

# Christian Word and Work

Volume 5

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Number 27

## TO THE BROWN THRUSH.

By Alice D. O. Greenwood.

Dear little bird on wind-tossed bough,  
Singing away through the pelting  
rain,  
Happier far than I art thou;  
When storms assail you ne'er com-  
plain.

"Cheer up, cheer up, cheer up" you cry.  
Who taught thee thus to sing, and  
sing?  
In notes so clear, so sweet, so high,  
Dear little bird with rain-wet wing.

Brave little bird that all day long  
When skies are bright, or skies are  
gray,  
Dost cheer me with thy matchless song  
Oh, tell me, if thou canst, I pray.

Is this fond fancy but a dream,  
That thou when summer days have  
flown  
Wilt wing thy flight o'er vale and  
stream  
To some fair spot that I have known?

Art thou a messenger that's sent  
By some dear friend now far away,  
To breathe to me of sweet content,  
And sing to me when skies are gray?

## PSALMS, HYMNS, AND SPIRITUAL SONGS.

No. 3.

E. L. Jorgenson.

In the days of Paul and notably in the days of John, the last of the Apostles, the church of Jesus Christ began to depart from the truth of the gospel. Ephesus, Perganum, Thyatira, Smyrna and Laodicea each were charged with grave departures. It was not long after that men arose claiming each in turn to be the successor of Peter and the earthly head of the church. Upon their shoulders is found

ded that monster, the Roman church. For about fifteen centuries she held full sway religiously. People in general could not discern her errors for they had no Bibles. The great masters in music wrote for her. Thus she has accumulated a vast deal of the finest church tunes. The Catholic music to this day is noble. The modern degeneration of church music has not affected that church. Of course, much of it is unscriptural in sentiment.

Just in this connection it will not be out of place to state what are the qualifications that make a great hymn. With reference to the words;

1. The hymn must be scriptural. This condition is first and paramount.
2. The hymn must be poetic. It must not only contain some important truth of testimony or exhortation, but that truth must be couched in well-chosen terms. Due attention must be given to rhyme, accent and meter.

The *music* of the hymn must also meet certain conditions;

1. It must be melodious; that is, tuneful. There should be no awkward or difficult intervals.
2. Its harmony must be correct, but simple. Simplicity is essential for congregational singing.

3. There must be congeniality and sympathy, between words and music. Words and tune must wed and will under proper conditions. For illustration, a young man may be godly, industrious and neat; he may possess every other qualification that goes to make a good husband. Likewise, a given young woman may also meet the requirements of a good and helpful wife. But that does not assure us that they are suited to each other. The spark of sympathy may be lacking. Just so with hymns and tunes. Evidently, a sad song of penitence, or a funeral song would not go well with a fast, cheerful tune, neither should a hearty, cheerful hymn be sung in a plaintive minor key. Style, accent and time must suit the words. Then

hymn and tune will wed so one may sooner try to divorce a husband from the wife he has lived with fifty years, than to separate successfully a hymn from its tune. In many of our hymn-books old tunes have been discarded or changed and usually to disadvantage.

I shall now return to "Latin Hymns." Much that is now sung in Catholic churches is very old. The "Stabat Mater" is from the twelfth century. The Easter Sequence now in use dates from the tenth century. With the publication of Palestrina's works (1589) Catholic music reached its zenith. By this time the Reformation had gained great force. Well knowing the effect of song upon popular feeling, Luther produced a vast amount of German hymns set to the choicest Latin hymn-tunes to which he had been accustomed.

Johann Sebastian Bach became to Germany what Palestrina had been to Italy. The hymns of the reformation as treated musically by Bach are not likely ever to be surpassed. They are still available and it is a pity so many modern churches have discarded them for the light, frivolous songs that come and go in a day.

In France, the hymns of Beza and Marot met with enthusiastic reception. They were not original productions, but metrical settings of some of the psalms.

In England likewise, the reformation was felt. In 1549 Sternbold published fifty-one psalms. In 1562 the whole book of psalms was put upon the market, "with apt notes to sing them withal." About this time part singing came into practice. The melody was usually given to the tenor, whereas, in our day, the soprano leads.

It was not long, however, before English music began to deteriorate until with the Great Rebellion the art sank and has never been lifted to its former level.

We come now to the real founder of English hymnody, Isaac Watts. Any high-class hymn-book contains dozens—in some cases, scores—of his productions. Next week, I shall speak of Watts, Wesley and others.

## GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

### THE IMPORTANCE OF STUDY- ING THE BIBLE.

S. H. Hall.

Kind reader, I earnestly beg your attention for a short while in considering that which pertains to your and my eternal interest. There is a book that we call the Bible, the only book in existence that reveals Christ to us. I have this book in my home, and presume that you have. Of all the books in existence, I think you will agree with me when I say the Bible is the most valuable—that it should be the nearest and dearest of all books to us. Certainly you will agree with me here. If all books had to be destroyed save one, for which would you plead to be left with you? Would you not take the Bible?

But I come asking you seriously the question, Do you really study the Bible? How much time do you give to the reading of this Book? Do you spend all the time you have in reading other books, and devote scarcely any time to the Bible? How are you living, my brother? May I not induce you to stop and give this subject a serious thought?

Let us suppose that the Bible were a book that contains a secret, which, when discovered, guarantees to the reader \$1,000 in gold; and that this secret can be certainly found by once reading the book through carefully. If this were true, could it be said of you now that you have never read it through? Would I or any one else have to beg and persuade you to read it? Nay, verily. How hard it would be to keep you from reading it. Ah, my friend, this book does not contain the secret of how to obtain \$1,000 in gold, but it contains a greater secret,

viz: it shows you how to obtain the "pearl of great price;" it reveals Christ, the sinners loving friend; it drives the cloud from over the tomb and enables us to see beyond the grave, the home of the soul, the city walled in with jasper, streets paved with gold, and its gates of pearl open with Christ, the angels and loved ones standing there anxiously waiting to welcome us home after we have toiled, labored and worn our lives away in this cold and sinful world. Then will you not press to your aching heart the Book above all books to be loved and revered, and in your lap let it open and from its pages drink freely the good news of salvation?

But may I ask, Are we commanded to study it? We certainly are. Listen to the following words of God to you and me: "Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them" (Is. 34:16). Christ says, "He that seeketh findeth." This applies only to those who seek "out of the book of the Lord," where God says seek. Notice it says, "no one of these shall fail? No one of the seekers that seek out of the book of the Lord.

My friend, it is so easy for you to be deceived by false teachers. Have you studied the "Good Book" to see what the will of the Lord is? The Spirit says, "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). Have you obeyed this command? Do you understand what the will of the Lord is, or he has asked us to do something that we can't do. But you may ask, How may I understand what the will of the Lord is? I answer, by studying. Listen to the Spirit again: "Study

to show thyself approved unto God. A workman that needeth not to be ashamed, rightly dividing the word truth" (II. Tim. 2:15). "Till I come, give attendance to reading" (I. Tim. 4:13). Christ said, "Search the Scriptures" (John 5:39). With all this before you, what have you to say about studying the Bible? Would it not be well for us to take time to study it?

But there is another very potent reason for studying the Bible, viz., unexcusable ignorance will condemn us. God said to people who could and would not study, "My people are destroyed for lack of knowledge, because thou hast rejected knowledge, I will also reject thee" (Hosea 4:6). If you are refusing to study God's Book, and at the same time fancy that God is with you, you are deceived. "This man deceiveth himself" (Gal. 6:3). It is bad to let others deceive us, it is worse to be self-deceived.

But if we are ignorant of what God's Book teaches, we are in danger of being led to oppose and make war on the very things that God would have us do. The people who put Christ to death thought they were doing right; this ignorance led them to crucify him. "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses." "And now, brethren, I know that through ignorance ye did it, as did also your rulers" (Acts 3:14, 15, 17). If they had studied as they should, they would not have committed this great sin. But more, Paul says, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal

of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10: 1-5). What a sad condition to be in; to have a zeal of God, believe you are pleasing him, when, on account of ignorance, you are refusing to submit to his righteousness. How important, then, to heed the words, "Be ye not unwise, but understanding what the will of the Lord is."

Christ said, "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15: 9). How can you tell but that you are worshipping God in vain, worshipping him according to the doctrines of men, if you do not know what Christ's teaching is? Have you been depending on preachers all the while to study for you? If so, you have made a sad mistake. Paul says, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). How can we keep from being tossed to and fro by winds of doctrine if we do not know what the true doctrine is. John says, "Beloved, believe not every Spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I. John 4:1). How can we try the false prophets if we are ignorant of what the doctrine of Christ is? How important, then, again I say, that we heed the admonition of the Spirit, "Be ye not unwise, but understanding what the will of the Lord is."

To have a false doctrine, believing it is sound, is a dangerous condition to be in. It is like the innocent child's laying its hand on the head of the deadly adder, believing it to be a harmless thing with which to play. The honesty and innocency of the child does not prevent the deadly poison from rushing from the serpent's deadly fangs, sheathed in the child's dimpled hand. False doctrine contains death for the soul; hence David said, "Through thy precepts I get under-

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standing: therefore I hate every false way" (Psa. 113:104). If you have been led to embrace a false doctrine, you are liable to hold to it and reject the sound teaching when it is presented. Christ said to the people whom he tried to teach, "Full well ye may reject the commandments of God, that ye may keep your own tradition" (Mark 7:3). Let us be honest, then, and look into God's blessed Book, and if we can't find the Church that we have been persuaded to become members of, and the doctrines that we have been persuaded to embrace, spoken of there, drop them, turn from them and embrace that which the Book does teach. Because a way seems right to us does not make it right; for Jehovah says, "There is a

way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Don't hold to a doctrine, then, just because it seems right, but read God's Holy Word and see what is right and do that.

In conclusion, let me say that to have the doctrine of Christ is to have Christ, to reject the doctrine of Christ is to reject Christ. John says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II. John 9). Let me insist, then, that you seek in God's Book for this doctrine, and when you find it, be certain to obey it, and trust its Author for his grace, and for a home in the house of "many mansions."

if he thinks it is wrong for Christians to dance, or if he thinks there were people on the earth before Adam was created.

Moses got mad and broke the tables of stone on which the ten commandments were written, but many people now break the commandments of Christ in the best of feelings. Is this evidence that the world is growing better?

I think it safe to guess that as many as one hundred thousand people have heard of the financial strait of the faithful few in New Orleans. Now if these would each give one dollar, this would pay out their debt and leave enough of money to support fifty evangelists for a year! See?

**CONTRIBUTIONAL**

**WHEAT AND CHAFF.**

A. Ellmore.

More people are ruined by prosperity than by adversity. Why, then, seek to be rich?

It is more difficult to empty men of religious errors than it is to fill them with the gospel truth.

Trust in the Lord and do good, Ps. 37:3. The trusting in the Lord comes first, then the doing good. No man's work is accepted of the Lord until he surrenders himself.

If an agent transcends the authority of his employer, he becomes personally responsible. Would not all preachers better make a note of this? By whose authority are we doing religious acts?

Don't wait for the harvest of one golden deed to ripen before you sow another. The wide-awake farmer will plant a great crop this spring before he reaps the harvest he sowed last au-

tumn. He that soweth bountifully shall reap how?

As we grow to be more humble, we become more useful. The rule is as men become wealthy they grow to be proud, and vain people are a dead weight to the church. God resisteth the proud but giveth grace to the humble.

The field of the true missionary is a large one, it is the whole world, or any part thereof which may become accessible to him. Surely, then, we need not fear for lack of territory, and as for subjects, there are multitudes at our doors.

If we would be as happy to-day as true Christians should be let us do good to some needy disciple, and thus make him happy. It is more blessed to give than to receive. And if we do these things unto one of the least of his disciples we do so unto him.

The man who has trifled all his life away and is dying in sin will not be likely to call in the preacher to learn

Upon the first day of every week let each one of you lay by him in store according as he hath been prospered. Two things observed here and there will be no lack of finance. 1. Every one give. 2. Give as he hath been prospered. And in order to do this every one will be at the worship. One duty suggests, sometimes requires, another.

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Evidently preachers should speak the truth in love, but we should be very sure that what we speak is the truth. We might have a message for a man which would break to him unpleasant news, but it is the duty of the messenger to deliver the message, this being done, he is relieved of the responsibility.

Many Christians would not so much dread to go into Paradise were it not that they must go through the gateway of death. And I am sure there are thousands of pious people who would go into the church were it not that they must go through the grave of immersion. But the Lord having arranged these matters, they are important. His way is not only right, but it is the only way.

The most dangerous money is the counterfeit which is nearest like the genuine. The bill struck upon faulty paper, and imperfectly executed is not likely to deceive many people. And the most dangerous religion, is that which assumes to be the genuine, and is able to show some New Testament proofs, and yet has some glaring imperfections. For example, take the Christian Church as it now exists, which has the face to call itself the Church of Christ, but because of their idolatrous worship, the Savior's teaching is by them ignored. Indeed, if he were to come in disguise and enter one of their temples, He would not have delivered the second discourse until He would be cast out.

In the baptismal ceremony, as given by Matthew, he records the three names, Father, Son and Holy Spirit. But in giving the law of forgiveness to the Pentecostians, Peter says: "Repent and be baptized in the name of Jesus Christ for the remission of sins." Why does Peter omit the names of Father and Holy Spirit, and give only the name of Jesus Christ? Christ had become the mediator and law-giver, and all authority in heaven and on earth had been given him. So, in His name, by, or upon His authority, remission of sins might be offered. To

have baptized, leaving out the name of Christ would have been void.

The Jews were already believers in God, and the Holy Spirit, but they had rejected Christ, whom they must acknowledge, and in whose name they must be immersed in order to be saved. But of course the apostles in baptizing must use the three names.

Here is a firm which has three stockholders of equal interest, but the firm can authorize one of their number to go out and solicit capital, which gives the authority of the firm. The names of the three capitalists are Jones, Smith and Brown. The firm sends Smith out as solicitor, giving him all authority to transact the business of the firm. And when Smith finds, and deals with a customer, he will assign

the names of the firm, Jones, Smith and Brown.—Covington, Ind.

COMMENCEMENT AT  
HENDERSON TENN.

The Commencement Exercises of the National Teachers' Normal and Business College, Henderson, Tennessee, came to a close on the evening of June 6. The largest number of visitors ever seen in Henderson attended these exercises, and great interest was manifested in the various programs.

The Baccalaureate sermon was preached to an immense audience in College Hall, on the evening of June 2, by Bro. A. B. Lipscomb, of Louisville,

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Ky. The sermon was a feast of good things.

Bro. Jno. R. Williams, of Hornbeak, Tennessee, gave the Class Address on Thursday afternoon, June 6. Every body was delighted with the practical talk of this great, good man.

There were twenty-seven graduates in all the departments: five in the Scientific Course, ten in the Teachers', five in the Business, five in Expression, and two in Music. These all received their diplomas with appropriate degrees.

This was the closing of the fourth session of the school, and by far the most successful in its history. The enrollment was considerably above 600. The students came from most of the Southern states, and from some of the Northern. They were a fine lot of boys and girls, representing our best homes. The parting was sad, but the greater number are looking forward to a happy reunion at the opening of next session in September.

The Bible occupies a prominent place

in this Institution. While the study of it is not compulsory, yet the classes are large and enthusiastic. Classes have been maintained in the Old Testament, New Testament, Biblical Geography, and Homiletics. In all, about twenty-five young men will go out from these classes this year giving their lives to preaching the gospel.

The success of the school has surpassed the greatest hopes of its founders. But they are pressing forward for greater things. The coming session promises to be better than any previous.

Neither time nor money will be spared to give those who attend the best the land affords. The Faculty has been increased for the coming year.

The next session will open September 4, 1912. Our new catalogue is now ready. If you are interested in the education of the youth of our country, write for it. It is free. Address A. G. Freed, President, or N. B. Hardeman, Vice President, Henderson, Tenn.

of the mountain to escape from the multitude (Matt. 5:1; John 6:15).

21. Jesus is the most misunderstood being in the world. His friends even, did not understand Him. They cannot see how this carpenter's son can create such a stir unless He has lost His mind! They think He must be restrained; therefore they sought to "lay hold on him."

22. No meaner charge could have been made than this. It was "by the prince of demons" that such a thought entered their wicked hearts. Instead of Jesus being in league with Satan, they themselves were his allies and tools. Doubtless Jesus would have maintained a dignified silence had it not been for the others being present; for their sakes He replies to the charge.

23-27. *Jesus' question.* One piercing question from Jesus drives His enemies into a corner. Perhaps they had lain awake of nights to frame this charge and now, in one moment it falls to pieces. Jesus teaches a principle which He elaborates in verses 25 to 27.

*A divided kingdom,* illustrates the principle. A Lincoln applied this principle to our republic, in his debate with Stephen Douglas, quoting these words of Jesus. It was thus, by following the plain teaching of Jesus, that Lincoln was enabled to see clearly his way, where others saw only perplexity. This principle applies not only to kingdoms, but to monarchies, republics and all kinds of governments. It applies also, said Jesus, to a *divided house*. One's house may be the family or the church. That this is true thousands of wrecked homes, and many a scattered church will bear witness. The writer now thinks of a church that was once loyal, then, divisions came and then, came dissolution. The building that once echoed the praises of God is now used as a dance hall.

*The principle applied to the individual.*

Satan could not stand if divided against himself, neither can any other individual. "Ye cannot serve God and mammon." A double-minded man is unstable in all his ways. (Matt. 6:24; Ja. 1:8.)

28-30. The unpardonable sin. On

## CHURCHES AT WORK

### BIBLE SCHOOL.

Augustus Shanks.

International Sunday School Lesson.

Malignant Unbelief.

Lesson 1.

July 7.

Revised Version.

### INTRODUCTION.

As there are different degrees of faith, so are there different degrees of unbelief. Our lesson deals with unbelief of the worst kind—*malignant unbelief*. This is the unbelief that not only stubbornly rejects the light, but, would fain destroy the light. They who are guilty of this sin are ready to explain away any teaching, or miracle, that in any wise interferes with their practices. In this lesson the

scribes are the ones guilty. Jesus appears in the role of a teacher and worker of miracles. The scribes were teachers. Jesus thus encroaches upon a work which they regarded as their own. They will brook no rival, they will not be superseded, they are resolved to keep their hold on the people if they can. Thus does prejudice glaze the eye and dull the ear, that even the Son of God is misunderstood and, worse, misrepresented.

There are four classes of persons here represented, all having something to do with Jesus. They are the multitude, his friends, the scribes, his kindred. Not what each class does and says.

### EXPOSITION.

20. The multitudes hindered rather than helped Jesus' work. Shortly before this he took to a boat because of the crowd (Mk. 3:9). On more than one occasion Jesus sought the seclusion

## THE CHRISTIAN WORD AND WORK

this point it is well to compare scripture with scripture. See Matt. 12:22-32; Luke 12:10. Just what the unpardonable sin is, has always been the subject of controversy. The reason for our studying it is that we may avoid it. One thing is evident, none of those who become Christians committed it prior to their conversion, else they would not have been converted. No backsliding Christians have committed it, if they come to the Lord for pardon, for Jesus said, "Him that cometh to me I will in no wise cast out" (Jno. 6:37). As to the Christian, it seems that the unpardonable sin is complete apostasy. See Heb. 6:4-8 and 10:26-29.

31-35. The attitude which Jesus assumes toward His followers is a matter of deep concern to us. In this passage he shows us that His attitude toward us depends on our attitude toward God's will. If we do the will of God he regards us as belonging to his family; a family bound together by a spiritual tie that is higher, stronger and in every way superior to the natural tie. No one is shut out from His favor: all depends on our doing the will of God. This scripture shows the folly of those who make the virgin Mary an object of adoration, and worship her.

### SPECIAL POINTS.

Is your house (family or church) divided? If so, who is responsible for the division?

Who is the "strong man" in your house—Christ or Satan?

Can Christ claim kin with *you*?

### CLEBARRO COLLEGE ITEMS.

1912-1913.

### SUPPLEMENT.

Attention is called to the following changes that have been made for the coming session, and other important announcements.

### CALENDAR.

1912-1913.

First term begins Tuesday, September the tenth, and closes Saturday, November the thirtieth.

Second term begins Tuesday, December third, and closes Saturday, February the twenty-second.

Third term begins Tuesday February the twenty-fifth, and closes Friday, May the sixteenth.

Christmas Holidays, December the twenty-first to the thirty-first.

### ALUMNI.

Miss Verna Guyton received a diploma from the Expression, Oratory and Physical Culture Department of the College, May the seventeenth 1912.

Mr. Samuel P. Harn, of Mooreville, Alabama, received the Bachelor of Arts degree from the College, May the seventeenth, 1912.

Prof. J. C. Estes, President of Lockney College, received the honorary degree of Bachelor of Literature, May the seventeenth 1912.

Mr. Leland Roberson and Lindon Wilson received a certificate from the Fitting School, May the seventeenth 1912.

### HONORS.

The Arden Literary Society won the annual debate February the twenty-second, and will have the College Banner in charge 1912-1913.

Mr. Earnest Cox, of Vonus, won the Scholarship offered by the College for the highest general average for the entire school year. He also won the Faculty Medal offered on San Jacinto day, for the best oration.

Mr. Lawrence Nolen, Eldorado Center, won the W. F. Deitrich Medal offered by the W. F. Dietrich Jewelry Co. for the highest grade in the Bible, for the entire session.

Greek III-IV are omitted from the A. B. requirements 1912-1913.

### NAME.

The name of the Institution shall be Clebarro College and Normal Institute. This change is made because of our purpose to place special emphasis upon the teachers' courses required for the State certificates.

### FACULTY.

A. B. Barret, President,  
Sacred History: Biblical Literature: English.

Chas. H. Roberson, B. S. A. M. Secy.

B. W. Miller, B. S. A. B.  
The Sciences: Bible

Ancient and Modern Languages:  
Higher Mathematics.  
Wilbur White (Winthorp-Nashville)

Fitting School: Field Athletics.  
H. B. Bookout (First State Certificate)

History (Science) Grammar School.  
Marguerite Elizabeth Heck (Berlin)

Piano and Violin.  
Mrs. Chas. H. Roberson,  
Expression, Oratory and Physical Culture.

F. G. Odeneal.  
Sight Singing.  
Thaddaeus Bookout.  
Director of Gymnasium.

Mr. Miller received his degrees from Grayson College and did graduate work in the State University. He was president of Southwestern College,

## BOOKS YOU NEED.

Seventy Years in Dixie.....\$1.50

Larimore and His Boys..... 1.00

Larimore's Letters and Sermons, Vols. I, II, III, each 1.50

BOOKS SENT AS PER ABOVE PREPAID

## CHRISTIAN WORD & WORK

906 Julia St. NEW ORLEANS, LA.

**Christian Word and Work**

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

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Rector, Ark.

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**MISSIONS.**

D. L. Watson.

We are now near the close of the N. O. campaign we hope. No doubt this work and the methods used to accomplish it have had the effect of causing many to think more about real missionary work than they have ever thought before.

But, after all, it remains for those who have been on the firing line to gather the lessons which should be learned and present them in concrete form to the readers of Word and Work that future mission work may be more thorough and more satisfactory to the brotherhood and well pleasing to God.

One great difference between the church of Christ and the denominational churches, is the manner in which the missionary work of the church is

done. The denominations have various organizations or societies through which working plans are formed and executed. The money is received and disbursed through these instead of the church proper, and the various missionaries are appointed and supported by these boards or societies. Each organization has its peculiar officers whose duty it is to teach the people and stir up the churches on their particular line of work. Each officer and each subordinate appointed directs his energies in the development of his special society, particularly in raising money for it. By their continuous study and work they learn the necessities of the mission field, and the manner in which the work can best be done to produce the greatest amount of good. They become experts in their line of work. They know how to teach missions. They know how to reach the people and teach them to give to

missions \$491,949, to education \$295,638, and for local congregational support \$2,690,718. There are several miscellaneous amounts which make a grand total of \$4,168,762. They maintain a growth of about 10,000 additions yearly. Other denominational bodies make equally as good a showing.

The church of Christ believes and teaches that each individual church is complete within itself fully competent to do all the work that God has ordained that it should do.

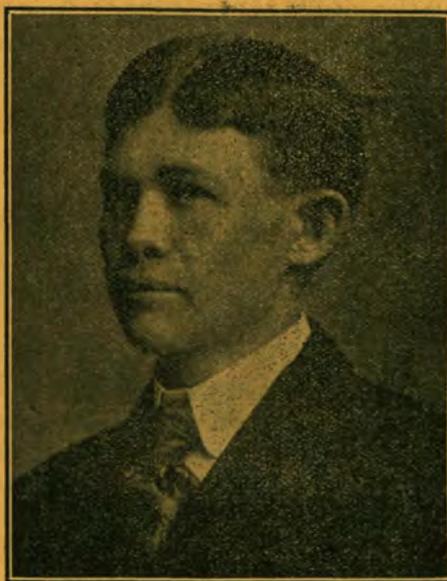
We believe and teach that these organizations have no scriptural authority for their existence, yet, on a percentage basis these denominational churches maintain a better growth, receive more additions, establish more churches, build and maintain more schools, support more missionaries and give their ministers a more liberal support than we do.

What is the matter? Are we incorrect in our teaching, or do we fail to follow the plans which we so earnestly advocate?

An analysis of the givers and workers for the New Orleans work, and they support all lines of work, shows that missions are being taught and practiced by a very small percentage of the ministers and churches. Bro. Chamber's record up to last week shows that only 524 individuals and 113 churches have been contributors to this work. A conservative estimate shows that we have over 2000 preachers and more than 5000 churches. The majority which these figures indicate as idle are not helping other fields and missionaries. With very few exceptions those who are supporting the New Orleans work are the ones who are doing most of the work in other fields. This should not be. The church and not the society is the unit. Each local congregation forms an individual unit. Each unit has its part of the mission work to perform.

As Paul was the leader in missionary work and taught the churches their duty in spreading the gospel, so every evangelist is under inspired example to teach each church its duty along missionary lines.

*But, the clouds have rifted. Sever-*



W. J. Johnston

missions. Their leaders are trained personal workers. Each one of their churches forms an integral part of the whole, and as a rule each church does its part.

We gather the following figures from a recent report of the Presbyterian Church for 1911. They had 14 synods, 88 Presbyteries, 3,375 churches, 1,712 ministers and 287,174 communicants. They gave during that year to Foreign missions \$452,513, to Home

al years ago we made an appeal for assistance, but received practically nothing. A second attempt barely brought enough to cover mailing expenses. The subject of missions however has been continuously under investigation. Much writing, teaching and preaching has brought the great brotherhood to a realization of its duty in preaching the gospel. We now know that our duty is beyond our own church door, and that the *world* is the *field*.

True this extraordinary effort has been brought about by a crisis. The immensity of the proposition staggered the strongest among us, but the liberality of one man brought us to a realization of our duty, and the possibility of accomplishing the work in a definite time.

On the 18th of April the five thousand dollar pledge staggered us. With the exception of two or three of our preachers the idea of our raising almost \$10,000.00 in ninety days sounded like a fairy tale. But God, has made for us friends from every part of this great brotherhood. Every mail is loaded with letters of encouragement, the telegraph has been brought into use, until now the donations are reaching into the hundreds every day. Before many days the entire amount will be supplied.

No denomination could accomplish so much in such a short time. In this instance God's plan has proved far superior to that of man's in producing results. So it will always be when the servants of God are held to a strict accountability of doing mission work.

We are not unmindful of the fact that there is a great danger of our falling back into the same old ruts. This must not be. There are thousands of cities and towns which need a church of Christ. Many of these places have a few members in them who would begin work provided they could receive sufficient help to get started. But help is not the only essential to success. The work must be well planned and the foundation securely laid. In other words we must learn how to do mission work.

Word and Work pledges itself not to let the enthusiasm which this effort

has endorsed die down. More preaching and more writing on missions shall be our slogan.

HELP NEW ORLEANS.

Monday a. m. Sixty letters and over \$400 received. Down to \$2,600 mark now. Too busy to write more. —S. C.

Later—Cash and pledges reach \$11,650. Enough more in sight, we think, to reduce amount lacking to \$2,000.

We are granted a few days' grace on the \$5,000 pledge to make our other collections and get in all returns.

In these few days we must get \$2,000 more. We are bending every energy and using our every friend to raise it. Can we depend on you? What you can do will help finish this strenuous fight.

What you do, do with speed. *Let*

*us not fail* for the lack of this small amount.

Put yourself in our place a moment think, decide, act.

Send as large amount as you can, stipulating whatever conditions you like. We are beggars nor choosers. Write us.

Stanford Chambers,

1218 6th Street.

Montgomery, Ala.

July 1, 1912.

Our meeting with the Catoma St. church of Christ continues with good interest. There were four added last night (Sunday) two confessions and two by relation. We are working with our home force. Raised more than \$30.00 yesterday for New Orleans.

C. E. Holt.

# \$1000 In Prizes Given Away

If you want to win one of our best prizes be first to enter the race.

Drop us a card and go to work today.

Names of entries will be published next week.

CHRISTIAN WORD AND WORK

906 Julia St. New Orleans, La.

SEND US A LIST

THINGS CURRENT

Read our back page offer.

Send us news items on a post card.

The Lord has been gracious unto us whereof we are glad.

Pointed paragraphs on missions will be appreciated.

L. B. Jones is in a good meeting at Estill Springs, Tenn.

Save your coupon in this issue. You may wish to give it to a favorite agent later in the campaign.

An idea is too good to be lost. Jot it down on a post card and give it to the world through Word and Work.

Frank Morrow of Mt. Pleasant, Tenn., is soon to begin some mission meetings near Carmichael, Miss.

D. F. Draper is in a good meeting at Georgetown, Texas. Sends \$10.00 to New Orleans from brethren there.

Subscribe for your favorite paper and have your friends subscribe. No home should be without a religious paper.

G. C. Reeks is making tents (farming) for a little season but will soon be preaching again. His address is Hornbeck, La.

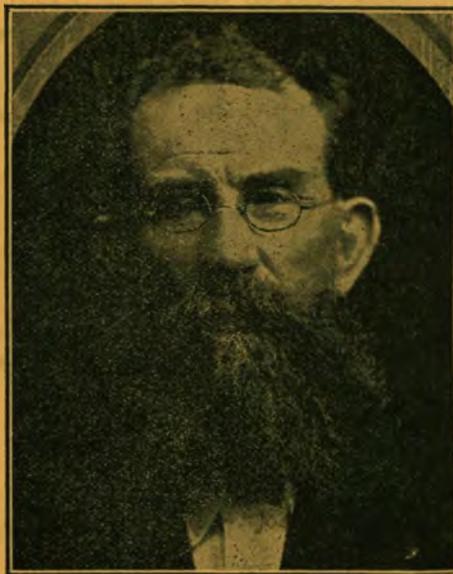
W. J. Brown recently held meetings for the church at Bicknell, Ind., and has a mission meeting to hold at the Blackburn S. H. near Lawrenceville, Ill.

J. D. Tant writing June 22, reports 4 baptisms at Puryear, Tenn. His meeting at Poplar Bluff, Mo., resulted in the setting in order of a congregation.

W. H. Trice is in a meeting with the little band at Fullerton, La. He promises to see us at New Orleans when he closes.

A penny a day for missions amounted to nearly \$75.00 in the New Orleans church for the year ending June 1st. Can you give one cent a day for missions?

G. T. Kay who recently gave up his human creed for the Bible alone and sectarianism for the church of the New Testament is now devoting all his time to preaching the old Jerusalem gospel. He has many calls ahead.



N. R. Funderburk

W. H. Sandy was with the church at Broughton, Ill., last Lord's day conducting their first meeting in a new house of worship. The house is a result of the meeting Brother Sandy held there in September.

Bro. Otis M. Reynolds is an evangelist laboring with the Jones Co. (Tex.) churches of Christ. He reports good has been, and is being done. In addition to his labors, the following

preaching brethren have and will conduct protracted meetings. H. L. Whiteside, Stamford and Avoca, W. A. Bently, Hamlin, T. E. Milholland, Anson, W. A. Schultz, Lueders, J. S. Dunn, at Nugent.

Ben West just recovering from an operation for tonsillitis gave last week to writing and sending out letters for New Orleans. Thank you Bro West and the many others who have helped New Orleans.

WORK AMONG COLORED PEOPLE.

I visited the church at Luthers, near Corinth, Ala., Saturday before the 4th

TESTAMENTS.

Red Letter.

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

No. 23 French Morocco Price .35 Prepaid.

No. 30 French Morocco Price .40 Prepaid.

No. 31 French Morocco Price .45 Prepaid.

No 300 French Morocco Price .65 Prepaid.

No. 353 Egyptian Seal, American Standard Price 60 Prepaid.

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

In ordering be careful to order by number.

If you want a better Bible than the above, we have it.

Christian Word and Work,  
906 Julia St.  
New Orleans, La.

Lord's day in June. I preached to a large audience and found the church doing well.

J. Hannon.

Haskel, Tex.

I have been a reader of Word and Work for several years and like it very much. Our congregation though small meets in a school house each Lord's day. Where we sing, study the Bible and have communion. Except for sickness, with very few exceptions all are present each Lord's day.

Bro. S. Young preaches for us once a month. He is a young man, sound in the faith and a good preacher. There are but few congregations in this country. Pray for us that we may come out victorious. God bless you in the work you are doing in that city. May Word and Work continue to sound out the words of truth. I expect to send you some subscriptions soon.

G. S. Medford.

NOTICE

Several months ago I wrote in the Word and Work stating that I wanted to get a book of my life published and asked for advance orders for it. I am glad to announce to the readers of Word and Work that my book is printed and ready now and that I have filled all advance orders. If any one who sent for the book has not received it let me know and I will send them another one as it sometimes happens that a book gets lost in the mails.

I am now ready to fill all orders for the book as soon as received and I hope to receive many orders for it. It has more than twice as many pages in it as my other book had, and besides having "The Story Of My Invalid Life," it also has many nice poems, a lovely song with music and a number of my sermonettes on the following subjects. "The Bible," "Healing The Sick By Prayer," "Seeing Alike," "A Letter to Young Christians," "Tobacco," "Difference Between The Dying Of A Christian And An Unbeliever," and "A Letter To Children."

It contains 72 pages printed on heavy enamel paper and covered with a cloth linen paper back with the title printed

in gold and tied with a nice silk cord. I have tried to make a good book that will be interesting and helpful and that all will enjoy reading,—even little children. Price only 25 cents and a stamp for postage. Send for one for yourself and some to give to your children or friends. It will make a lovely present to give to anyone. If you don't think it is worth double the price return it and I will return your money.

Your invalid brother,  
Spencer, Indiana. Loomis O. Hinton.

Paragould, Ark.

June 24, 1912.

Please say in your paper that the meeting here began on June 20. Bro. T. B. Thompson is with us. He is certainly doing some fine preaching. We had a large attendance last night, and absolutely perfect order. Our large tent is pitched in the best residential portion of the city. One took membership on last night. There are others who say they are going to be baptized. We pray and are at work for good results.

W. L. Reeves.

HEAR THE TRUTH.

This is a special invitation to you to attend the meeting under the big tent

on the school campus. We teach Bible and Bible only. Come and hear the truth proclaimed.

Preaching by W. Claude Hall, Fulton, Ky.

These subjects will be discussed, beginning at 8 p. m. each evening:

Monday—"The Jailor's Conversion."—(Acts 16:19-35) and "Was He Baptized in the House."

Tuesday—"Paul's Conversion"—(Act 9:1-20 and 22:1-23.)

Wednesday—"Heartfelt Religion"—(Jas. 1:27.)

Thursday—"There will be no Infidels in Hell."

Friday—"Are the Branches of John 15:1-7 Different Denominations?"

Saturday—"The New Name."—(Isa. 62:2) or "Why I absolutely refuse to wear the name 'Campbellite.'" "

Sunday—(No meeting at 11 a. m., and 3:15 p. m.)

Sunday Night 8 P. m.—"Christian Union." How it is possible for the command in 1st. Cor. 1:10 to be obeyed.

Monday Night—"Excuses for not being a Christian only." (Luke 14:15-25.)

Tuesday Night—"The Judgment"—(Rev. 20:11-15.)

No collections only on first day of the week.—(1. Cor. 16-2.)

A SPLENDID OPPORTUNITY

TO LEGITIMATELY INCREASE YOUR BUSINESS  
The wholesale and retail drug stores of New Orleans unanimously declare that "DR. HAVA'S SOLUTION OF BROMO-PHOSPHATE OF LIME AND POTASH" is the BEST SELLER that they handle—through physician's prescriptions.

Physicians have obtained the best results in the treatment of all forms of so-called Bright's Disease, acute and chronic, from the judicious use of the Solution of Bromo-phosphate of Lime and Potash in conjunction with an appropriate diet.

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

THIS ALSO WILL HELP IN YOUR PRACTICE—DR. HAVA'S NORMAL SOLUTION OF TRIBASIC PHOSPHATE OF LIME.

This solution has been successfully used in cases of convalescence from acute diseases, as well as in tuberculosis, rachitis, dyspepsia, and chronic intestinal affections. It will give rich milk to mothers during the period of lactation, and, at the same time, sustain their strength. It will guide the normal development of rickety children, and promote the consolidation of the osseous system. It aids the system in overcoming such acquired or hereditary diseases as scrofula, lymphatism, nervous debility, and tuberculosis in its various manifestations. THIS SOLUTION IS POSITIVELY THE SAVIOR OF THE DENTAL SYSTEM, WHICH IT STRENGTHENS AND PRESERVES IN VARIOUS STAGES OF LIFE. When administered during pregnancy, it assures the development of a splendid fetus, while maintaining the mother's health at a high standard, and inhibiting the occurrence of the albuminuria of pregnancy with all that follows in its train; but if, in spite of everything, albuminuria should occur, or already exists, then the Solution of Bromo-phosphate of Lime and Potash is the remedy **FAR EXCELLENCE.**

FOR FULL PARTICULARS ADDRESS

Hava's Phosphate Chemical Manufactory,

Suite 315-316 Mabeca Building, New Orleans, La.

INSTRUCTIONS FOR CORRESPONDENTS.

1. Write on paper not larger than 9x12.
2. With either pen or pencil, according to which is most suitable to you.
3. Write plain, legible hand as it saves mistakes and interpreters fee, and also saves writing copy over and deciphering same.
4. Always read copy over when finished writing to see if there is anything you might have overlooked, thus averting any misunderstanding.
5. Write on one side of paper only. Write on every other line of ruled paper.

If above rules are followed you can rest assured there will be no need for transpositions in copy.

Christian Word and Work.



Corinth, Miss.

The church at this place meets each Lord's day to worship in the following order. Time for meeting 9:30: first we sing a song and some brother reads a chapter, then prayer is engaged in after which the classes are called to their places and teachers take charge. We have two classes in the New Testament as there are too many for one class. We use Tant's Outlines which we think fine. We also have two other classes Intermediate and Primary in which we use Literature from the Advocate Publishing Co. Much interest is shown in the study of our lessons.

After this we sing a song and then some brother takes charge of the table and all partake of the loaf and cup then pass the basket that all may contribute as they may desire. Another song and we go out.

Question: What should be done additional?

We have no organization except the church.

T. M. Darnall.

I should say that when the congregation assembles as one for the communion service there should be more than a song before the Supper. A short inspirational passage of scripture and a few warm exhortations would serve admirably to unify the thoughts of the congregation and prepare all hearts for real and sweet

## Our Great Subscription Prize Winning Contest Will Open July the First and Close December the First

Any one may enter at any time or any one may nominate a favorite candidate by clipping out one of the blanks, writing the name of the one you wish to nominate and sending to the Contest Editor at once. You must sign your own name in making the nomination, but this will not be made public. We will not give out names of those who make nominations.

**POINTS MAY BE SECURED ONLY IN THIS WAY:**

This contest, in which prizes will be distributed is to increase and extend the circulation of this paper. Therefore, with every subscription, points will be credited as follows:

- For every paid subscription for one year, .....500 points;
- For every paid subscription for two years .....1,200 "
- For every paid subscription for three years .....2,500 "
- For every paid subscription for three years and over .....1,000 "

for each year. Subscriptions for more than one year must go to one address. Cash must accompany all subscriptions to get the points.

New subscriptions, renewals or delinquent subscriptions counted alike. Persons sending in subscriptions may credit their points to any one whom may desire. All points must be asked for at the time of remitting.

Votes cannot be transferred from one candidate to another. Candidates cannot sell their votes to any one. Standing of the various candidates will be printed weekly. Every detail of the contest will be carefully looked after.

- First Prize; Leyhe Piano. See ad.
- Second Prize; One Queen Sewing Machine
- Third Prize; One Meade Bicycle. See ad.
- Fourth Prize; One Webster's New International Dictionary. See Ad.

Fifth Prize; One Gold Watch.

Every agent sending in 10 or more annual subscriptions will receive a prize. No shoddy prizes offered.

All goods f. o. b. factory.

## Christian Word & Work

906 Julia St.

New Orleans, La.

# COUPON

**This Coupon is good for 500 points in nominating a candidate for our subscription contest. Cut it out and return to us at once.**

**Place this to the credit of**

Name of sender.....

Address.....

communion in becoming reverence.

In my opinion there should be more than one prayer. We do not pray too

much I am sure.

I am glad these Corinthians are so active. S. C.

## THE FAMILY FORUM

### A PHYSICIAN'S EXPERIENCE.

"I just can't, doctor, I can't." The boy whose trembling lips spoke these words was barely eighteen, yet his eyes were bloodshot, his hands were trembling, and there was a purplish hue upon his cheeks. As he stood before me, the story of his life passed before my eyes in vivid colors. His father was not a drunkard. He would have been greatly insulted had any one suggested to him that he was even immoderate in his use of alcoholic beverages. But he drank; every day he took some of the stimulant which he considered necessary for himself, a "bracer," as he called it. And while he did it, the little curly-headed boy at his knee would look on and ask, "Papa, what is that you drink?" And papa would smile a knowing smile and say, "O, that's none of your business! You run along and play." And if the boy would not be satisfied with such an answer, he would assure him that it was just a little "medicine" he was taking for his stomach.

But the little fellow had his doubts. He saw the flushed cheeks, and noticed how restless and talkative his father would become after taking this particular medicine. What was worse, the child would plainly smell a peculiar odor upon his father's breath as his father would lift him upon his knee and "trot" him. And while he smelled it, and breathed it into his young and sensitive nostrils, his own eyes would dilate a little, and his cheeks flush a deeper red, while he became conscious of an indefinite desire for something that made one's nose and palate tingle, and one's head swim in a peculiar way.

Of course, his father almost grew angry when the child asked for it.

Such stuff was not for youngsters like him. He had better stick to his milk; then if he needed anything extra, perhaps candy would do.

But the little boy was not satisfied. There was some candy he had found that had a little of the same flavor, and had made his blood tingle a little, but only a very little, not nearly so much as when he would lean real close to his father's chest and, with his head uplifted, get the full force of the peculiar odor. It used to make him almost dizzy at first; but very soon he got used to it and liked it, when his head would begin to "swim" ever so little. He knew that his stomach would be upset for the next meal, and that he would be very miserable, restless, and dissatisfied with everything for some time after, but he just could not help it. The next time he saw his father take the medicine, or smelled it from the next room, his little legs ran apparently of their own accord, and he pretended he wanted to hug his father ever so tightly, when in his mind he knew that it was only a pretense.

It did not stop there. He soon found that his father would set aside the glass he used, a special little glass that he used only for that purpose. It was not long before he was driven to look for that glass, first just to smell a little of that peculiar flavor, and later to place it to his lips and drain into his mouth the few remaining drops. It burned, it scorched his tender mouth so badly that he had to run and drink water, a lot of it, before he felt comfortable again. But the few drops did warm up his stomach, and very soon he felt his head go dizzy with that same peculiar feeling he had felt so many times before, only stronger. After that he knew better than to taste

the fiery liquid as it was. He added water to it until it did not bite, but just warmed him up, and sent that peculiar feeling to his head.

His mother found him once or twice with dry lips, cheeks flushed red, and pupils dilated; and she became alarmed lest some fever had attacked the boy, but never did she think of the real cause, and the boy never told.

Then the time soon came when the few drops left in the glass only aggravated the peculiar feeling and desire of the little boy. They were not enough to satisfy. Once or twice again he turned to his father and asked him for ever so little of the medicine. But here he met with strong and repelling words. The father must have had a slight inkling that something was wrong, and sought to set matters right by using his authority to command obedience. He wanted his boy to know that such things were not to be thought of by a youngster like him, that he must quit thinking about it, as he would not get it.

The command was all wrong, of course, but it might have done good if it had not been too late. The boy's desire was not appeased nor controlled by the words: "You must not!" If the heart had been in close sympathy with the father and mother, and they had taken him and in close confidence had fully and truly explained just what it all meant, then he might have been able

### MONEA COLLEGE.

—Coeducational—

Every student recites at least five lessons a week from the Bible.

Not a denominational or church school, but a Christian school under the best Christian influences and Bible teaching.

#### EIGHT SCHOOLS.

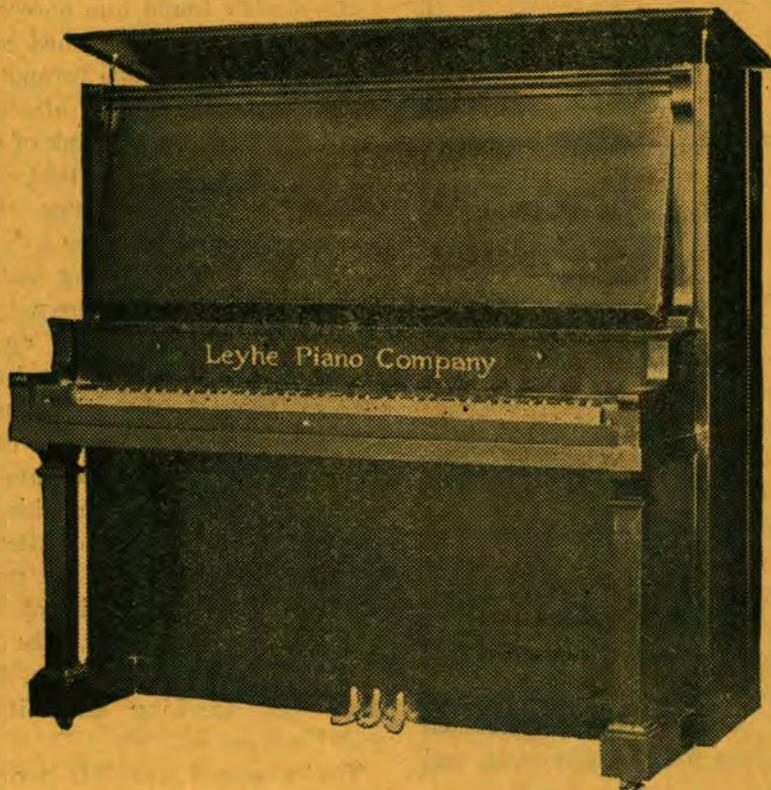
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# FIRST PRIZE



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Here is a technical description of the piano: Height, 4 feet 9½ inches; Width 5 feet 4 inches; Depth 2 feet 3 inches; 7 1-3 Octaves Compass: DETAILS OF CONSTRUCTION: Empire Grand Top. Full Metal Plate. Bushed Tuning Pins. Double repeating action, copperized wound bass strings, three strings to each treble note. Full size music rest, rolling Colonial fall board; nickel action rail; nickel action brackets. Patent new system Anti-Fraction Agraffe. Nickel plated pedals with corrugated toe-cap. Entire front double veneered in mahogany.

to rid himself of this new thing that gripped him with an irresistible force, and made him do things that even he in his young mind knew to be wrong.

The father was now more particular about his glass, and placed it where his boy could not easily reach it. He did not notice that the boy's eyes were upon him, and that the look of desire was on his face. He did not know that after the boy had gone without his usual drops for a day, the desire almost drove him frantic as he looked at his father taking his usual medicine the following day. Also he did not know that as soon as he had left the room, the

the boy, standing upon a chair, had reached for the glass with fingers trembling with excitement and desire. Further, he did not know that the few drops this time did not satisfy him, but his shaking hand reached for the large bottle, and, before he realized it, he had poured out a teaspoonful or more of the reddish liquid. This time he was in a hurry, and he did not wait to mix the stuff with water, but took one drink with his eyes shut. He almost fell off the chair in a fit of coughing, and only with difficulty could he replace the glass and get down from the chair. He barely could

crawl away from the house and hide in the garden, with his mouth burning as if on fire, and a violent pain in his stomach. But he found some gum in his pocket, and chewed that until the horrible burning grew less painful, and there came that dizzy feeling in his head, followed by real stupor, so that he lay there upon the grass, breathing noisily through wide-open lips, the little body twitching now and then, while the dark-purplish flush distorted his pretty face.

He lay there for hours. When the cool evening air stiffened his body, and his senses returned, he heard his mother calling his name. He attempted to sit up, all dazed, and not comprehending what had brought him there under the tree; but a dull, heavy feeling in the head, throbbing with each beat of the heart, caused him to reel back and to grasp his head with both hands, while terrible, sickening pain turned his attention to his stomach. Now it was not simply a disagreeable feeling and loss of appetite, but nausea, a nasty, violent retching, which turned to vomiting that almost killed him, as it made the poor little head throb all the more with every effort.

He could not answer his mother's call. Further, she did not repeat it many times. He always had come home before, and he would now. When, half an hour or so later, the boy dragged himself to the house, pale and weak, he was ready to tell his mother all. Had she noticed the true longing for mother's love and care, had she opened her arms to him and allowed him to rest there against her heart, it still might have been well with him. Instead, he was met with a severe look and closely questioning words. He was suspected of different evil things, forbidden things, and even the evident signs of his physical weakness were not enough to appease the violated sense of discipline. It was for that reason that his lips shut tightly and kept back the confession that might have saved him and her. And when his mother accused him of eating unripe fruit, thus making himself sick,

he rather delighted in that, as it made it easier for him to say nothing of the truth.

That was all several years ago. As the boy stood before me, I reviewed his story. He did not need to say more than I have just told. What followed was the usual sequence,—utter disgust, and then new craving, new indulgence, and so on. Of course, he could not hide it long. His parents were shocked when they found it out. In no gentle words they told him how he had disgraced them and himself, and how they would punish him if he did not at once give up the craving.

The result was also as one might expect. He drank in secret. Every penny he could secure went that way. When he could not earn money, he cheated, and, finally, stole. At the time he stood before me, he had already been at the prison's door. He had signed his father's name to a note, and only the pleading of his mother prevented his strict father from handing him over to the authorities. Later, after his father's death, he forged his mother's name. As I looked at the still youthful face, I could but feel that the poor boy never had a fair chance. I still looked upon him as a mere boy,—a poor, deluded boy, with a horrible curse upon him, a craving beyond his power to control. I talked to him as if he were my own flesh and blood. I told him that there was only a step between him and real hell on earth. His big blue eyes were upon me while I spoke. Then his lips trembled, and tears, big, bitter tears, came to his eyes when he confessed:—

"I just can't, doctor, I can't I can't stop it. When I am over one of these terrible sprees, my head aches, and my stomach revolts, and I tremble like a leaf; then I say to myself that never, never again, will I take any more of that cursed stuff. But when I leave my bed *any pass the wide-open door of a saloon on the street*, when the slightest suggestion of alcohol touches my nostrils, I am like one whose very throat is in the grip of a giant. I walk in, and I drink; and while I do it, I curse myself for the coward and liar that I am. And when my

money is gone I would sell my clothing, my body, my honor, yes, my very soul, for just one more drink."

My own eyes were moist, and yet I had heard a story just like this many a time. I had also heard that which the shamefaced boy added: "I have not always been like this, doctor. As a boy, I hated a lie, and my promise was sacred to me. It is only since I got into the clutches of this devil that I am so weak and worthless."

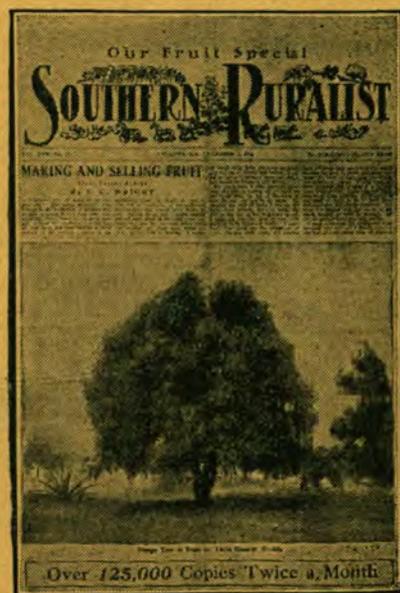
I turned from the boy to the tear-stained face of his mother. There was in her face that misery which is beyond words to express. She said nothing. Her boy, the pride of her heart, the hoped-for support and cheer of her later days, was a miserable drunkard. More than once she had pulled him bodily out of the mire. More than once she had cried bitter tears over him, as he lay there stupid and breathing heavily after his spree. And fight as she might against it, in her mother-heart there was growing the wish, as he lay there and in his intoxication cursed her and all who loved him, that he had never been born. Again, there would come to her the wish that he, her only child, would die, that he and she and the memory of his father might be spared worse suffering and disgrace.

I could not mitigate the mother's suffering to any great extent. I could build up the boy's body and free him, for the time being of his desire for drink; but too well I knew how temporary might be such a cure, and how easily the desire might return, if suitable temptation arose.

Then, with this pitiful case before me, I could see, passing before my eyes, not dozens, but hundreds of men, and not a few women, who had come to me, some of their own accord, others because they had to, for just such a cause as this. Among them I could see some who were almost children, and some who were old men and women; some with uplifted heads, proud, self-satisfied, and utterly oblivious of their physical and moral failure; others cast down with the burden of their shame and disgrace: some priding themselves upon their vigor and

strength in the false security of ignorance of the serious disease of blood-vessels and nervous tissue already preying upon them; others with drawn faces, in true physical and mental suffering: and, last of all, that most pitiful group of sufferers,—the little innocent victims, the children of parents who drink,—the idiots, with distorted, ugly heads; imbeciles, with the silly, leering, meaningless smile; and the even more pitiful epileptics, with their contorted, jerking, and twitching bodies. And as these sad memories passed before me, my heart sickened at the enormity of the suffering and misery, because always with and about each such pitiful creature there were others whose happiness, perhaps health and needed bread, were involved. And so the hundreds grew into thousands. And they were only those within my own knowledge—the experience of only one man.

Is it any wonder that my eyes grew dim, and that I asked, Why so much misery and suffering? Believing that true relief must come through knowledge and from deliberate choice, rather than from compulsion, is it any wonder that I feel it my duty to speak and to tell all this so that men and women, more peculiarly boys and girls, may know these things, and, knowing them, be warned, and thus enabled to avoid this most serious danger they are likely to meet?—Youth's Instructor.



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