lamb on this occasion, but, Moses declared, "And ye shall observe this thing for an ordinance to thee and to thy sons forever." Like the Lord's Supper, it was to be a perpetual memorial of God's goodness in the past. Their children would enquire "What mean ye by this service?" Then they were to reply, "It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." This was one of the rare occasions when this people did just as the Lord directed. We read, "and the children of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they." Then it was that Jehovah, mighty to save, bared his arm and brought proud Pharaoh and his subjects to their knees. For, "It came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle." Pharaoh, his servants and all the Egyptians rose

up in the night to mourn their dead; "for there was not a house where there was not one dead." Then it was that the man who had contemptuously said, "Who is Jehovah, that I should harken unto his voice to let Israel go?" (Ex. 5: 2), called for Moses and Aaron by night, and said, "Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said." He attempted no compromise as he had before done (Ex. 8: 25; 10: 11-24), but said, "Take both your flocks and your herds, as ye have said, and be gone." The completeness of the victory over him is seen in the humble words he added, "And bless me also."

QUESTIONS

What kind of salvation does this lesson illustrate and how?

What instructions given to Moses and Aaron in Chapter 12?

What catastrophe impended?

How could the Israelites escape?

What kind of lamb was to be killed?

What use made of its blood?

Was the blood sufficient to save?

Could they have escaped by any other means?

Of what is the passover lamb typical?

How did God fulfill his word concerning the Israelites? The Egyptians?

Let us each ask ourselves, "Does this lesson make Christ more precious to me?"

LESSON III.] [AUGUST 17, 1913

CROSSING THE RED SEA.

Ex. 14: 19-31. Read 13 and 14.

Golden Text: "Before they call, I will answer." (Isaiah 65: 24.)

BETWEEN THE LESSONS

The movement of the heavenly bodies is so accurate that, although they may travel millions of miles in their orbits the astronomer can point his telescope at a certain point in the heavens months in advance; then, at the

very day, hour and second it is due, it will be visible. So may the student of prophecy look for the certain fulfillment of God's word at the very time appointed, if any definite time is at all stated.

Israel's deliverance from Egyptian bondage illustrates this. We read, "And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt." No force or power, in heaven or earth, could have hastened or retarded this great event. It was to be had in perpetual remembrance by the ordinance of the passover. In recognition of the Lord's work in their behalf, the first-born of man and beast were to be sanctified to him. When they departed from Egypt, "Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you" (Ex. 13: 19). The day of their departure from Egypt marked the day of a new relationship with God. He who had before made occasional visits to them, was now to be with them continually. For "Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light" (Ex. 13: 21). God led them to a strange place, before the Red Sea with the wilderness land about. He did it purposely, that Pharaoh might say, "They are entangled in the land, the wilderness hath shut them in" (14: 3). He knew that Pharaoh would pursue His people and the result would be new honor to himself (14: 4). It turned out as the Lord had planned, the Egyptian host set out in mad pursuit, and made the earth to tremble by the swift driving of their many steeds. The Israelites trembled, too, when they knew they were pursued. Only Moses was unafraid. He said, "Jehovah will fight for you, and ye shall hold your peace" (See 14: 13-14).

FULL SALVATION

When God undertakes to save either a man or a nation, he does it thoroughly. His method of warfare in behalf of his chosen ones is both defensive and offensive. It was thus he warred for Israel. His angel, "who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them." Thus by the angel and cloud, God was both sword and shield. He both led and protected. Then, too, the cloud was for a covering from the sun's rays, as well as light by night. As then, so now; God adapts himself to the need of his people. But the cloud that gave light to Israel was darkness to Egypt. Today, the Bible is the Christian's fiery pillar, and darkness to the world. And, as it is with the Bible, so is it with the Bible's Christ (Jno. 8: 12). In the night of Israel's distress, with mountains and wilderness surrounding, the Egyptians behind and the sea before, God was effecting their deliverance. "Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, * * * and the waters were divided." Between those walls of water marched the Israelites, "And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horse-men." Then, the Lord who could have slain them as he had done their first-born, discomfited them by removing their chariot wheels and then they saw their peril too late. They said, "Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians." By Jehovah's direction again, Moses stretched out his hand over the sea, "and the sea returned to its strength." There in the waters of the Red Sea, lay the entire host of Israel's enemies, dead. "There remained not so much as one of them." Tempted souls, remember this when Satan hems you in with temptation. Here is illustrated the promise made in 1. Cor. 10: 13.

SALVATION IN GOD'S WAY

Israel could have been saved in many other ways than by crossing the sea, if God had so willed. But God preferred to lead and command. It was for Israel to follow and obey. The whole story of Israel's bondage and deliverance pictures the Christian's salvation. Pharaoh represents the tyrant Satan; Egypt the world; the bondage the sins that held us captive; and the passage through the sea our baptism. (See 1. Cor. 10: 1-2.)

QUESTIONS

On what day was Israel delivered from Egypt?

How was it to be remembered?

What evidence of Jehovah's faith?

What new relationship of Israel with God?

In what way and for what purpose was God's presence manifest?

Does God lead into perplexing situations?

What are the Bible and Christ to the world—to the Christian?

Could Israel have been saved in some other way?

What illustrations of the Christian's deliverance from sin in Israel's bondage and deliverance?

LESSON IV.] . . . [AUGUST 24, 1913

THE BREAD OF HEAVEN.

Ex. 16: 2-15. Read 15-17.

Golden Text: "Jesus said unto them I am the bread of life." (Jno. 6: 35.)

A NATION OF BACKSLIDERS.

"And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness." In reality, they were murmuring against God when they murmured against his representatives. To their never dying shame, it was said, the *whole* congregation murmured. Hear their grievance: "Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we did eat bread

to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." Somehow they did not remember, or at least did not mention, their toil in Egypt, or the cruel oppression, or the beatings of their taskmasters. They said all they could say for Egypt by the mentioning of the flesh-pots and the bread. But even that was exaggerated; no slave in Egypt ever ate "bread to the full."

BREAD FROM HEAVEN

The wonderful grace of God shines out most brightly from this dark background of Israel's murmuring. Without one word of reproof, he said unto Moses, "Behold I will rain bread from heaven for you." There was no visible source of supply. But, even if that wilderness land had been a paradise of fruit and grain, it would have been food from heaven; for, "Every good gift * * * is from above" (James 1: 17). The bread was to be a test, for he said, "and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not." On the sixth day a two day's portion would fall for the sixth and the seventh day. The seventh day no bread would fall for it was to be a sabbath of rest (VV. 21-27). "And Moses and Aaron said unto all the children of Israel, at even then ye shall know that Jehovah hath brought you out from the land of Egypt." Neither Moses or Aaron deserved the glory or blame—it was Jehovah's work. They asked, "what are we, that ye murmur against us? * * * your murmurings are not against us, but against Jehovah." Today, God's ministers are murmured against when they seek to lead men to walk in God's truth. This, too, is murmuring against God. They were told to "Come near before Jehovah; for he hath heard your murmurings." It is a great privilege to draw near to God if one is right with him. It is one we may avail ourselves of at any time (James 4: 8). "As Aaron spake, * * * they

looked toward the wilderness, and, behold, the glory of Jehovah appeared in the cloud." Here is a spiritual thought worth entertaining: God's glory is made manifest in a cloud. It is often seen in the cloud of human sorrow and need. According to the promise God then made, "Quails came up and covered the camp; and in the morning the dew lay round about the camp. And when the dew * * * was gone up, behold, upon the face of the wilderness a small round thing, small as the hoarfrost on the ground." When the Israelites asked one another what it was, Moses said, "It is the bread which Jehovah hath given you to eat." The bread that fell was sufficient for all: "an omer a head" (V. 16), "he that gathered much had nothing over, and he that gathered little had no lack (V. 18)." In spite of Moses' charge to leave none of it till morning, many did so, "and it bred worms, and became foul (V.20)." And notwithstanding the fact that, two days' portion fell on the sixth day, "it came to pass on the seventh day, that there went out some of the people to gather, and they found none." Such was the people's perverseness even in the face of God's wonders among them.

SPIRITUAL LESSON

A study of the entire chapter reveals the following facts:

1. That God is gracious and long-suffering.
2. That bread from heaven is gathered daily.
3. That today's spiritual food will not suffice for tomorrow.
4. That sufficient food is provided for every man.
5. That the manna is a type of Christ (John 6: 35).

QUESTIONS

How soon after their deliverance did the Israelites complain?

How soon did they forget the past bondage?

How many of the Israelites murmured?

Against whom did they really murmur?

What was their grievance?

How much of it was true?

How did God manifest his grace?

From whence does all good come?

How does the manna typify Christ?

LESSON V.] [AUGUST 31, 1913.

ISRAEL AT MOUNT SINAI.

E. 19: 1-6, 16-21. Read Ex. 18: and 19.

Golden Text: "Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe. (Heb. 12: 28.)

ISRAEL'S ADOPTION.

"And there Israel encamped before the mount." Mount Sinai's massive cliffs towered above them like a huge natural altar. There are mountains of greater height, surpassing Sinai's rugged beauty in many respects. But to Sinai alone, belongs the fame of being pressed by Jehovah's feet, and of being baptized in the cloud of his glory. It was here that the formal adoption of the nation, Israel, took place. The adoption was on the condition that they obey God's voice and keep his covenant. So God declared, saying, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine." Now, just why did the Lord select this murmuring, rebellious and complaining people "from among all peoples"? The Babylonians were far more civilized; the Egyptians had a greater civilization than either the Babylonians or Israelites. It was not on their own account, or for any superior quality or virtue they possessed; but, because of the promise made to their fathers (Deut. 7: 6-8; 4: 37-38). Note the principle of God's dealings in 1. Cor. 1: 27-28. The purpose back of their adoption is thus stated: "And ye shall be unto me a kingdom of priests, and a holy nation."

The privilege of this high station

brought with it a corresponding responsibility. For God to separate them from all peoples, obligated them to be a "holy nation." And, if they were to have access to God as priests, they must exercise the priestly function in behalf of the other nations; for men are never made priests for their own sakes. The people were willing to be adopted on the conditions God imposed, and said, "All that Jehovah hath spoken we will do" (V. 8). Then, the Lord made promise to speak in the people's hearing and gave directions for the sanctifying of the people. On pain of death, no man or beast should so much as touch the mount, pending or during the manifestation of Jehovah's presence. "At length the morning of the third day dawned, and the awful silence of the mountain-sanctuary was broken by peals of thunder, which echoed and re-echoed amidst the rocky gorges, while flashes of lightning lit up the peaks of Sinai, and revealed by their contrast the pitchy darkness and the thick cloud which had settled upon the mountain top. Presently the Voice *as of a Trumpet* (compare Rev. 1: 10; 4: 1) sounded exceeding loud, audible even above the crash of thunder, so that every soul in the camp trembled."—Maclear.

"So fearful was the appearance, that Moses said, I exceedingly fear and quake" (Heb. 12: 21). No wonder he quaked, for, "Mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Terror was added to the scene, "when the voice of the trumpet waxed louder and louder." Then it was that Moses spake and God answered him "by a voice." Then it was that Jehovah, he, "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales" (Isa. 40: 12), "came down upon mount Sinai, to the top of the mount." And then, lest the people

commit a fatal mistake, Moses was sent with a message of warning. "Go down charge the people, lest they break through unto Jehovah to gaze, and many of them perish."

SPIRITUAL LESSON.

God in Mount Sinai is the same God who, "is in Christ reconciling the world unto himself" (2. Cor. 5: 19). But what a difference in the former and latter manifestations! God in the cloud at Mount Sinai, caused both it and the people to quake. So gentle was his presence in Christ, that it was foretold by the prophet, "A bruised reed shall he not break, and smoking flax shall he not quench" (Matt. 12: 20). How different are these representations! Yet both are necessary to a faithful representation of God.

Two points of similarity existing between Israel and Christians are these: They were adopted, so were we; but our adoption is individual and person-

al—as sons (Gal. 4: 4-6). They were made a priesthood and holy people, so were we; but our high station is to enable us to show forth the excellence of him who called us out of darkness (1. Peter 2: 9).

QUESTIONS

Where was the nation Israel adopted?

On what conditions?

Why were the Israelites selected?

What was the principle upon which God acted here? (See 1. Cor. 1: 27-28.)

What was God's purpose in adopting them?

What responsibilities attached to their high station?

How did God manifest his presence at Sinai?

What the effect on the people?

What warning given the people against curiosity?

What spiritual lessons?

MISSIONARY

INDIA

AFTER TWO YEARS.

E. S. Jelly.

On the 17th. of June it will be two years since in weakness and fear we left Vancouver B. C. for Seattle enroute to India.

Arriving in India we found the soil more rocky apparently than we had expected and wife was very discouraged.

Today in looking over the record of baptisms I find one hundred and eighty-seven, most of whom are in congregations and known to be faithful.

Brethren I tell this without the slightest boasting—God used a weak enough instrument—in fact quite a number of weak instruments to bring

his word to the notice of people whose hearts were ready to receive it. HIS WORD IS HIS POWER UNTO SALVATION.

The soil out here is not all rocky, and there is quite a movement Christward of which the above figures give only a slight inkling.—E. S. Jelly, Haldwani Dist. Naini Tal. U. P. Br. India.

CHURCH OF CHRIST VAMBORI, INDIA.

The brethren in Vambori, although the poorest, have begun taking up collections of their own accord. They showed me a rupee, some coppers and a whole stack of dowry shells from which they intended to buy a much needed bell.

There is now an effort on foot to expel the idols from the settlement hall

in spite of the few remaining idolators—"What do we want those idols there for, where we have prayers?"—they say, "Let those who want them take them home, or we can break them to pieces." The congregation in Vambori is a true Church of Christ, and their light is spreading afar, and we are already beginning to reap a harvest of souls from the surrounding country.

Brethren, remember to pray for the Church in Vambori.—E. S. Jelly.

Haldwani, June 4, 1913.

Dear Brother Chambers:—

I gratefully acknowledge receipt of your letter and the check for \$9.80 which awaited me upon my return from the Deccan.

It is the consensus of opinion among the brethren that we should live in the Deccan and hence upon this trip I took Brother Godhaji and Brother Ganpatrao with me to search for a place in the highlands of the Deccan, cool enough to live in, and not too far from the railroad.

We found such a place, with the drawback that there is no river near, and hence if we go there we will not only have to build (as cheaply as possible) but also we will have to blast a well. We shall do this if able this fall. Very sincerely, yours in Christ.—E. S. Jelly, Jr.

LATEST NEWS FROM WILLIAM J. BISHOP JAPAN MISSION.

In a letter of May 17th. Bro. Hiratsuka says there have been seven baptisms at Koishikawa chapel. Three women from our "women's work", three young men from the Bible classes and a man fifty years old. Another young man was to have been baptized the following Sunday. This makes eight baptisms since I left in April.

Mrs. Iwata, one of the women baptized, is more than fifty years old and for a long time has been a Presbyterian. She attended our "Woman's Meetings, we had prayer meetings in her home and Bro Ishiguro taught her at

Otsuka mission. The following story of Mrs. Iwata will interest many: One day a young girl came to Mrs. Iwata's home bringing with her a seal or rubber stamp. She told Mrs. Iwata the seal had been ordered from her father's shop by Mr. Iwata and that she was told to collect \$1.50 for it. Mrs. Iwata paid the money and received the seal. When her husband came home in the evening, (Mr. Iwata is not a Christian) she told him about the seal. He had not ordered it at all, so they found they had been cheated by the girl. The husband was very angry and scolded his wife severely for accepting the seal and paying the money for it. Mrs. Iwata went into her room to pray. Her husband called to her saying "You are a foolish woman to cry for the money. Your tears will not bring it back." She answered, "No, I am not crying for that small amount of money, but I am grieved to think this young girl did such a bad thing. So I am praying for her."

From that time on Mr. Iwata's manner changed, and instead of trying to keep his wife from attending the Christian meetings, he encouraged her to go.

"Do Japanese make good Christians?" "Is it worth your while working for these Japanese women?" These are some of the questions I am often asked by friends in America. I think the above story of Sister Iwata answers these questions. I have been asked, too, concerning the morals of Japanese women. I had a conversation with a sister not long ago, since I came to America in April. She said that she wanted to know about the morals of Japanese women, that she had heard that they were the most immoral of any other nation of women, and that what she had seen of them verified this to her. I asked the question, "How many Japanese women have you known?" "Oh, I went with some of the men of my family through the bad Japanese district of the city one time and saw them on the streets there." I was utterly amazed, and said, "Do you

judge the whole nation of Japanese women by these unfortunates whom you saw in the slums?" Would you be willing that other nations judge the whole American womanhood by the same class of American women that you are judging the Japanese women by?"

During all my years in Japan I saw no more of immorality among the women than I see in America, nor did I hear of more. Among the women of our congregation and the friends I have I believe there is as high standard of morality as is to be found any where. I love the Japanese women and I want us to bring all of them that we can to Christ.—Clara Bishop.

DONATIONS TO JAPAN.

We have forwarded our June offering of \$3.00 to Bro. C. G. Vincent, toward the support of the native workers in Japan. The following sent donations:

- Church at Halls Valley, Ga.....\$1.00
- Church at Pleasant Grove, Ga.... 1.00
- Church at West End Ave., Atlanta, Ga..... 1.00

We hope to increase the next offering and shall very much appreciate any small donation toward this Japan field, where such a great work can be done. Kindly send donations to Ethel Finley, 102 Ashby street, Atlanta, Ga. and report of same will be made thru WORD AND WORK.

Some of Our Heroes on Foreign Soil

- J. M. McCaleb, Tokyo, Japan.
- C. G. Vincent, Tokyo, Japan.
- John Sheriff, Bulawayo, South Africa.
- Thomas Anderson, Bulawayo, South Africa.
- E. S. Jelly, Haldwani, Dist. Naini Tal. U. P. British India.
- G. F. Armstrong-Hopkins "Dinu Cottage," Souter street, Byculla, Bombay, British India.
- W. A. Shultz, Zicotematl, Tampico, Mexico.

Besides the above there are a num-

ber of native workers under their leadership. In Persia we have Brethren Yohanan Metlob and Paul.

Each of the above could improve their work if we would improve their support.

AFRICA'S PERIL.

The peril which threatens Africa today is not Africa. It is not the ills of the land itself. It is not the people's past. It is not devil-worship and cannibalism. It is not the lack of the fine things of civilization, of ships and railroads and big cities, of shops and factories and hospitals and schools, although these things would be an unspeakable boon.

The peril which threatens Africa is not Europe. It is not political. It is not that avaricious states may parcel out the Dark Continent among themselves, and exploit it for selfish advantage. This is a peril, but it is dwarfed by a bigger.

The peril which threatens Africa is not Rome. It is not that the Roman Catholic church will capture with what we regard a corrupt form of Christianity these gentle, yielding races, and fasten on Africa a blight like that which has cursed Central and South Africa. This, too, is a peril which every day grows more formidable, and which the Protestant church may realize only when it is too late.

Africa's peril is Islam, the threatening and advancing menace of Mohammedanism, marching down from the North on the millions of black people in Central Africa, and offering them a counterfeit, religion which compared with cannibalism and devil-worship seems vastly better, but which is so far short of the best that its grip on Africa will seal the doom of the Dark Continent.

The peril of Islam is enhanced by the fact that it offers to consecrate in the name of religion the very vices from which the people need to be delivered; sanctioning polygamy, and of-

fering a sensual paradise, it comes to those untutored tribes with a gospel of the flesh, of carnality, of bestiality of degradation and doom. Shall we allow the infamy which the Balkan States are driving out of Europe to the cheers of the civilized world to march down on these children of the forest and having lost European Turkey, to establish its more iniquitous successor in Africa?

The only defense is a line of Christian missions stretching across Central Africa from sea to sea, and furnishing

a breast-work against which this yellow invasion will beat in vain. The Crescent must be resisted with the Cross.

If Africa is not to be seduced with the counterfeit, it must be given the genuine. If Islam reaches these tribes first, the fight is lost. In the presence of this advancing peril, Christendom must act at once. What we are going to do, we must do in the next ten years, earlier if possible.—Dr. Jas. I. Vance, in Presbyterian of the South.

DAILY BIBLE READING

The Bible fits man for life, and prepares for death.—Daniel Webster.

He who cannot find time to consult his Bible must some day find time to die.—Hannah More.

The Bible is a closet of efficacious medicines, but they are useless if the door is locked through ignorance or carelessness.

The Bible is a unit. As the parts of a watch, made in different rooms of a factory, are assembled to work together, so the design of the Bible is proved by the harmony of its sixty-six books, covering 1,500 years.

The Bible is a magic pillow when we are weary, transformed into a weapon for us to fight with, and then into a meal to give us strength for more fighting.

No one can know a country by settling down in a village, yet some expect to know the Bible by settling down in John or Psalms.—Wells, in Christian Observer.

AUGUST 1-7.

JEREMIAH. Memorize 17: 5-9.

.. Who was Jeremiah the son of? ..

What was he sometimes called?

Of what does his book treat?

In what year and in whose reign did Jeremiah prophesy?

Name two wicked nations at this time?

What famine were the people of Jerusalem threatened with?

Who was Pashur?

What did he do to Jeremiah?

What new name did he receive?

What prophecy did Jeremiah make concerning him?

Who was King of Judah at this time?

Of Babylon?

What prophecy did Jeremiah make concerning the war with these two nations?

Who were Shallum, Jehoiakim, and Coniah?

AUGUST 8-15.

JEREMIAH 24-52. Memorize 33:11.

Relate the prophecy of the figs with reference to Babylon and Judah.

How many years were the Jews to be held in captivity?

Who was king of Egypt?

Who was Micah?

What prophecy did he make?

Who was Urijah?

Why did king Jehoiakim slay him?

What great king did God put in power?

What nations did God command to obey this king?

Who was Hananiah?
 What false prophecy did he make?
 What was his punishment?
 Name two false prophets?
 What was their fate?
 Who was Shemiah?
 What did he prophesy?
 What was his punishment?
 What promise did God make to Jacob?
 Who was Rachel?
 Why did she weep?
 Who imprisoned Jeremiah? Why?
 What land did Jeremiah buy?
 Who was his friend in this transaction? Look up meaning of goal and redeemer.
 What king burned the roll of prophecies written by Jeremiah?
 Did he prepare another roll?
 Who imprisoned Jeremiah a second time? Why?
 How long was he in prison?

AUGUST 16-23.

EZEKIEL 1-30. Memorize 18: 26-28

Of what does the book of Ezekiel treat?
 Of whom was Ezekiel the son and what office did he hold?
 What was Ezekiel's first vision?
 What did it signify?
 What commission did God give to Ezekiel?
 Describe the vision of the cherubim?

Who was Pelatiah?
 How did he die?
 How did God show his love for Jerusalem?
 Relate the parable of the two eagles and vine.
 Why was God displeased with the parable of sour grapes?
 Relate the parable of the boiling pot.
 What effect did these parables have upon the people?
 Did they heed them?
 Why did God threaten Tyrus with destruction?
 What king did he send against them?
 Where is Tyrus situated?
 Why was it such a rich city?
 Why did God punish the prince of Tyrus?

AUGUST 24-31.

EZEKIEL 31-48. Memorize 33:12-13

What prophecy did Ezekiel make concerning Pharaoh and Egypt?
 What great king did God threaten to send against them?
 Relate the prophecy of the dry bones?
 Who was Gog?
 What was God's judgment upon him?
 Describe Ezekiel's vision of a city.
 Name the twelve tribes.
 About how many years did Ezekiel's prophetic work comprise?

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FAMILY READING TABLE

AN OLD MAN'S REVERIE.

Nearer the bright golden strand,
 Nearer the white silver sheen,
 Nearer the heavenly land,
 Where all that's pure shall be seen—

Nearer the long journey's rest,
 Nearer the victor's fair crown,
 Nearer the state of the blest,
 Where all our woes shall have flown,

Nearer the river of God,
 Nearer the wide boundless shore,
 Nearer the saints' blest abode,
 Where sin shall enter no more.

Wherefore then grieve for old age?
 Wherefore your weakness deplore?
 God will your sorrows assuage,
 He will your gladness restore.

'Tis but the weight of the grain
 Bending you down to the ground;
 Never of weakness complain,
 Soon shall the new life be found.

Then when our Life shall appear,
 He all our souls shall engage,
 Then pass all weakness and fear,
 Then shall we know no old age.

BIBLE PROBLEMS.

If to the number of years Moses was in training in Egypt you add the number of years he was an exile in the land of Midian, divide by the number of souls saved in the ark, add the number of sons Isaac had, multiply by the number of sons Moses had, divide by the number of sons Joseph had and subtract the number of brothers Moses' Sister had you will then have the number of plagues visited upon Egypt.

Solution: 40 plus 40 equals 80 divided by 8 equals 10 plus 2 equals 12 mul-

tiplied by 2 equals 24 divided by 2 equals 12 minus 2 equals 10 the answer.

Now, boys and girls, work out the following problem and send in and we will publish the name and solution of each one who gets it right:

Problem 2. Multiply the number of days of creation by the number of sons Noah had, add the number of sons Jacob had, multiply by the number of letters in a man's name in Genesis who never died, add the age of Abraham at the birth of Isaac, add the number of chapters in Genesis, multiply by the number of dreams Joseph interpreted in prison and you will have the age of Noah at the time the flood came.

Now get pencil and paper and find the answer. Send in on Postal card if you like.

MY FIRST TRIP TO THE FARM.

A. Fred Wendt.

Through the kindness of Brother Chambers, who was booked for evangelistic meetings at Ellis, La. the middle of June, his son, Lowell, and I had the pleasure of going with him. We went along as "singing evangelists". This was my first trip to the farm. Did I enjoy it? Well, don't you worry.

We left on the Frisco midnight train June 11, went by way of Baton Rouge and Opelousas, Bobbie Dunbar's town, and on to Eunice where we changed cars for Ellis. Lowell and I were unable to sleep much on the way for some reason, and although it was night for a hundred miles of the way, yet we saw many interesting things. We were especially interested in the great number of oil tanks at the refinery at Baton Rouge. There, too, our train crossed the Mississippi on a large ferry barge, said to be the largest in the United States.

After a half hour's lay over at Eunice, we took our train for Ellis arriving at 8:30 a. m. Ellis is in a thriving rice country where you can see hundreds of acres of this crop growing in water which is kept supplied to it from pumps and canals. Also on large pasture lands or ranches, you see fine herds of cattle and flocks of sheep. Yards blooming with flowers and gardens overflowing with vegetables also greet your eyes.

We made our headquarters at Mr. Tobey's and were made to feel right at home the whole three weeks we were there, and were allowed to pay our board in preaching and singing.

When we arrived we found Mr. Tobey vaccinating his cattle to prevent a dreadful disease called Charbon. This was quite interesting, especially when the boys, Ray and J. A. tried to rope some yearlings and throw them in order to brand them. It was fun for us boys but not for the yearlings, I think.

This job done, and dinner over, we boys mounted ponies and took a ride over the country. This was my first experience at horse-back riding, and although I was given a good saddle and pony, and enjoyed it immensely, yet the next day I did not want to ride, I needed some one to help me up when I was down, and down when I was up; Lowell too, but we didn't like to say much about it. In a day or too we were over it and ready for more riding. Well, to tell of our fishing and hunting excursions, berry picking, egg hunting, visiting here and there, eating roasting ears (Melons were not quite ripe and very few figs yet) would require a good sized book, so I won't attempt to tell it all.

At night we went to the large Tabernacle in the pine grove where we had singing and preaching. Lowell and I sang several duets and helped in some quartettes. On Sundays, the people took well filled baskets of good things to eat and stayed all day. This enabled us to have three services beside Bible school. Farmers believe in going to church. They came in buggies,

wagons, carriages, and on horse-back. Some came from Iota, a little town some six miles away. We enjoyed several visits with the Robertson family over there who came almost every night, as well as on Sundays.

Brother Chambers was called on to speak at a funeral which I also attended, which was my first to see in the country. There was no hearse and no fine carriages, everything was very simple, but all showed great sympathy for those whose dear one had left them.

At last the meeting, which was a good one, had to close and then came the good byes to the boys and girls and the many friends we had made while there. On the morning of July 1, with more in our grips (and our heads too) than when we left home, we raced for the train which we caught and took for Crowley where we had a good long wait for the S. P. which was three hours late, which came at last and took us to Lafayette where Brother Chambers was to preach that night. We were royally entertained there at Mr. Mielly's whose son, Paul, was that night baptized. Lowell and I sang three pieces during the services there.

We stayed with Paul till after noon the next day, enjoying ourselves very much, indeed. At 1:30 we boarded our train for New Orleans, where we arrived at 7:00 and made our way home, much to the delight of the folks, to whom we haven't got it all told yet.

P. S. This is my first attempt in magazine writing, too, Would like to read of some body else's good times. A. F. W.

CHRISTIAN HIGH SCHOOL NOTES.

Claude Neal, Principal.

Near the city of Algiers, just across the river from New Orleans, is a navy yard in which the United States has invested about two million dollars. This money was not expended merely for the benefit of New Orleans, but for the nation's welfare. Today, through

the influence of politics this naval base is not used, but is kept in repair. The nation has not profited by its investment.

In the city of New Orleans is a church plant, consisting of a large church room, and four smaller rooms adapted to school purposes, paid for largely by the brotherhood. This has not been done for the sake of New Orleans only, but for the interest of Christ's cause throughout the country. This plant, unlike the navy yard, is not idle. Those who labor and worship here desire that it serve Christ's interest in the city. But it has a still larger sphere of usefulness than that of mere locality. Beyond the limits of New Orleans lie vast mission fields. It is in behalf of this extended realm that the brotherhood must not forget its investment. It is toward this larger purpose that the church and school are to strive. By God's help, Christ's love; by the interests, prayers, and co-operation of a zealous people it can be accomplished.

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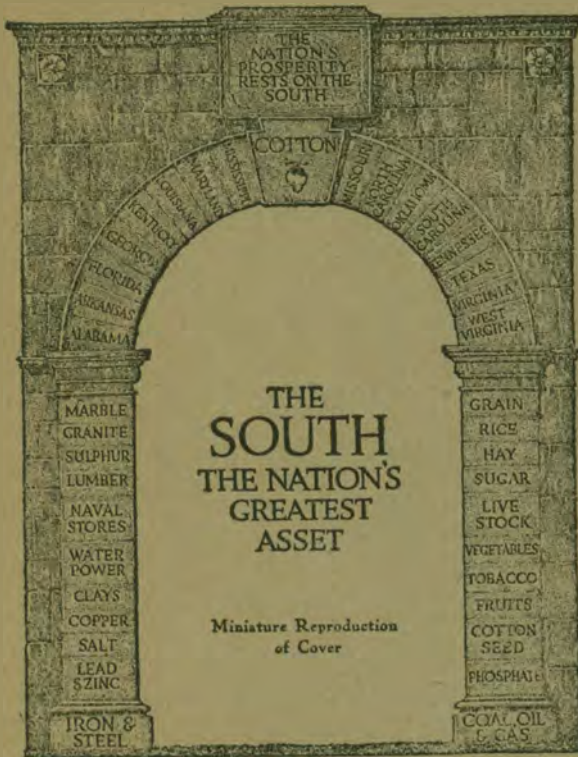
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