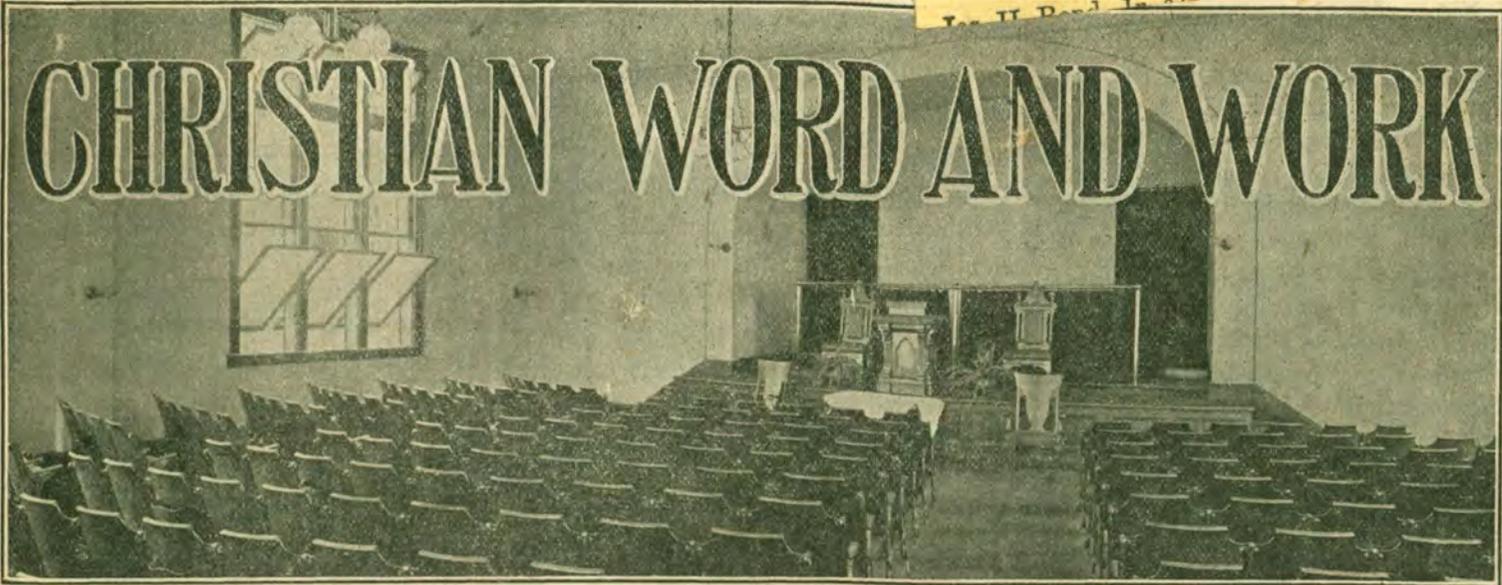


CHRISTIAN WORD AND WORK



Volume 5

NEW ORLEANS, NOVEMBER 19, 1912.

Number 47

Come to Jesus.

Come, humble sinner,

Come, with your guilt and fear,
Make this last resolve.

I'll go to Jesus though my sin has
like a mountain rose;
His kingdom I'll inter in, what ever
may oppose.

When God Becomes Real.

E. L. Jorgenson.

It is one thing to say beautiful prayers of well-chosen words in public, and another thing to cry out, sometimes in the plainest language, because you are really in need. It is when our very need drives us to our knees before Him who can help when friends and relatives, doctors and nurses, fail that God becomes real to us. And you may be sure that time comes to every man. Many who now have no interest in God will some day wish they knew how to pray. For in his own time God lays his hand on every man in an unmistakable way.

No one can escape the hour of need; need that no earthly man or means can fill.

But He has promised to supply *every* need (Ph. 4: 19), and that excludes none. Our need of forgiveness when we sin, of healing when we are sick;

of bread and drink when hungry; of raiment when unclothed. Not, by the way, such raiment as fashion calls for. God clothes the lilies and will clothe his children; but, the Lord forgive them, one can see on the streets any day Christians whom He manifestly did *not* clothe! No, He would not do it that way, for in clothing, God considers both health and virtue. No, not our "wants," nor yet always what fashion, or appetite demand; but our "needs," such as comfort and hunger require—these are in the promise.

When Byron King was in Louisville last winter some one asked him to recite the Lord's prayer "I can't, said' he. "One can't say, 'Give us this day our daily bread' when he's eating at the Seelbach" (The Seelbach is Louisville's largest hotel). "There must be sense of *need*," he continued. He is right; I well remember how when we were children at home together, our parents being away, a great thunder storm arose. My sister, yet a child in years, fell upon her knees and out of her feeling of need and anxiety, poured forth a prayer, eloquent with earnestness. Thus need is the primary motive to prayer.

And out of His boundless liberality our Father supplies us in our great extremity.

How good then it would be if we could realize that.

OUR NEED IS CONSTANT.

When friends are plentiful; when money and property accumulate; when riotous, pulsing health returns, then this blessed, prayer-inspiring sense of need departs, and men cease calling on the name of the Lord. In reality, there are added reasons then for the favor of Him who gives us health and friends and means. There is need of their continuance and of wisdom to be faithful at a time when there is most danger of being faithless.

"I need Thee every hour:
Teach me thy will,
And Thy rich promises
In me fulfill."

More About Missions.

If the preachers will take sufficient interest, we can probably do a great deal more of this kind of work. Maybe they do not preach enough on the subject. There is more to be done, sometimes, than public preaching.

Suppose you preach a good strong sermon on missions, pointing out some definite need, say \$10.00 a month needed for this purpose, \$18.75 a month for a native evangelist support, or a certain amount for something else, and call particular attention to this need. Secure permission to announce a collection for this purpose. Take the collection Sunday morning (maybe after

the regular contribution) or Sunday night, or on the next Lord's day or at whatever time seems best, but take it up. Don't fail. Get the church to turn into a draft (especially if for foreign work) and send it to an American rather than a native) on the field.

Then there is something done. You have preached; the brethren have given; and the mission field gets actual help. Something more can be done. You can at least attempt to have the church

give regularly for mission work. Will you do it? Are you satisfied to preach regularly for brethren who can do something for missions but do not? Of how much account is a preacher who can't get a church (that is able) to give to mission work? Not as valuable, it maybe, as he should be? Most any preacher could help this great cause if he wanted to and tried properly.

Don Carlos Janes.

Remember that Word and Work will make one of the very best Christmas presents you can think of. It will remind your friend of you fifty-two times before another Christmas rolls around.

Autumn is the storehouse into which all the other seasons bring their treasures. It is the Exposition of spring, summer and winter.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

"DANGER OF THE POPULAR SONG."

S. H. Hall.

When Daily News Papers become alarmed, it is time for church people to take notice. In the "Atlanta Georgian," of Oct. 21, 1912, we have the following timely editorial under the above heading:

"A recent letter to a New York paper called attention to the coarse and vulgar ragtime songs that are growing more and more popular in every walk of life."

"A catchy tune, a suggestive phrase, an indelicate allusion, woven together into a "popular" song can do more harm in twenty-four hours than a church mission can cure in a week. And the worst of it is that "popular" songs of this character are growing more and more "popular." They are being sung everywhere. Children are picking up the tunes and humming the choruses, and adults, calloused to such melodies, are seeking those that are more and more risqué. At the summer resorts the young girls sing them with innocent looking faces and mothers sit by and applaud. Young men now hum them in mixed company to the amusement of every one."

"The evil is growing greater, instead of less, and it is high time for popular

disapproval of the business. And if the people themselves do not take the matter in hand and cure it, then it would be wiser to censor all songs, in the same manner that our moving pictures are censored."

Daughters, by the thousands, are being ruined, spiritually, by being allowed entirely too much liberty in the selection of music they bring into their homes. Well, I used the word "select;"; I hardly know whether that is correct or not; for it seems that too many of our Girls do not "select," but simply take anything that is on the market. Mothers have come to me with their lack of interest in the church, etc., but when I go into their homes and happen to hear some of the music they seem to be so fond of, I am not surprised. Too many of these mothers, as the above editorial correctly declares, "sit by and applaud" as their daughters, with "innocent looking faces," sing and play such music. Our homes should ever be considered a place for Christ to dwell, we should make it one of the most sacred places on earth, entirely too sacred for the low and degrading "popular" song to be allowed to enter. May God bless us all in walking and living too close to God to have any taste for such degrading stuff.

IF ONE WERE A BOY AGAIN.

In some papers of the late Dr. Har-

per, of the University of Chicago, was found a memorandum which reads like this:

"If I were a boy again, I would read every book that I could reach. I would strive to find out from good books how good men lived.

"If I were a boy again, I would cultivate more patience with the faults of others, and study my own with greater care. I would strive for humility.

"If I were a boy again, I would more and more cultivate the company of those older, whose graces of person and mind would help me on in my own work. I would always seek good company.

"If I were a boy again, I would study the Bible even more than I did. I would make it a mental companion. The Bible is a necessity for every boy.

"If I were a boy again, I would study the life and character of our Savior persistently, that I might become more and more like unto him."—Exchange.

God expects something from everyone that claims to be a christian. Are you working for Him? If not, why not?

Word and Work has a strong editorial staff and consequently sends out a paper that rings true to the gospel teaching.

CONTRIBUTIONAL

A QUESTION—REPLY—AND
COMMENTS.

Chas. Neal.

The following question was asked an Adventist preacher:—

“Why call the church ‘The Seventh Day Adventist’ when it is not called that in the Bible but only ‘The church of Christ’ or ‘Church of God’ is that sufficient?”

THE ANSWER.

“Well our name is peculiar to our work. As the adventist means the coming of Christ, and we observe the seventh day as the sabbath of the Lord and he is the Lord of the sabbath Mk. 2: 27-28, hence, the sabbath is the Lord’s day Isa. 58: 13; 66: 22-23.

Now the Christian Church was founded by Alexander Campbell in 1812 in western Penn. He was a member of the Presbyterian faith. They first were called Campbellites and later Disciples and later on The Christian and then later ‘Church of Christ’ I can not tell what they will change to next. now Jesus said in that day many would say to him we have done many wonderful works in thy name, seemingly all they had was the name, but that will not save them Matt. 7: 21. Doing things in his name will not save any one—that is salvation by works—We are saved by faith in Jesus. Now the church is not the *building*. It is composed of the members and they live in their own houses which compose the church Rom. 16: 5; I Cor. 16: 19. Phil. 2. Then there is the church of the First-born Heb. 12: 23. So the church is only the meeting house. Now they will not have organs in the church house, but have them in the church in their own homes—See! Inconsistent.

A BRIEF REVIEW OF THE ANSWER.

Your defense for the name “Seventh Day Adventist” is very weak. “Peculiar to our work” does not justify it.

“Satan” is “peculiar” to his work but it does not denote his acceptance to God. The Seventh day as a sabbath and the second advent of Christ are Bible doctrines. So are these: Atonement, Resurrection, Love of God. The Millinneum etc. Are the two subjects sabbath and advent of Christ of so much greater importance than the others named to justify your becoming “peculiar” in order to teach them? To love God is the greatest commandment and regeneration of at least equal importance to the advent. Then why not get “peculiar” by calling yourselves “Regeneration Love of God church.” The church of God does not make a “peculiar” name necessary by exalting one or two points of Bible doctrine above others. Salvation in Christ is a “common salvation” Jude 17:21. Those who separate themselves from other Christians by “peculiar work” making a “peculiar” name necessary have not the spirit, Jude 19, and those who cause divisions are to be avoided Rom. 16:17. “Is Christ divided?” Is it his will that Christians make themselves “peculiar” from other Christians in order to do his work? No, As a Christian and therefore a member of the Lord’s church I can and should teach the truth on every Bible subject.

I learn the truth on the church question from the Bible, hence a discussion regarding any church which Alexander Campbell may have founded would be as of as little profit as a discussion of the failures of Miller in 1844 or the visions of one E. G. White.

Instrumental music was left out of the items of worship in the Lord’s church, and it would be well for those desiring to be with God to refrain from vain worship II. Jno. 9-11; Mk. 7:1-14. We may permit, and even enjoy the barking of a yellow dog in our homes, but that would not prove it acceptable worship to God.

Again you say, “Doing things in his

name will not save any one.—that is salvation by works”—Your teaching is very different from that of Paul who says “whatsoever ye do in word or deed do all in the name of the Lord Jesus” Col. 3:17.

I am unable to see how your references to several points bear on the subject, or how the failures of others, however apparent would justify the unauthorized institution such as The seventh Day Adventist Church.
Dugger, Ind.

THE TEST OF LOYALTY.

J. W. Atkisson.

Obedience is the test of loyalty to God. Let us repeat this: obedience is the test of loyalty to God. Young man, young lady, remember that obedience is the test of loyalty to God. Parents, let me say to you obedience is the safe guard to your child. Teach your child to obey you while it is young and it will obey God when it reaches the years of accountability. If you suffer your child to be stubborn and rebellious while young, how can you expect them to love and obey God in years of maturity? It must be educated to be sub-

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CHARLES F. LADD.

Publisher of Gospel Literature

KELLOGG, IOWA.

missive; if it is not so educated in childhood, it is very much more difficult to train in old age. The great school of the Lord is the one that is being taught to lead the people to obey God. Faith leads to obedience, but obedience is the thing to test our faith at last. If faith has not the fruit, it is of no value to man. The fruit of faith is that which the Lord says for us to do. It is the Lord's will; It is God's commandments is the manifestation of true wisdom and the consummation of man's duty to his God.

Childhood and youth, manhood or womanhood and old age are the time relations of man to the earth. All along the way of life man's path is strewn with danger and besetments. Evil is ever here and always present to mar our happiness, and to lead us from the narrow way of life. Sin is here, and is met at the threshold of our childhood, and takes advantage of our experience to lead us away from our innocence and purity. In youth we have our peculiar temptations and the influence of evil companions; in manhood we have the main battles of life to meet and fight the wolf from our door; in old age we have the accumulations of all our old habits and the infirmities of the flesh with which to contend. All these things but teach us that we are here in a state of probation, and that this earth is not our eternal resting place. It also teaches us that it is very necessary that we should heed the admonition of Solomon: "Remember also thy Creator in the days of thy youth, before the evil days, and the years draw nigh when thou shalt say, I have no pleasure in them; before the sun and the light, and the moon, and the stars, are darkened, and the clouds return after the rain; in the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened, and the door shall be shut in the street; when the grinding is low, and one shall rise up at the voice of a bird, all the daughter of music shall be brought low; yea, they shall be afraid of that which is high, and terrors shall be in

the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and desire shall fail because man goeth to his everlasting home, and the mourners go about the streets: before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern, and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it." Eccl. 12:1-8.

INCIDENTS IN MY MEETINGS.

John T. Poe.

From Montgomery, Alabama, I dropped down to New Orleans, where I preached one Sunday and five nights. I preach in the church house, upon which the brethren at large have during the past year been urged to pay a large debt. I have not learned whether they have yet sufficient to cancel the debt. I contributed my five days labor to the church. I would have remained longer, but the Mississippi river was on a big tear and had overflowed hundreds of miles of country above New Orleans, and was threatening the New Orleans levee—being within a few inches of the top—and as I can not swim, I decided I would get back to Texas, and so I took passage out on first T. & P. train for Texas that had been gotten out of the city for many days. And even then we had detour away up by Baton Rouge and cross at Santa Fe crossing, after which we zig zagged around all night on different roads, trying to get out to safe dry ground. We left New Orleans at 1 p. m. and at midnight we were scarcely twenty-five miles from our starting point. I regard the church in New Orleans as a noble working body. They treated me kindly and seemed zealous for the old paths. Brother and Sister Ramsey took care of me while there and Brother Chambers did his best to show me all of the outside of New Orleans. I am not stuck on the city, neither as a place to live in, nor to die in. It is a tough city. I passed through it in 1852 on my way to Texas and my father, who was moving from Alaba-

ma to Texas, was bunchoed out of every dollar he had. Fortunately he had a through ticket to Galveston, Texas, or we might have had to foot it from New Orleans to Texas. When we got to Galveston finally on the ship "Texas," he borrowed money to complete the journey.

But I said I do not like New Orleans neither to live nor die in. It is low and dirty as a rule, and made up of a cosmopolitan population, largely Roman Catholics, and is not a prohibition town. So it would be quite unpleasant for a citizen of Longview, Texas, to live there. And if one should die there he could not be buried. It may surprise many to know they do not bury the dead in New Orleans. The reason is they can not. The water is so close to the surface it is impossible to bury. They put the dead in vaults on top of the ground. If you die there as a stranger, who has no family vault, you will be put in the city general vault. If no one claims your body for two years your body is removed from the vault and dropped down beneath in a lime pit, where it is eaten up by quick lime. So I do not care to die in New Orleans.

I dined with Brother Chambers several times with Dr. D. L. Watson once. I also dined with Brother and Sister DeGrey, and swapped Bibles with them. The one I got is not standing the rough usage of travel an evangelist has to undergo. So if some kind brother or sister desires me to track the law closely they had better send me a new "Teacher's Bible" before this one gives out entirely. But don't all speak at once. Sister Chambers put me up a nice lunch for my trip, which I di-

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Francis M. Turner,
Nashville, Tenn.

vided with a hungry traveling salesman. There were no eating houses on the route we came on, and he got awful hungry, and offered to pay me a dollar for half my lunch, which I refused, and gave him partnership with me. When his fellow salesmen found it out—there were fully a dozen other traveling salesmen on that train—they formed a kangaroo court and tried him for begging an old preacher out of his lunch. I was called in as the main witness, and testified that he offered to pay for it. I did all I could to save him, but his attorney went back on him and the case went against him anyhow, and he was sentenced to pay for my breakfast at whatever place or time we might get it which he did next morning at some place in Louisiana. He did it gracefully, too. I had a fellow-feeling for him for I was once caught in the same way on the L. & N. R. R. from Nashville to Memphis. I ate no supper the night before leaving Nashville. I took no lunch, for I thought the train would stop to feed us. But it did not. So I fasted from dinner one day to 5 p. m. the next day, when we arrived in Memphis before I got anything to eat. Oh, the nice things I saw eaten from fat lunch baskets that day! I have always had a fellow-feeling for a hungry traveling man since that terrible experience, and, don't you know, if some of those lunch eaters had asked me to eat with them that day they would have immortalized themselves. If you want a man to love you, feed him when he is hungry.

EARNESTNESS.

C. F. Ladd.

“She hath done what she could.”
Mark 14: 8.

What a grand testimony is this. And note, too, that it was given by the Son of God who knew whereof he spake.

Can the Lord depend on you? As he looks into your life what does he see? Have you done what you could—for him, today? Did you really try to do your best? There was much that

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you could have done, but did you make an honest effort to take advantage of your many opportunities, and give faithful service? God opened those doors of usefulness before you, and did you pass them by unmindful of His call, and heedless of your brothers' need?

Perhaps you have been satisfied with indifferent, half-hearted service. But do you really think that he, too, is satisfied if you fail to do your best? As his follower should you not recognize his claim upon your time, talents and possessions, and strive unselfishly to render loyal, faithful service?

To fail in this is to miss his final approbation—"Well, done, thou good and faithful servant."

MONEA COLLEGE.

John E. Dunn.

This school was established by A. D. Gardner for the purpose of offering to the people of this country a high grade school in which children could be educated in all those branches of human learning which the colleges of our country give and in addition teach the Bible to all students who might attend. A few others co-operated, to a limited extent, with Bro. Gardner. The financial burdens of this school have been borne almost exclusively by Bro. Gardner and the other teachers.

It was our belief that the greatest good could be done for the people of this country by giving to the rising generation a knowledge of the Bible. All of East Arkansas and Northeast Missouri is a missionary field. No part of the U. S. needs the gospel more and no part of our country offers richer results.

The school opened well the first year. Our enrollment was two hundred two. All who patronized the school and all who became acquainted with our work the first year were pleased with the

We are now in the third month

We have enrollment the per ave h-

stacles in our way. We need better buildings and better equipment for our work. The school has never paid expenses and is gradually running into debt. This is regarded as being both unsafe and unwise. I came into the school January 1, of this year as president. It was our hope that we could build up the school and friends would come forward and aid us financially so that we could go forward with our work as we had planned and hoped. So far we have been disappointed. We have felt that it would be unwise for us to make an appeal to the brotherhood and we shall not do so. Several of our Bible Schools are in financial straits and there are a large number of other calls before the brotherhood and others coming every day. All of this indicates life among the members and is a hopeful sign. The success of the New Orleans work in paying off the debt which threatened the existence of that work is indeed gratifying. We carefully considered what Bro. Lipscomb and others recently wrote in regard to starting other schools while those we had were not being sustained. If the brethren here and near around us had been willing to give of their means to support Monea College as some believe they should, the work could have gone forward as planned. We do not complain. All do not see

things alike. Some of us may be overzealous and expect too much. We must be contented and endeavor to educate the people to greater things for the good of humanity and on the subject of giving.

Bro. Gardner and I talked over our situation and decided that I should go out of the school. I am no longer connected with Monea college except for a time I shall teach my classes. I am undecided as to where I may go or what shall be the nature of my work. I like this work and may take it up at some other place. I have a desire to establish a school with industrial features connected with it by which both students and teachers could make their own expenses. I may go back to my first love general evangelistic work. Wherever I live and whatever I do shall be for the one end, the extension of the Kingdom of Heaven, the salvation of my fellow man.

As to what shall be the future of Monea College we can not say. It shall go on as it is till the close of the present session, May 22, 1913. It may be that the school shall be conducted in the future on a smaller basis with less pretensions and so that it will be self-supporting. It is in the hands of God. We abide his will. If he wants it to continue he will open up the way.

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CHURCHES AT WORK

BIBLE SCHOOL.

The Lunatic Boy Healed.

Lesson for December 1.

Mark 9: 14-29.

Parallels;

Matt. 17: 14-21; Luke 9: 37-43.

Golden Text:

Jesus said unto him, If thou canst believe. All things are possible to him that believeth.

Lesson Thoughts.

In this lesson we have the story of a great miracle performed by Jesus. Here he shows that he has power over demons. As we have been studying the life of Christ, we have learned he had wonderful power. He could calm the boisterous sea—wind and wave obeyed his will. He could magnify a few loaves and fishes into an amount sufficient to satisfy four or even five thousand men. He could walk upon the water and turn water into wine, the elements in nature were at his command.

“Wind and Sea obey thy will,

When thou sayest to them, be still.”

The suffering and distressed had but to touch the hem of his garment and they were made whole. He had power over demons, and even raised the dead to life again.

In our last lesson we beheld him on the mount of transfiguration talking with Moses and Elias, and heard his divinity confessed by the father himself. With him on the mountain were Peter, James and John. When they came down from the mountain they found the apostles—the other nine—surrounded by the multitude at the base of the mountain. Among the crowd was a father who had brought his son to be healed. He had asked

the nine for aid, but they could not cast out the demon, and so he was waiting for the Christ. This was his only son and he was grievously tormented by a demon.

After the comforting experience on the mount, Jesus willingly and readily takes up his work of blessing humanity.

Jesus told the man if he could believe, the boy would be healed. If we could believe more firmly in the master we would let our faith work in and through us to the salvation of many who are grievously afflicted by sin.

“Lord, I believe: Help thou mine unbelief.” How often this prayer comes to our hearts, but we should exercise what faith we have that it may grow the stronger, for this kind of faith and works can come by nothing save prayer and fasting.

Jesus healed the boy. He is ready to heal and save to the uttermost those who put their life at his command. He will never leave nor forsake his followers. If you have found the great physician, bring to him your friends and neighbors who are sick that they may rejoice with you in salvation.

QUESTIONS.

1 Who record the healing of this boy?

2 Tell how others possessed of demons were afflicted.

3 Why did not the disciples heal him?

4 What could we do today if we had more faith?

5 What faith is like the grain of mustard seed?

6 Are you willing to grow in faith?

7 Give some examples of old Testament faith. See Hebrews, eleventh chapter.

The renewal blanks sent out to delinquent subscribers are coming daily. There is still more than half the number sent out to be heard from. If you are among that number an early remittance will be appreciated.

Page Seven

TESTAMENTS.

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Divorce.

D. L. Watson.

Dear Bro. Watson:

I wish to ask you or some one else who knows a few questions for information.

1 In I. Cor. 5: 6. does the word "lump" refer to the congregation, if so, will all in a congregation who do not obey this command be lost?

2 In the eleventh verse does "not to keep company" mean not to associate with such people?

3 What is meant by "not to eat" in eleventh verse?

Now, that you may more fully understand what I wish to know, if you will pardon me, I will tell you how I am situated. My husband and I have

a friend who is a preacher of the gospel. A great many churches have him preach for them. He often visits our home. He is living with his second wife, being divorced from his first wife. This first wife left him and refused to live with him. He is a good preacher, and so far as I know has a sweet wife. I have always refused to visit them because of the scripture above referred to. Have I done right or not?

4 What should I do? The church at this place often invites him to preach which he does. This church also keeps disorderly members in it. Will I be condemned for meeting for worship with a church that does not obey the command of the Lord I. Cor. 5: 7.? Please give me all the light you can. This has bothered me for a long time. Do not spare the truth, it may be hard for me, but I will do my duty if I know it. if you answer this through Word and Work please do not give my name or address. I hope I have made myself clear, and that you will oblige your sister in Christ."

Read the entire fifth chapter of first Corinthians. The first verse shows that Paul was writing from a common report, that is, every body knew, that a fornicator was a member of the church at Corinth, and that of the worst type, in that one man had his father's wife i.e. his step mother, while his father was yet alive. Chapter 7: 1 shows that they had written to Paul and asked for instruction concerning certain matters, but "commonly reported" shows that they had not mentioned this particular sin. "Puffed up," in second verse, shows that they gloried in this sin and the man who was committing it. Chapter 3: 21; 4: 19 and 5: 2 indicates that they were accustomed to glorving in their teachers and the context shows that this fornicator was a favorite one. Notwithstanding the importance of this incestuous person, the glorving of the church and their attempt at concealment, Paul wrote his bitter denunciation of the sin in chapter five. No doubt the words of Paul had the desired effect on both the church and the sinner, for in the interim between the writing of

the first and second epistles he was brought to a bitter repentance, as is recorded in II. Cor. 2: 5-10, where Paul admonishes the church "to confirm their love before him," that he should not be "swallowed up with over much sorrow." Perhaps there is no more debasing sin, followed by a more genuine repentance and restoration than this case. Because this preacher is a good (?) man and of pleasing address and several churches invite him to preach for them does not lessen the enormity of the sin nor the churches duty in the premises,

We are now ready to consider the law of divorce and re-marriage. God has made but two institutions—the church and the home and both are sacred and should be kept inviolate. Read Matt. 5: 32; 19: 3-12; Mark 10: 11-12; Luke 16: 18; I. Cor. 7: 6-11. These scriptures very plainly teach that there is but one reason for divorcement. I do not understand that if there is sufficient grounds for a divorce and it be granted that either party is permitted to marry again. We are entirely to lax with our marriage vows: it is easy to obtain a divorce; any frivolous excuse is considered justifiable grounds for divorce, the law grants it, the church condones it and society pays the same respect to a divorced man or woman that it does to those who have but one wife or husband. The privileges of remarrying again and remaining in good standing in society causes some people to lightly consider marriage contracts and as inconsiderately revoke them and marry again. For this very reason Paul said you "must not keep company with them, you must not eat at the same table (social meal) with them." The case in question seems to be a typical one. The first wife left the husband for some frivolous excuse because he importuned her to return to him and she refused. Paul commands them to be reconciled and if this can not be done neither must marry again. I. Cor. 7: 11. But, the preacher obtained a divorce, married again (sinned again) and is not only retained in full fellowship in the church but is allowed to fill a most important place in it and the commu-

nity. I ask is not this example a bad one? If people could not remarry they would more seriously consider their marriage relation. There would be fewer divorces and scandles and more happier homes.

Questions:

1 Lump refers to the entire church. Leaven may be good leaven or it may be bad leaven. But, if the bad leaven can not be purged out you must not leave the church. The tenth verse says that if such should be the case "one must needs go out of the world." Read also I. Cor., 10: 27; John 17: 15 and I. John 5: 18-19. There are, also other commands which are to be considered before you should dissemble. In kindness let the good leaven do its perfect work.

2 Yes, not to associate with them.

3 Not to eat at the same table. This clause seems to be thrown in to make the former sentence more emphatic.

4 What should you do. The first step in the settlement of all difficulties is a *secret* conference between the parties. You and your husband should discuss the matter with the preacher and his wife. You should in kindness but firmly outline what you believe the Bible teaches on the subject. Then you should not visit their home, they should not visit yours. They should know the reason why. Then you should lay the matter before the church. Here, I wish to say, that but few writers accept the radical position, that a divorced man must not marry again. You will have to concede some points to the church. But, whatever position the church may occupy, they certainly will agree, that the man should quit preaching. His example is bad and can but bring reproach to the church.

There are other points in this interesting letter which will be considered in a few weeks. We must deal with one or two other subjects before we come back to it.

We have added a number of agents to our force this week and expect to see subscriptions coming rapidly in a few days. If you want to join this army of workers write us for particulars.

Faith.

John E. Dunn.

The mainspring of Christianity is faith—faith in God, faith in Christ, faith in the Word of God. "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous . . . By faith Enoch was translated that he should not see death." (Heb. 11: 4-5.)

"He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." (Mk. 16: 16.) "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) "He that believeth hath everlasting life." (John 5: 47.) "Being therefore justified by faith, we have peace with God." (Rom. 5: 1.) And without faith it is impossible to be wellpleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek after him." (Heb. 11: 6.) These scriptures plainly teach that salvation is through faith. A christian life is begun, carried forward and perfected by faith.

SAVING FAITH.

The New Testament speaks about living faith and dead faith. James says, "if a man say he hath faith, but have not works? Can *that* faith save him? . . . Show me thy faith apart from thy works and I by my works will show thee my faith . . . But wilt thou know, O vain man, that faith apart from works is barren? . . . For as the body apart from the spirit is dead, even so faith apart from works is dead." (James 2: 14-26.) Hence, dead faith is a faith that does not obey God. Living faith is the opposite of dead faith.

The blessing was pronounced upon Abel when he made his offering just as God had directed. In the eleventh chapter of Hebrews the Holy Spirit says, "By faith Abraham being tried offered up Isaac; . . . By faith Rahab the harlot perished not with them that were disobedient." In the second chap-

ter of James, the Holy Spirit says, "was not Abraham our father justified works, in that he offered up Isaac? . . . And in like manner was not Rahab the harlot justified by works, in that she received the messengers and sent them out another way?" The story of the miracle of healing a paralytic (Mk. 2: 1-12) shows clearly the kind of faith that saves and at what point God blesses one for his faith. Friends of the paralytic carried him to where Christ was. They made an opening in the roof of the house and let the man down in the presence of Jesus. "Jesus seeing their faith, saith unto the sick of the palsy, 'Son, thy sins are forgiven . . . Arise take up thy bed and go unto thy house.'" This man was healed when Christ saw their faith. Christ saw what they did. Abraham received the blessing when he did what God said. Rahab was saved when she did what she was told to do. God blesses people for their faith when they obey God and not before. The point at which God blesses one for his faith is when he obeys God. Living faith or saving faith is the faith that manifests itself by obeying God. The alien sinner is forgiven of his sins when he does what God says do to be forgiven and not before. Christians are blest as they walk by faith in obedience to what the Word of God teaches. Faith is never counted as being faith, until it does something, works by love. No man is ever blest for his faith until that faith speaks out in some outward or bodily act of obedience to God. Therefore living faith (saving faith) is the faith that obeys God and dead faith is faith that does not obey God.

HOW DOES FAITH COME?

Christ said, "preach the gospel. . . . He that believeth and is baptized shall be saved." (Mk. 16: 15-16) Paul argues, (Rom. 10: 13-17.) that the gospel must be preached so that we can hear, understand, believe and obey in order to be saved. God's order is preaching, hearing understanding, believing, obeying, salvation. And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." (John 6: 45.) "Preach the gospel to the whole

creation.' (Mk. 16: 15.) "Teach (make disciples of) all nations, . . . teaching them to observe all things whatsoever I commanded you." (Mtt. 28: 19-20.) Preach repentance and remission of

sins in his name unto all the nations. (Lk. 24: 47). "So belief cometh of hearing and hearing, by the word of Christ." (Rom. 16: 17.)

ren are free. I am sure you all will endeavor to evangelize your state. I am interested in Louisiana as I baptized a very intelligent young man from there, this summer. I expect and exhorted him to prepare for the ministry. He will return to the state some time next year. He asked me if there was a Church of Christ at St. Augustine, Texas. I did not know. His parents live across the line from that place.

THINGS CURRENT

News items are scarce this week. Did you send in yours?

Christians what are you doing to bring sinners to Jesus?

Bro. Claude Neal was with the brethren at Amite, La. last Lord's Day.

Read our combination Bible offer on page 12 and renew your subscription today while the offer lasts.

The Delegate Convention with all its ramifications which was recently adopted at Louisville will soon be discussed in these columns by John E. Dunn.

We are glad to report that Sister E. L. Jorgenson is improving from an attack of fever.

A letter from Sister Karlsson, India, dated Oct. 17 states that Bro. E. S. Jolley Jr. is suffering from an attack of fever. His wife was much improved. Do not forget these workers in India, contributions should be regular and liberal that their needs may be supplied.

Brother M. C. Kurfees conducted the protracted meeting with his home church, Campbell street, this year. Twenty came forward, thirteen for baptism. Bro Jorgenson conducted the singing.

I am now in a meeting at Tiverton, Ohio, with good interest. I recently closed a five days meeting at Dalzell, Ohio, with two baptized—a mother 81 years old and her son 61 years old, Flavil Hall.

Bro. W. T. Taylor of Oglesby, Texas has been doing work for this congregation for five years and reports the work there as very encouraging. He has some time in the summer for protracted meeting work. Those needing his services should address him at the above address.

Bro. and Sister G. F. Armstrong-Hopins sailed from New York Oct. 26 For India where they will do mission work. Bro. L. S. White of Dallas Texas took especial interest in raising the necessary expense money to send them. He is to be congratulated on his success in the work.

NEW PAPERS.

The Gospel Herald is a new paper published at Cordell, Okla. Its editors are J. A. Harding, R. L. Whiteside and J. N. Armstrong with W. D. Foster as business manager. All of these are good Christians and forceful writers. We bespeak for the Herald a successful future.

Our Florida friend sends out a prospectus of a new paper to be published at Gainesville, Fla. Bro. T. B. Larimore and wife are the editors with B. R. Colson as business manager. It is to be devoted, especially to the interest of Dixieland College—a new school to be opened soon. Bro Larimore is president of this college. Besides this special interest which it has espoused, it will be an excellent exponent of the gospel and should receive a hearty support from the reading public.

Oglesby, Texas.

Dear Bro. Watson:—I am glad that awful debt is paid and now you brethren

I held a very successful meeting this summer 4 miles from Edgewood, Texas. Very large crowds, fine singing and good interest throughout. 16 baptized, 2 restored and one took membership with the congregation. The church was greatly strengthened and encouraged in the divine life. The brethren paid me well for my work, and asked me to return which I will gladly do sometime in the future the Lord willing.

I am arranging my meetings for another year. It is my purpose and desire to do more for the cause next year than ever before. The brethren here at home have employed me for another year, which will be my fifth year with them. They will give me July and August in which to hold meetings. I have sometime in those two months unengaged. If there are any who desire my services in a meeting they will please write me immediately so we can arrange a date for a meeting.

Brethren, let me hear from you,
Yours in Christ,
W. T. Taylor.

A CORRECTION.

L. L. Brigance.

Some time ago in giving a report of the mission work done by the church at Henderson, Tenn. I said that all these meetings had been amply supported by the Henderson church. Bro. W. A. Austin advises me that the church at Scotts Hill helped to support the Sardis meeting. I did not know this and, hence, gladly make this correction.

The Henderson church planned all these meetings, sent the evangelist and guaranteed their support, but I learn that it didn't have to pay the full

amount in every case. At two other places, Lulu and Enville, a part of the support was contributed and was supplemented by the Henderson church.

Since writing the former report four other mission meetings have been held which resulted in several additions and the establishment of another congregation.

Bro. Hardeman has just closed a great meeting with the Henderson church in which there were 36 baptisms and several restorations—mostly students of the college.

THE GREEKS KNOW THE MEANING OF "BAPTISM."

The following item is suggestive and worthy the consideration of all who love the truth:

The Baptist Times and Freeman calls attention to the fact that there are Baptist in Athens, Greece, led by Mr. Sakellarios, and that Presbyterians in Athens have to immerse in order to get any members at all. The Greeks know that "baptizo" means to immerse and will have no sprinkling in theirs. A Greek is supposed, at any rate, to know what his own language means."

When a man reads what was done when people were baptized, he should have no difficulty in determining the action of baptism. People who were baptized in New Testament times came unto the water, where there was much water, went down into the water, came up out of the water, and buried in baptism. Do likewise and the question of your baptism is forever settled.—*Gospel Advocate*.

THE FAMILY FORUM

A thankful heart is not only the greatest virtue, but the parent of all other virtues. —*Cicero*.

"Father Crowley's book, "Romanism a Menace to the Nation," is creating a sensation among Romanists, especially the priests, who shrug their shoulders and say, or seem to say: "Oh, he amounts to nothing; we've got rid of him," intimating that it is a good riddance. But Crowley turns upon them, saying in a card:

"I will give ten thousand dollars to any person who can prove that I was excommunicated and that the statements and charges against priests, prelates, and popes, contained in my volume, 'Romanism a Menace to the Nation,' are untrue; and, furthermore, I will agree to hand over the plates of my book and stop its publication forever. Will Rome accept this challenge? If not, why not?"

Autumn is the evening of the year when every forest is a sunset and every tree a burning bush. Autumn is the Commencement week of the forest and the graduating season of the leaves, the time when they get their diplomas from the God of Nature for the work that has been done.

Mother Earth blossoms and ripens the fruit for man, while she ripens the leaves for herself. She will eat the

pear and the apple that may fall upon the ground, but she prefers to give them to men, while she keeps the ripe leaves for her table alone.

The leaf in ripening also beautifies the world. An autumn forest in this country looks as if all the rainbows had fallen out of the skies and broken to pieces on the trees. Every leaf is a raindrop, dividing the white light into prismatic colors.—*Rev. C. A. Dixon*.

The Bible is a book easily misunderstood, if viewed from any other standpoint than its own declarations. So long as men read it and believe exactly what it says, they will have no difficulty in understanding its demands and fulfilling them. There are no contradictions in this Book, when understood. One may rest assured, then, that when the Bible says one thing, that one thing will never be contradicted during the life of the Dispensation under which the declaration occurred. Hence, the church of Christ accepts the whole Bible as its only creed, and holds as most precious every sentence found therein. Any change made in the statements of the Bible, is a change made in the creed of the church of Christ; and any misinterpretation of the Bible, is a misinterpretation of the creed of the church of Christ, and a misrepresentation of what the church of Christ really believes. We stand or fall with the teaching of the Bible on every subject. No matter who assails the belief of the church of Christ, we would have all distinctly know, that this can only be done through assailing the teaching of the Bible. If it be shown, that in any matter we have misunderstood the Bible, or misinterpreted it, it only follows that we have misinterpreted our creed, and we will immediately lay hold upon the true interpretation as soon as shown what it is.

"Thanksgiving" is not a day; it is a habit. We cannot be thankful on

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A. G. FREED, President.

Thanksgiving Day unless we have been learning how every other day in the year. There are some simple rules: Walk on the sunny side of the street; live as much as possible in the best room in the house; think about your friends, not your enemies; talk about your good luck, not your bad. These are some of the ways of acquiring the spirit of cheerfulness which is the only soil in which the flower "Thanksgiving" will grow.—*James M. Farr.*

Thankfulness is one of the most fragrant graces. It is an emotion which must not only be experienced, but also gladly and fully expressed. The expression of it deepens the capacity for feeling it, and sweetens not only the life of him who gives utterance to it, but also the wide life of mankind. The sense of gratitude is one of the greatest traditions of the American Republic, and to keep it alive and hand it on to our descendants is one of the high privileges of every loyal American.

A PLEA FOR THE BIRDS.

Eight little dead birds! They were perched—dainty and sweet, so natural, except the glassy eyes, that one could almost believe them alive—on the hats of five young women who sat in a pew together at a mass meeting of Epworth Leaguers in the interest of Foreign Missions!

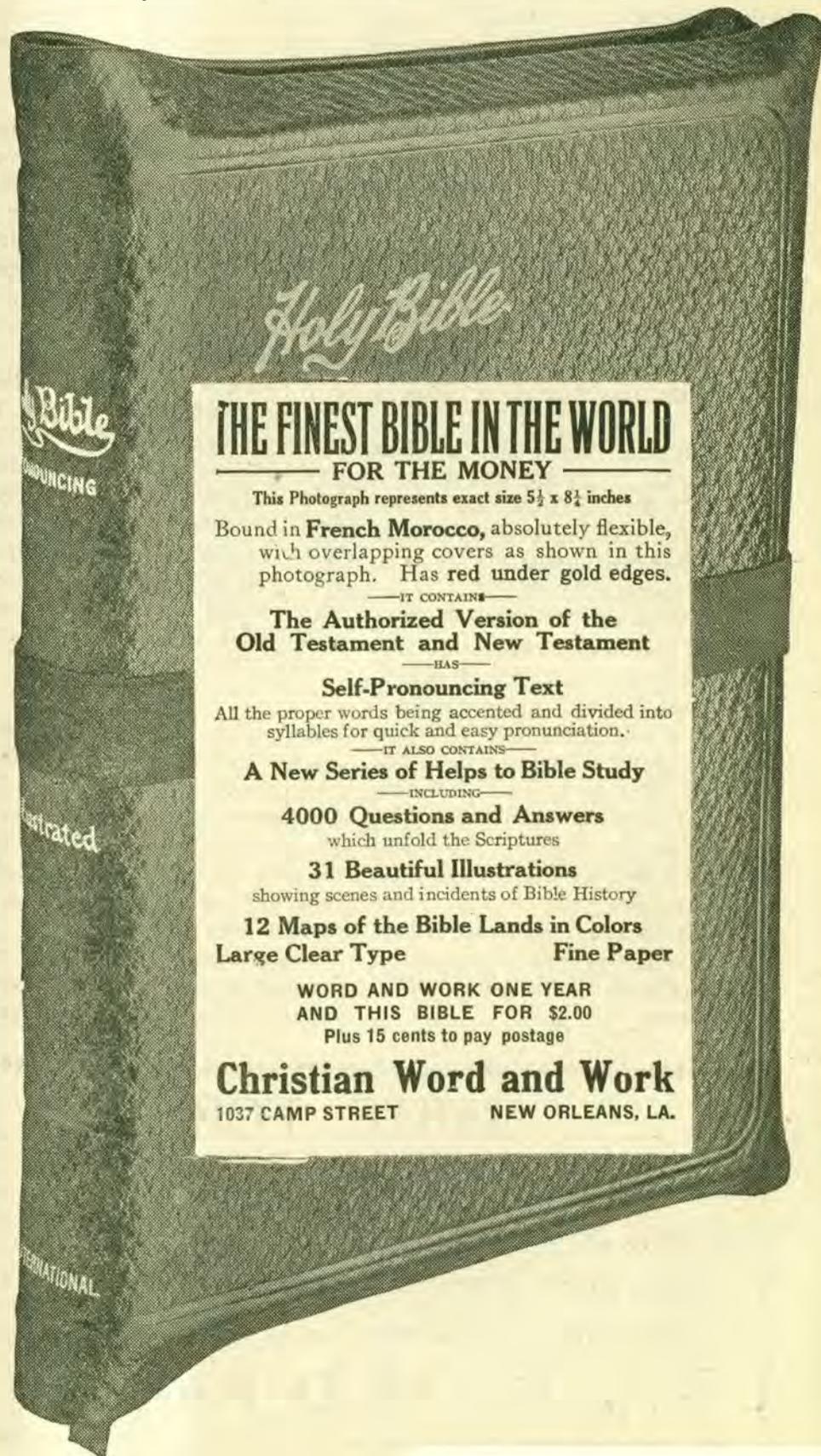
The speech was eloquent, the music fine, but somehow those little birds spoke with eloquence louder, and their stilled voices awoke echoes in the heart sweeter, more plaintive, than the music.

Then I sat and wondered why we women do such things. Hardly knowing how to answer myself, I decided to ask the next woman I knew with birds on her hat why she wore them. It chanced to be one of the sweetest young girls I knew, and if you can believe it, she had the little Maltese cross and purple ribbon of the King's Daughters, as well as the Epworth League pin, fastened on her new winter gown.

I examined the hat carefully before I put the question. One little creature had both wings spread as if to fly, in a fine mockery that it was never to do

so again; two others nestled down on the brim among the velvet bows, as they might have done in their own nests in the long time ago. Then I asked her why.

Her eyes looked her astonishment. "Did I think it really wrong? Of course, it must be cruel to trap and kill them, but then one did not stop to think of that after they were all "fixed"



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ready to wear. It seemed, then, they were no more than the ribbon and velvet and laces that were offered along with them. Birds were pretty, and—"

I wish you could have seen the face light up as a real excuse came flashing through her mind.

"What difference would it make if one person did not wear them? That would never stop the sale of them or influence the fashion."

Ah! the same old question we all urge when it is only our one influence we can pledge, "What are these among so many?" Then the thought came, He had used the little until a great miracle was wrought!

What if we women would pledge ourselves, as the White Ribboners are doing, to try to stay this wholesale slaughter of our songsters?

Suppose we rose in our wonderful might of numbers and influence, and said to the dead birds that are now on our hats, "Come off, Henceforth we will try not even to think the fashion pretty, and never again will we wear one of the bright, glad lives in God's big world as an ornament to our puny selves." Do you think the tens of thousands of bright girls with this pledge in their hearts, could make a difference if they would?

the joint swelling leprosy is more prevalent—you can find its victims in every town and no one seems to have any idea that the disease is contagious.

At Nasik, however, the government has a leper-house for lepers of the latter variety, and any leper found in Nasik poor or rich, sweeper or Brahmin is seized and placed in the leper-house.

There are about 130 lepers at the leper house, and when anyone comes to see them they are all brought out.

An old pensioner of the C. M. S. Mission came to see me in Nasik and confessed that the New Covenant way is the true way. Pressed by Bro. Tarlson to obey his Savior at all costs, the old man said he would think about it, but based a partial hope of salvation upon the fact that he had once advised a leper at the leper house to immerse himself in the river (as it would have hurt the mission's pride to pretend to baptize a leper). Poor man, he wanted to obey, but his acquaintance with missionaries told him that in spite of his 40 odd years of service, were he to obey his Lord his daily bread would be cut off in as far as they were able to do it. He counted the cost and did not obey.

We have a Bro. in Ahmednagar who was compelled to abandon his faith by the strong *material* arguments of the congregationalists.

SISTER JELLEY'S HEALTH Kolhar Baptisms

E. S. Jelley Jr.

Last autumn wife was hurt by the overturning of an ox-cart. We hoped at the time that no particular harm was done and said nothing about the matter. She has, however, continued to grow worse a little at a time until we now find it necessary to take her to the bracing climate of the Almora Dist. and are leaving today.

Bro J. F. Karlson of Bombay, one of the most devoted of disciples, who has assisted me before and been assisted by me, has decided to accompany us and work together with us in the above District.

I can personally testify that Bro.

FOREIGN MISSION FIELD

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

WM. J. BISHOP, Editor

To the faithful Churches
of Christ:

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

To the unfaithful
Churches of Christ

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

THE ORIENTAL SETTING OF THE NEW COVENANT.

E. S. Jelley, Jr.

Fasting as the Hypocrites do.

About the middle of September the fast of Ramdan ended—all Mohammedans are supposed to keep the 40 days fast, eating nothing from sunrise to sunset. In the past I had understood that all Mohammedans, no matter how lawless in other respects observe the fast.

This year, however, I heard it admitted (for Mohammedans are ever ready to confess the sins of their compatriots—frequently their own drinking as well) that many Mohammedans do not keep the fast, and I heard of an instance in particular of a Mohammedan being drunk in the day time during Ramdan.

I do not think the Indian Mohammedan is so much of a hypocrit (play-actor) as his Jewish neighbors, but he

always takes pains to remind people that it is his fast. However, when the sun sets they have a jubilation and a stuffing time which well compensates them for the fast of the day. Also they get up before sunrise to eat, so that the eating house man has to put in many extra hours of night work during Ramdan.

On the whole I am inclined to think that Ramdan would be a relief to the abused Mohammedan stomachs were it not for the additional temptation to drink which its late hours give.

LEPERS.

There are two varieties of disease called leprosy, the white leprosy and the joint swelling leprosy, The former disease is considered harmless, but I understand from a medical work that it has a bad effect upon the nerves of the victim, leading to melancholia. One often meets a white leprous person cooking and selling food, but I always feel too squeamish to patronize them.

There are a plenty of the white leprous persons every where, but I believe

Karlson keeps close to the Word and hates all innovations—his wife also is a most devoted Christian—*who will support them?* We trust there are 8 churches or individual christians who will each give \$5. per month to their support and begin at once.

Yesterday I rec'd a letter from Bro. Balaji Selar at Kolhar Dist. Ahmed nagar, to the effect that on the 1st. he baptized 5 men into Christ—the congregation there now number 14.

Our new address: Church of Christ Haldwani Dist Almora: N. W. P. Ind.

Sept 10 enroute: wife has stood the journey well; we arrive at our destination day after tomorrow morning.

Restaurant Patron (enthusiastically) —“I am glad to see your baby has shut up, madam.”

Mother—“Yes, sir. You are the only thing that's pleased him since he saw the animals eat at the zoo.”—Puck.

PREACHERS, ELDERS AND TEACHERS.

WHAT HAVE YOU DONE FOR THE CAUSE OF MISSIONS?

C. G. Vincent.

In previous articles I have tried to point out that it is the duty of preachers, elders and teachers to teach and urge missions upon the conscience of the church everywhere. That it is the duty of such persons and workers to lead the churches in this great work cannot be gainsaid. This must be conceded by all. But that I may call your attention to this duty, the reader of these lines, I am going to ask you a few important questions.

Do you as preachers, elders and teachers, feel any responsibility toward the heathen? In view of the Lord's teaching, can you oppose the work? In

view of the apostles' teaching and practice, can you object to it? Can you afford not to do it in view of “Therefore to him that knoweth to do good (preaching the gospel to the heathen is doing good) and doeth it not, to him it is sin?” Do you oppose the work or do you simply neglect it? In either case are you doing right? Can you afford to go through life, and stand before God in the last day conscious of having neglected such work? Do you know that not a single Scriptural reason can be offered against the work? Do you know that every ‘reason’ which is advanced against this work may be advanced against the “home” work? Jesus commanded his disciples to “GO” into all the world. You are his disciples. How far are you responsible for the salvation of souls? Is it not just as far as it is possible for you to take or to send the gospel to the lost? Is it not possible for you to send the gospel

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to the heathen? You, perhaps, cannot go to them but some of your brethren are going and some have gone; are you doing your part for them? Do you realize that your responsibility in this matter is REAL, not imaginary? Do you know that in the sight of God and man that it is not enough for you to be mere well-wishers of the foreign work and workers? In the last day when God asks you why you did not have a part in proclaiming the gospel of his Son to the whole world, what will your answer be? Oh, the task is tremendous the work great and the responsibility intense!! Will you help?

Preachers, elders, teachers, do not you know the command to "GO" is just as binding on you as "be baptized" is on the sinner? Do you know that the missionary spirit is the oxygen that will keep the work alive in your local church? Do you know that you are hindering the work in the local church by not teaching and urging missions upon the church? Do you know that the churches having fellowship in the foreign work are doing more at home than the non-missionary churches? Are you having trouble with the society element in your local congregation? Then teach your church the truth on the subject of world-wide missions and lead the church to do something for the loyal missionaries on the field! It is well nigh impossible for you to silence the element in question by mere arguments however logical your arguments may be! Do the work aright. That is argument enough! They can say nothing against your attitude towards missions. If you "say and do not," you put a club into their hands!! Do you wish to be loyal to Christ and his church? Then teach and practice what he and his primitive church taught and practised. Do you that the missionary spirit increases the spiritual life of the local church and helps to destroy selfishness? In the light of this truth let not the preachers feel that their allowance will decrease, and let not the elders and others think that they cannot "pay the preacher." Remember that a strong missionary spirit strengthens the church for every good work. Do you know that the anti and o-mis-

sionary churches are growing weaker all the time? Do you not understand that the chief business of the church is to "GO" and "PREACH?" Is it not her first duty and work? The spirit of missions is the fundamental idea of the relation of Christ? Do you not know that if you oppose or neglect this work, you involve yourselves in peril? WHAT WILL YOU DO for the work?

A DRACHM OF PREVENTION

The chosen motto of the Fifteenth International Congress on Hygiene aptly describes the modern trend of medical science. The old saw, "An ounce of prevention is worth a pound of cure," has been modernized into "One drachm of prevention is worth a hogshead of cure."

The importance of the "hogshead of cure" is not overlooked, for medicine will continue to be the science of healing, but added emphasis has been laid on the "drachm of prevention" now that it has been conclusively proved that so many diseases once believed to be inevitable are preventable.

In this rapidly growing movement which regards prevention as relatively

more important than the cure the doctors have pointed the way. The real burden of the work, however, must fall upon the public. Carelessness and imprudence must give way to care and prudence if the prevention campaign is to succeed.

POOR JAY.

He—"I love the good, the true, the beautiful."

She—"This is so sudden, but I'm sure father will consent."



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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 PAR EXCELLENCE.

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