

CHRISTIAN WORD AND WORK

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Gifts and Giving

E. L. Jorgenson.

"Ye have not because ye ask not," writes James; it may as truly be said, men have not because they give not. Paul Speaking of this very thing, says, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully" (2 Cor. 9: 6). In the days of Haggai, the while they lived in ceiled houses, the Isrealites permitted God's house to lie waste. "It is not time" said they, "for Jehovah's house to be built." Then God explained that because they did not give of their time and means, the heavens withheld their dew, so while they sowed much, they reaped but little. They had not because they gave not.

Now, it is one thing to give to get and another thing to get because we give. Even the seemingly low motive of giving to get is sanctified by faith. The giving comes first and therefore involves faith. God goes so far as to throw out a challenge at this point: "Bring ye the whole tit' into the store house that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3: 10). But getting because we

give is another thing. That puts the cart after the horse where it belongs. And as seed sown brings forth after its kind, so he who gives money usually has money to use and to give; he who gives time usually has time; he who gives service is served; he who watches over the sick is watched over in sickness; he who gives Christ away has Christ alway. Verily, we have not because we give not.

PROPER GIFTS

And now the season of gifts is upon us. Christians will spend in foolish things and candies their children had better do without, more than they have given to the missionaries this year. Giving is good though the gift be ill-chosen. For giving is the antidote for greed and meanness and cuts at the very root of self; But with the good in giving let there also be good in getting. Cash to those who need and know how to use it; devotional books, a year's subscription to some Christian paper, proper articles of apparel, expository books on the coming year's Bible-school lessons, bibles and testaments, these should bear blessings to giver and recipient alike.

THE FIRST GIFT

Now at the season of gifts, let us come first with the gift that sanctifies

all others, ourselves. Paul commends the Macedonians for having first given themselves (2 Cor. 8: 5). Thus Paul beseeches the Roman brethren, by the mercies of God, to present their bodies a living sacrifice holy, acceptable to God, their spiritual service (Rom. 12: 1). Luke's account of Christ's birth, now uppermost in the minds of believers (though there is but slight reason to think Jesus was born at this season), presents an interesting analogy of the steps to Christ. A study of Luke 2: 8-20 shows:

1. The shepherds heard of Christ (11) cf. Rom. 10: 17
- 2 They evidently believed, for
- 3 They determined to go to Him saying, "Let us go" (11).
- 4 They came (16). cf. John 6: 45.
- 5 They found Him (16). cf. Mat. 7: 7; John 6: 37.
- 6 They told others of Him (17). cf. Ps. 9: 13, 14.
- 7 They glorified God (2c).

HOW IS THIS?

A subscription blank in your paper today is to call your attention to your own label. If you are not in arrears the blank will serve to remind you that a friend will appreciate a year's subscription to Word and Work—you cannot select a better Christmas present. Read the pages of this issue and think how many friends you have that would enjoy reading it.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

Walking Worthy of the Lord.

S. H. Hall.

Certainly there is no calling in life that so highly exalts as being a Christian, a child of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John 3: 1.) I doubt, seriously, whether any of us appreciate, as much as we should, the great privilege of being God's children. To be *indeed*, a child of God is to be immensely rich though we may not have one penny of this world's goods that we can call our own. To not be a child of God, yet own the world, is to be a miserable pauper.

But attention is called, in this article, to how we, as God's children should walk. The first sensation that comes to a true child of God's heart when he hears of a soul's being saved, is that of joy. He rejoices over that which has stirred the souls of angels. The very next pulsations of this man's heart is, How is this new born babe going to live? Will he "adorn the doctrine" of our blessed Lord that bought him? or will he, to a degree, disgrace it? Will he walk worthy of the vocation where with he has been called? Or will he soon turn back to the sinfulness of the world?

Just so, of course, it was to the heart of the great Apostle, Paul, Epaphras had told him good news of the Colossian brethren, and it called forth, first, *Joy, Thanksgiving*: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and the love which you have to all the saints." (Col. 1: 3-4.) But he did not stop with thanksgiving and joy over their present condition,

but immediately let them know that he was interested in their future growth in the Christian graces, that he prayed, earnestly desiring, that they be filled with the knowledge of his will in all spiritual understanding, that they might "*Walk worthy of the Lord unto all pleasing.*" But, How are they to do this?

1. By being *fruitful* in every good work. No man can "walk worthy of the Lord" without this. To be a member of the body of Christ and not bear fruit, is to dishonor Christ. I would to God that I could impress it upon every soul how much God hates fruitlessness on the part of his children. (1) "The fruitless branch is to be taken away. (John 15: 2.) (2) "The fruitless tree must be cut down." (Luke 13: 17.) (3) "The fruitless vineyard is to be denied the rain of heaven and given over to wild beast." (Is. 5: 5-6.) Well we may then conclude that those who bear not fruit are "nigh unto a curse, whose end is to be burned." (Heb. 6: 7-8.) Remember you are to be *fruitful* in every good work. There is no part of the work Jehovah would have us do in which we can afford not to be interested: feed the hungry; clothe the naked; comfort the broken hearted; see after God's wayward children; lead sinners to Christ; be interested in the salvation of souls across the seas and in the homeland. We must be wide-awake to every call of duty, ever following our blessed Savior in his incessant war on sin and earnest plea for true righteousness. May God help us all to so live.

2 "Increasing in the knowledge of God." There can be no true increase in the knowledge of God unless we *do*, really *live*, as we learn his blessed will. Here we come into not simply intellectual knowledge, but *experimental* knowledge, a knowledge that "tastes and sees that Jehovah is good."

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove (ascertain) what is that good and acceptable and perfect will of God." (Rom. 12: 1-2.)

3. "Strengthened with all might." This is a strength that comes from God. No man has ever, in fact, no man can ever "walk worthy of the Lord" if he does not have faith in the fact that God is ever present with all his children, that angels encamp round about them, that he is able and does bless above all we think or ask." Let your conversation be without covetousness; and be content with such things as you have: for He hath said, I will never leave thee, nor forsake thee." Ah! It is by these "exceeding great and precious promises that we are made partakers of the divine nature. (See 2 Pet. 1: 4.)

4. *Being ever thankful.* (See Col. 1: 12-14.) It is a sad day when you cease to thank God for having saved you by the blood of his Son and enrolled your name in the "Lamb's book of life." Just as certain as you cease to be thankful, you will die. May God help us all to be more thankful. The four above things remember, and the doctrine you will adorn and walk worthy of Him who saved you.

Let this paper
preach the gospel in
homes of your friends

CONTRIBUTIONAL

Christmas.

John E. Dunn.

Christmas day, (Dec., 25th) is supposed to be the birth-day of Jesus Christ—the day of his fleshly advent into the world. “No sufficient data, however, exists, for the determination of the month or day of the event. There is no historical evidence that our Lord’s birthday was celebrated during the apostolic or early post-apostolic times. The uncertainty that existed at the beginning of the third century in the minds of Hippolytus and others, proves that no Christmas festivals had been established much before the beginning of the third century.” (The New Schaff-Herzog Religious Encyclopædia) God did not want us to celebrate the anniversary of the birth of Jesus Christ. If he had, he would have given some instruction on the subject in the New Testament. The fact that the New Testament does not tell us when Christ was born and says nothing about celebrating his birthday is positive proof that God does not want us to celebrate it. The only event in the life of Christ that God wants us to celebrate is the death of Christ. This is done in the Lord’s supper, which is to be celebrated upon the first day of the week.

The manner in which Christmas is observed in our country is out of harmony with the life and teachings of our Savior. I would not know how to tell any one to observe Christmas in honor of Christ if I were disposed to do so. We know that revelry and carousing is contrary to the Spirit and teaching of Christ.

I instruct my children that we do not know the day of Christ’s birth and that God does not want Christ’s birthday celebrated. In the church we should pay no attention at all to Christmas day. However it is the cus-

tom of our family to give and receive presents on Christmas day. The children “hang out their stockings” and on Christmas day the children have a big time with their toys and edibles. We have our little family Christmas tree and Santa Claus comes. We have our innocent fun. I have never considered that any harm was done. The children are thoroughly instructed on Christmas.

With me Christmas is a dividing line between the old year and the new year. The next day after Christmas day I begin to close up the affairs of the old year and begin arranging for the new year.

The observance of days is forbidden in the New Testament. We may however, have feast; have times of merry-making; we may engage in things that are not morally wrong provided that we attach no religious significance to it. When it comes to the worship and service of God, it must be done in faith it must be taught in His Word.

Dear Bro. Watson:—

I have just read your editorial in the latest issue of the Word and Work on “The School We Need” and I wish to commend the article. It speaks my sentiments to the letter. I have never seen any thing from your pen that I cared to criticise to any extent. Our young people should attend schools that will train them for good church workers, good elders, and good evangelists—schools that will develop within the young higher ideals and better characters, and thus enable them to better meet the issues of life. There is no reason why an evangelist devoting his entire time to the work should not be as highly educated as possible. All reasons point to his being highly prepared for his work. In fact the time has come when circumstances demand of the evangelist due preparation. True, there can be good local workers, good elders, local preachers

etc. that make their living at other callings, that can do much good work for the church without so much preparation. Nevertheless, all of us should be as well prepared as possible. We have special issues to meet and some of us must make special preparations to meet these issues.

In the same issue of your paper appeared an article from Bro. Jno. E. Dunn, on “A Self Supporting School.” Bro. Dunn’s statements are correct. The greatest need now before us is a school on a self-supporting plan in which the students can have the opportunities you mentioned in your editorial. Thousands of young people at the present are failing to secure an education for lack of means to pay board and tuition. Usually this is the very best class of young people to be found. Hundreds of members of the church have money they would like to give to help these worthy, ambitious young people if we will only give them an opportunity of giving money in a way they will feel it is being used for a good cause.

The two articles referred to lead me to make some statements concerning a plan I have had fully in mind for more than two years. I have purposed to establish a school on an industrial plan on a large farm where several hundred young people can pay expenses through school by work. This school would have already been started had I been able to get released from my work with the college at Sabinal. Bro. R. L. Whiteside and C. R. Nichol agreed to join me in this work. For sometime I have been in correspondence with Bro. Dunn and he is pleased to become associated with us in the effort. We are going to have a meeting during the coming holidays to perfect plans for beginning the work. We mean to have the school ready to open by next fall. We have not selected the location. We have had several encouraging propositions. The location that presents the best advantages will get the school. We are going to be careful about selecting the location. We will expect the place that gets the school to do a good part by it. At

least two hundred and fifty acres of land will be required.

There is no question about the necessity of this school. It will not conflict with any school our brethren have started. It will help them all. During the six years I have been managing college work, seventy-five per cent of the applications I have received from prospective students have been from young people not able to attend college unless they could get work to pay expenses. My experience in this respect has not been unlike that of the other managers of our schools. I am looking forward to the time when we will be able to accommodate these young people. I would be glad to have a letter from every one interested in this cause.

Fraternally,

Isaac E. Tackett.

Sabinal College, Sabinal Texas.

Catholicism.

A. K. Ramsey.

In reviewing this subject, it is not the purpose of the writer to arouse enmity between Christians and Roman Catholics. The writer has no fight to make against individual members of the institution, some of the dearest friends and closet relatives he has are members of the Roman Catholic Church, but his purpose is to draw attention to some of the errors taught by the adherents of popedom. Any one who will take a few minutes time can ascertain the correctness of the statements made herein by referring to the Bible and standard encyclopædias.

THE POPE A SUCCESSOR TO SAINT PETER

Our friends of the Catholic faith claim that St. Peter was the first Pope—the head of Catholicism—made so by a declaration of our Lord in Matt. 16: 18, (Jesus speaking) “And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” They also use the following passages in support of this claim:

Luke 22: 32; John 21: 15-17; but are set aside by such passages as Matt. 20: 20-28; Mark 9: 35; 10: 35-45; Luke 9: 48; 22: 26. Open your Bible and read these passages, show them to your Catholic friends, get them fixed in your mind so you can use them whenever the opportunity presents itself. Truth will triumph in the end and Catholicism with all its pomp and self-made glory will be put down.

According to Catholicism all other Popes are successors to the earthly throne of Christ, coming down to the present age in an unbroken chain. How can this be true? At one time three Popes reigned, each claiming to be the rightful and legal successor to the throne. Mr. Sutton was asked the following question:

Did the Roman Catholic Church have a Pope from 1378 to 1417—if so where did he reside?

Answer:—“They had a Pope. He resided at Avignon, France, where he had been driven into exile.”

The night previous some one asked the question “did the Catholic Church have two popes at one time?” Answer:—“at one time they had three—at least three men claimed to be pope, but the right one was recognized and the others deposed.”

In Vol. 19, Encyclopædia Britannica,

pages 516-517, we find the following:

“In the year 1305 Clement V. was elected after long contention to the pontificate, and in 1309 he transferred his court from Rome to Avignon. The seventy years stay there has been called the “Babylonian Captivity.” The pope was subservient to the Kings of France during this period and hence lost the good will of England and Germany. Italy also became dissatisfied and especially Rome whose material prosperity had been hindered. So the Cardinals made Urban VI., an Italian, Pope, but he was so arrogant, they declared the election invalid and elected Clement VII. For a period of 38 yrs. there were two popes, one at Rome, the other at Geneva, each hurling anathemas and excommunication at the other. In the year 1409 a council met at Pisa to settle the dispute. The two popes were deposed and Alexander V. elected, but the schism remained. In 1414 the council of constance deposed John XXIII., but Martin V. who succeeded him did not try to reform or nulify the people. Under Nicholas V. 1447-55 the work of reunion was brought to a completion, and the Roman Pontiff was given Primacy over the whole earth.”

There are several pages on the sub-

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ject of Popedom, and the writers of history in giving the facts concerning Popedom from its infancy to the present day presents to the reader one tangled mass of political trickery.

(The next article will deal with "Confession and forgiveness of sins." "Is the Mosaic Law in force?" Mr.

Sutton tried his hand at explaining these questions.

Mr. Sutton said that Catholics are not forbidden to read the Bible, to the contrary the reading of the Bible is encouraged. We therefore ask all Catholics to get their Bibles down and begin a diligent study of God's word.

Have you made the good confession? Let our lives be living confessions of Jesus as the Christ.

LESSON VIII.—The Transfiguration. Mark 9: 2-13.

"And a voice came out of the cloud saying, This is my Son, my chosen: hear ye him, And when the voice came Jesus was found alone." Luke 9: 35,36.

Jesus came to fulfill the law and the prophets. This lesson is such a pretty one. Jesus is strengthened for his great trial, and the apostles are eye-witness of his majesty. Hear we have God's confession of Jesus as the Christ, His Son, and then the command. Hear ye him.

LESSON IX.—The Lunatic Boy. Mark 9: 14-29.

"Jesus said unto him, If thou canst! All things are possible to him that believeth." Mark 9: 23.

The father said to Jesus, Help me if thou canst. But Jesus said: *If thou canst*; the condition was on the human side. All things needful for us to do, we can do if we can have the faith.

LESSON X.—The Child in the midst. Mark 9: 33-50.

"In heaven their angels do always behold the face of my Father who is in heaven." Matt. 18: 10.

The believer like a child must be humble, submissive, forgiving, eager to learn, pure, and loving.

LESSON XI.—Forgiveness. Matt. 18: 21-35.

"Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." Eph. 4: 32.

Why is the spirit of forgiveness so necessary?

What sum represents the debt we owe God?

The debt our fellow servants owe us?

Can you forgive and forget?

LESSON XII.—The Prince of Peace. Isaiah 9: 1-7.

CHURCHES AT WORK

Bible School.

SUBJECT: REVIEW.

GOLDEN TEXT:

"If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." John 7: 17.

LESSON I.—Jesus Walking on the Sea. Mark 6: 45-56.

"And without faith it is impossible to be well pleasing unto him." Heb. 11: 6.

Why did Peter begin to sink?

Why did he not sink?

It is when we take our eyes off the Christ, and center our affections on worldly things that we begin to sink into the waves of doubt.

LESSON II.—Clean and Unclean. Mark 7: 1-13.

"For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Romans 14: 17.

When today is God worshipped in vain? What is meant by keeping the precepts of men?

LESSON III.—Mission to the Gentiles Mark 7: 24-30.

"Him that cometh unto me I will in no wise cast out." John 6: 37.

How did the Syrophenician woman show her faith?

How did the centurion show his?

Who are called the children of the kingdom in verse 12?

Why were they cast out?

LESSON IV.—Wanderings in Decapolis. Mark 7: 31 to 8: 10.

"He hath done all things well; he maketh even the deaf to hear, and the dumb to speak." Verse 37.

What does Decapolis mean?

Why did Jesus always save the fragments? See verse 8.

In this lesson we have two lesson stories: A deaf man healed, the four thousand fed. Did Jesus ever perform a miracle for his own physical benefit?

LESSON V.—The Sign and the Leaven. Mark 8: 11-26.

"Again therefore spake he unto them saying, I am the light of the world he that followeth me shall not walk in darkness but shall have the light of life." John 8: 12.

Who asked for a sign?

Why did they ask?

What is the leaven of the pharisees?

LESSON VI.—World's Temperance Sunday. Hosea 7:

"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them." Isaiah 5: 11.

Have you any intemperate habits?

Will you leave them off?

LESSON VII.—The Great Question. Mark 8: 27 to 9: 1.

"Thou art the Christ, the Son of the Living God." Matt. 16: 16.

"Unto us a child is born, unto us a son is given." Isaiah 9: 6.

What do you know of the life of Isaiah?

How long between the utterance and fulfillment of these prophecies?

All these lessons have been on the life of the Prince of Peace. Has he brought peace to your soul?

THE FAMILY FORUM

CHRIST SHOULD BE REMEMBERED IN IT

It goes without saying that December is for the most of us a distracted month. It should be anything but that; and perhaps the day will come when people will agitate for a sane Christmas season much as they now agitate for a sane Fourth of July. From any standpoint whatever, the anniversary should suggest serenity and content.

From the standpoint of religion, surely it is necessary not only to feel the good will that the season stands for, but also peace. Peace does not only imply being on good terms with your neighbors; it may also mean being on good terms with yourself. This last condition is impossible if you are harrassed with "things to do," people to give presents to, often people with whom you merely keep up the forms of a friendship which has no foundation in real congeniality.

Even a girl with no family responsibilities to trouble her, and with plenty of vanity, and who retains still the childhood joy in the season is prone to be full of anxieties. Often she has not money enough to buy all she would like to; she wonders if this girl expects a gift, and if it would be showing too much interest in such a young man if she should send him a little token of remembrance. Even she is liable to pay more in nervous strain than she gets back in pleasure. And that would not matter if it were worth while; for the best things in this world are bought at a very heavy price of flesh and soul, but we are willing to allow for that kind of overcharge. Only it does seem a pity to pay too

much for things that, proportionally, are not worth while.

Doubtless nine out of ten of us would admit that Christmas as we manage it now is a waste. We say that it ought to belong to the children and the poor, the very poor, for they are the ones who take most happiness in it and feel most gratitude for it. We grant that it would be better to do our friends little services during the year, instead of saving up a pile of obligations for this one time. But whatever admissions we make, we continue to observe the anniversary in precisely the same way, and are likely to feel a distinct sense of relief when it is over. Perhaps things will not change; and again, perhaps people will come back to a realization of what the anniversary of the birth of Christ ought to mean in our lives; for whether we go to church or not, whether we are Christians or agnostics or atheists, we know that the ideals for which Christ stood are the best by which to live.—Maude Radford Warren in *Women's World*.

THE CHRISTMAS PERPETUAL A MOTHER'S BEST GIFT

Theo. Freeman

"*Desire earnestly the greater gifts.*"—
1 Cor. 12: 31 (R. V.).

Between that thousand-dollar necklace and this ten-cent booklet stands that host of challenging questions of taste and of the power of the purse. Oh, what contrasts, in thousands of homes, between the gifts we would make and the gifts we may!

Yet, musing, I recall how uncouth a vessel brought Columbus over the sea;

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how rude an inn and cradle gave humanity the Christ Child. What does a Christmas gift contain?

This season kindles anticipation; the gifts have a meaning and charm to add to pleasure or usefulness. What they contain is a secret to be told by the passing years.

My memory is quite hazy about those early Christmas gifts. I recall the painstaking preparations for Christmas, the season's spirit, the joyous surprises and the disappointments. But I remember more distinctly that my father went down to the pond to help us find safe skating and strapped the skates to our feet; the day he brought a board from the mill for the making of the bobsled; the light bow and swift arrows he whittled from an ash stick from the woodpile; the evenings when he read "Hiawatha" aloud; how we climbed the maple tree to watch for him coming from his work and scampered down the path to walk with him, hand in hand. We lived in an atmosphere of simplicity and integrity, affection and trust. We sat beside him in church and knew that he listened to the sermon. On Sunday afternoon at home, when mother played the melodeon and all sang hymns together, we had, perhaps, an appreciation and enjoyment, but did not dream of the fuller appreciation and charm of those Sunday afternoons that would grow upon us in the busier years of mature life.

There were house parties in those days as now, when the grown-ups devised the best plans to make good times for the youngsters. My memories of those "extra occasions" are also hazy, though I recall them. But I have not forgotten the enjoyable fare of ordinary days; the fragrance and taste of mother's apple dumplings, grandmother's johnny-cake, Aunt Jane's bread and Aunt Elizabeth's Indian pudding. How the brimming pails of milk were brought into the homy dusk of the old milk-room of my mother's parents' home, where we boys visited, and the warm mugfuls were dealt out to us. Nor have I forgotten how good it seemed when working out to tramp home in the late evening and forage for a

lunch in the home pantry.

It is such memories that lead me to go back again and again to visit old homes where my people have lived; and, welcoming the thousand memories waiting there to greet me, I realize that every material gift was only the vessel that bore from other lives to mine the sweeter, richer, greater gifts of companionship and affection.

I go down to the old mill where the odor of grain sweeps away thirty years of life; where there are still the pictures pasted upon the wall by a hand now vanished and the main shaft rumbles, the machinery sings, in the tune and time of a generation ago. And I have only to stand, silently, obvious to the passing forms of the visible workers, to feel in the old mill the presence of the cheery, dusty miller who used to stand by the millstones, thrusting his hand into the warm meal or flour; who left the mill and his boys when he himself was younger than my years today! "Desire earnestly the greater gifts." Ah, did he, did I, realize the wealth of his giving, the vastness of his eternal legacy of fatherhood?

There are other children than ours. What are our "greater gifts" to them?

I pitched tent for a week last summer to spend an outing by the sea with my boy. Scarcely was the tent pitched and in order for the night when another son and father from a cottage near by engaged with my youngster in a game of ball. This man, giving himself and his family of three a season of the year by the shore, swept us at once into the privileges and pleasures of his companionship. I am curious to know—as I may some day—what strong impressions and attachment sprang up in my boy's mind from joyous contact with that man and boy, the mother and girls, in that few days when the boat and fishlines were only vehicles by which royal good-fellowship, whole-souled and wholesome, was imparted—the "greater gift" which this family had to bestow.

These "greater gifts" are like perennial flowers. They blossom not in memory alone. They are reproduced in successive years. In giving, they are received.

A week only, out of a busy summer. But I shall not forget the companionship with my boy, the nights in the tent together, the sense of fellowship, responsibility and joy, the laden hammock beside my bed, the thought that I might make for him such simple memories as those by which my own life had been blessed. "Desire earnestly the greater gifts." Ah! we shared them together. Their value is told by the passing years.

Back "in the days of good Queen Bess," castle and cathedral were richly adorned and treasures were piled in rich confusion for decoration, display, or the sense of possession. But citizens toiled in wretchedness and poverty, clad in leather, sleeping under undressed sheepskins, in homes without pictures, without books, and without beauty. Yet in the latter part of such an age was born John Bunyan, with such gift of imagination and knowledge of the spiritual life of man that he gave us—written, too, in his miserable prison—the "Pilgrim's Progress."

But what were the homes of those days?

Among dark, narrow streets, odorous with filth and offal, were huts of sundried brick, windowless save for narrow slits in the walls, thatched with straw through which drizzled the heavy rains. No glass, no chimneys no stoves; the food supplied from fire in the open court; the chimneyless lamps putting forth their imperfect light and oily odors by night: these were the homes of the common people.

Yet to a circle of Christians who were largely emancipated slaves, in the poverty of a rich, licentious Greek city, Paul, tent-maker and evangelist, sang his song "of the greater gifts;" and told them, as they struggled to rival one another in their boasted claims of religious superiority, "a most excellent way show I unto you." It is that "most excellent way" that still, amid the contrasts of the present day between rich and poor, high and low, success and misfortune, makes it possible for the American home to produce not simply the joys of Christmastide but that perpetual Christmas, born of the divine Spirit of the home, of

which each gift, however simple, is but as the ships that bring the fruits and spices across the seas.

"Love never faileth."

"A little child shall lead them."—Isaiah.

"Teach them diligently unto thy children."—Moses.

"Teach us what we shall do unto the child that shall be born."

GOSPEL FISHING.

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THE CHRISTMAS STORY

And there were shepherds in the same country abiding in the fields and keeping watch by night over their flocks. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you tidings of great joy which shall be to all people; for there is born to you this day in the city of David a Saviour, who is Christ, the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest,
 And on earth peace,
 Good will toward men.
 And it came to pass when the angels

went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them. But Mary kept all these saying, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.
 Luke 2: 8-20.

THE LEAST OF THESE.

D. L. Watson.

"As ye have done it unto the least of these my brethren, ye have done it unto me."

Yes, I believe in Christmas, not as a day of religious worship, nor as the birth day of Christ, but I believe in the legend of St. Nicholas and the manner in which good people observe Christmas. It is observed as a day of joy and thanksgiving, of mutual good will and has instinctively connected with it the birth of our Savior. In fact, no such day was observed before the wise men from the east brought gifts of gold frankincense and myrrh to the child Jesus. It has been observed in millions of homes since for centuries. The custom is a happy one and has connected with it joys and pleasures which linger in our memories and grow sweeter as age creeps upon us. It takes us back to our childhood home, on the day before Christmas, with its anticipations and the night with the big fire-place all hung with stockings and all the children snugly tucked in bed that Santa Claus might not find them awake. Surely Dr. Moore had the correct conception of all that is dear to children when he wrote that beautiful nursery poem: "The night before Christmas":

'Twas the night before Christmas,
 when all through the house

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Not a creature was stirring, not even a mouse;

The stockings were hung by the chimney with care,

In hopes that St. Nicholas soon would be there;

Let those who are too sordid or self "righteous" to permit their children to partake of the Christmas festivals and to teach them the legend of the reign deer that this great day has been made possible in almost every home in Christendom only because it teaches the lesson of giving and not taking, the lesson of loving and not hating.

But we must not forget the home with the empty stocking and the heart that is made sad because of an empty chair.

In our city, one of our great daily papers has a free distribution of dolls and toys for poor children. Many of our richest and best men give of their means and devote a great deal of time to the promotion of the work. Thousands of poor children pass through Washington Artillery hall and receive a doll, a drum, a wagon or something equally as dear to the heart of a child. Trash, you say! True indeed; but such trash that lingers long in the hearts, which will bring tender memories in after years.

I passed through the money order department of our post-office, several weeks before Christmas. I saw there, a poor woman, thinly clad, who from her meager savings was sending money to her loved ones back home. And a middle aged man, who worked hard in the mud and slush of one of our drainage canals, was also buying an order that it might reach his mother across the ocean by Christmas day. True, the chairs which have been made vacant in thousands of homes, all over the world, will be wreathed with mementoes and sweet memories of those whom circumstances have widely separated.

Ah, lose them not, dear heart,—life has no pearls

More pure than memories of joy love shared.

See, while we count them one by one, with prayer,

The Heavenly hope that lights the Christmas tree

Has made a rainbow in our Christmas tears!"

Late one night a merchant-prince staid in his office, carefully examining his accounts. The year had been a hard one. Reverses had fallen fast around him yet, thought he, there are others who are in needy circumstances. The next morning his wagons were loaded and supplies sent to various asylums in the city.

A physician who made no pretenses to the outward manifestation of Christianity, but who saw much of the poverty and needs of the poor among his clientele, reflected on the comforts and luxury of his own precious family, saw the drizzling rain and felt the pinching cold, entered his office the day before Christmas and phoned orders of coal to be sent to poor families, whom he knew to be worthy, until it reached into the hundreds of dollars.

The Presbyterian Hospital of this city has the custom of sending flowers to each patient in the hospital on Christmas morning, not much! Only a heartier hand shake, a friendlier greeting, a merry Christmas and a happy new year! *I believe in Christmas! Don't you?*

Yet, "The gift without the giver is bare." With what we give must go ourselves. Sincerity and honesty of purpose in Christmas giving and greeting must come from the heart. More than that, we must covet earnestly the more excellent gift. "God so loved the world that He gave His only begotten Son that we should not perish but have everlasting life." This Christmas time of ours should be a great joy to us, for we have a great Savior. Instead of thinking of what we may get, rather let us think of what we may give. "Jesus gave himself." If the true Christmas Spirit is ours we can not give less than ourselves to Christ. The best Christmas gift we can make—our time, our thought, and our substance to make brighter and better the world He came to seek and save.

"What shall be the ordering of the child and how shall we do unto him?"
—Manoah and Wife.

"All thy children shall be taught of Jehovah."—Isaiah.

ACROSS THE SEAS.

John Straiton.

W. D. Campbell of Detroit, Michigan is preaching in England. He has just finished a protracted meeting in Wigan Lancashire. The brethren there report:—

"We are profoundly thankful for the help received from our Bro. W. D. Campbell's visit here. Fifty were added to the saved, and many more are near to the Kingdom. Our plea and principles have been prominently before the people. We are much better known in Wigan than we were. The saints have had a wonderful lift, and possess more confidence in their message."

"At Sparkhill, Birmingham, England, the church is engaged in a lively effort. The Church of Rome is becoming aggressive in their neighborhood. They have acquired land, and built opposite the Meeting House of the Church of Christ at Sparkhill. Recently the Romanists engaged the SParkhill Institute, and advertised a priest to give a series of lectures, in the course of which he taught the tenets of Rome very openly. The place holds about 600, and he had a full house. To counteract that, the church at Sparkhill sought help from Bro. R. K. Francis. He willingly came, and is engaged, in fine style, in setting forth the Truth in contrast to Romanism, and is getting capital meetings."

In Nyasaland, British Central Africa, the gospel of Christ is making good progress. There are three churches where the table is spread every Lord's Day. The average attendance of the three is between 200 and 300. These figures do not anything like represent the full number of members. The distances are so great that regular weekly attendance is impossible

The church at Tondwe grew out of a school which was open there on the request of a native convert. The congregation is in a good and healthy condition due largely to this native

Page Nine

brother's zeal and piety and love for the Lord's cause.

Last year in this field 124 were immersed.

Bro. Beale, who has been attending a medical college and preparing for work in Nyasaland has decided to remain in England and labor in the gospel in his native land. His decision was came to after much thought and prayer and consultation with brethren whom he trusted.

Bro. A. Watters M. A. of Dunfermline, Scotland heading of Bro. Beale's withdrawal from foreign Mission work voluntarily stepped forward, and offered his services. For years his heart has been in the foreign field, but not till now was he at liberty to offer himself. The testimony of brethren is unanimous in his favor. He at once entered on the study of Portuguese, as it is Portuguese territory he will enter upon when he goes to Africa. After getting some knowledge of the language, his desire is to have also a session at Livingstone College for a course of elemental medical study, which is of the greatest service to the missionary in opening the door of the heart for the entrance of the gospel. This means that it will be quite two years before Bro. Watters will be ready to enter the mission field.

Another brother is also preparing to go out to Africa which is a field white already unto the harvest. Bro. Henry Philpott of Manchester wished to go several years ago but the condition of his health did not justify him in going. Now a medical certificate states that he is "thoroughly strong and healthy and fit for residence abroad." He is now at a medical college and in a short time will proceed to Africa to be associated with Bro. Hollis and and the other workers in that country.

"I will lead on gently—according to the pace of the children."—Jacob.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."—Isaiah.

THINGS CURRENT

A PERSONAL LETTER.

During the year 1912 Word and Work made a net increase in subscriptions of a little more than 25 per cent. This shows the popularity of our paper. It occupies a unique place in a particular mission field. It is admired for its aggressive, optimistic policy. It is loved because it contends for the truth as it is written. It is a great help to those who are doing church work.

Notwithstanding the above increase in circulation we lost money on its publication. To overcome this, we must double our present circulation and are making an extraordinary effort to do it. We can not do this without the assistance of our friends. We have never called upon them in vain and we are certain that they will respond as nobly this time as in the past. It will be no trouble for any one to secure one new subscription and many will secure more. Remember we are offering the following prizes for the longest lists of subscriptions:

This offer will be withdrawn after the holidays, so act promptly.

For the largest number of subscriptions sent in by any one person we will give one large Webster's Dictionary worth \$12.50. For the second largest, number of subscriptions we will give two dozen Gospel Message in Song.

For the third largest one Red Letter Teacher's Bible with twelve maps, concordance etc.

For the fourth largest the Bible advertised with Word and Work.

For the fifth largest one Red Letter Testament.

JACKSONVILLE FLA. CALLING FOR PRAYERS.

Bro. M. C. Kurfees of Louisville, Kentucky will begin a series of meetings in this city on January the 8th 1913 with the little congregation we

have labored so hard to establish. We want the prayers of God's people the world wide. We want you to wrestle with the Lord like Jacob of old, that He bless this meeting. We want thousands of prayers for this meeting to go up to God by day and by night throughout the land. Pray for Bro. Kurfees. Think of the power for good in the land when ten thousand godly souls are praying for the success of a meeting. Will you be one of that number? Can we depend on you? I want every man, woman and child who will pray for this meeting to drop me a postal card and simply say, "I am praying for the Jacksonville meetin." Only a card and that today.

R. E. Wright.
638 Park Street, Jacksonville Fla.

DONATIONS TO JAPAN.

We have forwarded our offering of \$15 for the months of Oct. and Nov. to Bro. C. G. Vincent for the native workers in Japan. The following are the donors:

- West End Church, Atlanta, \$ 1.00
- So. Pryou Church Atlanta, 1.00
- East Point Church Atlanta, 1.00
- Church at Pleasant Grove Ga. 2.00
- Church at Rockmart, Ga. 2.00
- Church at Hall's Valley, Ga. 2.00
- Church at New Orleans La. 2.00
- "Reader of Word and Work" 1.00
- Sister C. E. Coleman, Ala. 2.00
- Sister H. M. McRae, Ga. 1.00

All desiring to contribute toward this work, forward donations to Ethel Finley, 102 Ashby St. Atlanta, Ga. and report of same will be made through Word and Work.

SOUTHLAND UNIVERSITY

Brethren at Fort Worth, Texas, are trying to perfect plans, by which to build, a thorough-going Christian University somewhere in Texas. They hope to enlist the interest and co-op-

eration of brethren everywhere, especially in Texas, Louisiana, Arkansas, Oklahoma and New Mexico.

The city of Fort Worth is offering considerable inducement already to locate this school at Fort Worth. It is proposed to erect a main building to cost not less than \$75,000 and other necessary buildings. The school will be managed only by directors who are loyal brethren.

For further information write,
John Straiton,
1030 S. Lake St. Ft. Worth Tex.

Highland Home Ala.

Dec. 11, '12

Every thing is moving along well with the church and school here. We should like it better if we had more students in school—boys and girls of such a character that we could help them become useful men and women. The world needs them.

Bros. Jordan, Boyd, Allen, and I take our turn in preaching here on Sunday mornings, on Sunday night the young men of the school who are members of the church conduct the meetings.

Bro. Jordan went to Industry last Lord's Day to assist the brethren in settling some differences they are having.

Guy Renfro.

I spent the third Lord's day with the few brethren and sisters at Crystal Springs, Miss. and baptized two. I find that the Lord's kalle has been spread there each Lord's day since my former visit and a Bible lesson studied. Mrs. Maury is a most zealous and untiring worker. Her twelve year old Mary and another little Miss were baptized—Stanford Chambers.

"FIERY TRIALS"

To those who are wanting to know, we will say that the book with the above title is having a splendid sale, and is endorsed by as able men as we have in the brotherhood. The proceeds are being used in a good cause. You would confer a favor upon the cause,

if you would order a dozen of these books, sell them, loan them or give them to your neighbors to read. They are all sold except about six hundred and if you want one or more you should order now. Your money will be refunded if you are not satisfied with your purchase. The price is 25cents each or \$2.00 per dozen. Order from Mrs. D. L. Haile, Green Forest, Ark.

GOOD NEWS FROM TEXAS

SOUTHLAND EVANGELIST

It is the intention of Bro. W. T. Ledlow and myself to begin the publication of a monthly paper about the first of January 1913. It will consist of eight pages at first and the price is only twenty-five cents per year, but in order to get up a big list quickly we will accept subscriptions at ten cents per year if they are sent in before the last day of this year.

In each issue of the paper we will try to have at least one article presenting the first principles of the gospel in such a way as to make it suitable to hand to an unconverted person. In addition we will present teaching, admonition and exhortation suitable to the Christian.

The great question of Christian education will receive considerable attention.

Send subscriptions at once to

John Straiton,
401 Flatiron Building Fort Worth Tex

EMMERSON BIBLE SCHOOL
BURN.

Mrs. E. W. Moon.

A PERSONAL STATEMENT

After due deliberation it seems good to me to make this personal statement of the affairs of Emmerson Bible School and Orphan's Home for the benefit of all who are interested in the fortunes or misfortunes of that noble, self-sacrificing work.

Every body now knows the sad fact, that the buildings were a total loss,

completely obliterating every sacrifice on behalf of that enterprise.

Willing hands toiled in the glad anticipation, that the building completed would assure the conduct of a flour-

ishing Bible school and a much needed Orphan's home, but such was not to be, not yet, but *sometime*.

The fire, I am glad to say, was not of incendiary origin. We, doubtless

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have some enemies, but they are not of this sort. We cheerfully say, that both our personal and religious enemies are too many for such dirty work. Just how the fire originated will, perhaps, never be known but that it was purely accidental we feel perfectly assured.

I am anxious for the brethren also to know that neither Mr. Moore nor I were officially connected with this work although at one time I served in the capacity of treasurer, but we had an abiding interest in it and were always willing to make every sacrifice for its success.

Since the burning we have secured \$265.00 toward liquidating the \$1,200.00 indebtedness in which the loss involved for, but it is ample room for the liberal-hearted to help a suffering community discharge a debt all to heavy for them to bear.

CHOOSING CHRISTMAS BOOKS

Why is it that so many of the books, both for children and for grown people, issued for the holiday trade, to be sold as gifts for Christmas, are such empty, silly, make-believe sort of books? There are always hundreds of books put on the market at Christmas, which seem to find a sale, but which no sane person would dream of buying for himself. Why anybody should purchase for a friend what he wouldn't care for, unless he had a special tip from that friend that he was pining for a thin volume of inane poems bound in pale pink kid with the title "Flowers of Friendship" in silver letters on the cover, and a few assorted parades and forget-me-nots inside, no psychologist has ever told us. But the fact remains that such books do sell. Nobody ever reads them, and usually the sensible person ties them up in tissue paper to be sent to some enemy next Christmas.

The children's books are just as bad. Instead of getting small boys and girls copies of "Uncle Remus," "Treasure Island," "The Jungle Book," and "Alice in Wonderland" or of "The Arabian Nights" and Robinson Crusoe," or to come to more modern books,

"The Wizard of Oz," or Peter Newell's and Oliver Herford's delightful fancies, how often do we buy silly books of gaudy pictures with senseless text, books which no child cares for, but which seem "Christmas-y" to the grown-up buyer because there's a picture of Santa Claus on the cover!

Nothing is easier than to choose Christmas books wrong, because there are so many silly ones on the market. The safe thing to do is to ask yourself, "Would I like to have this book myself?" If so, there is a good chance that somebody else would like it, too.

CHRISTMAS IN THE HOME.

Sylvia Raymond

It is often said that children may be taught to "remember the Sabbath day to keep it holy" if in the home Sunday is wisely made different from other days. The same principle may very aptly apply to Christmas—making it so different that the children will gain distinct impressions as to the meaning and the privileges of the holy anniversary. True, giving and receiving of presents does make an unusual event but the purpose may be to suggest not merely getting, or mere giving material gifts, but to have besides an "air" or "atmosphere" about the home that distinguishes this day in the year's round. As a thoughtful writer puts it, "There is a better thing than the observance of Christmas Day and that is keeping Christmas." The children will be happy with their gifts, and childish happiness calls for a degree of hilarity. It is fitting to let this have its time. The day can hold more, however. A half hour, after breakfast is out of the way, may be devoted to special heart teaching, reiterating in some new way the old, old story so as to bring hearts into closer harmony with Christ. If the children are not yet Christians, they may be helped on a bit by being led to think of the Babe of Bethlehem as God's gift to them individually. Thus they may learn to want to be like him, pure, useful, obedient to God. If they have enrolled themselves as Christ lovers, they may

Page Twelve

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be helped to think once more in the quiet hour about how much the Christ-religion has done and can do for the world. Perhaps some of the gift books will contain stories descriptive of what good men and women have done through Christ-lighted characters. The beginners in life may be encouraged to see that they themselves give true Christmas gifts by living and doing as Christ would have them do. One year a mother utilized the post cards that had come, bearing verses of poetry and good-will mottoes. Every member of the family had cards to read in turn and time was given for comments and explanations, for pointing out what beautiful things come into the Christian's life. It took only a very few moments, but one of the children was moved to exclaim, "Seems's if the world is full of love to-day."

Christmas singing in the homes is of far more value in marking the occasion than is commonly realized. In some families the children count it a great joy to go about the house before their elders are astir and sing sweet little Christmas hymns. Even if they sing in the parlor only the songs they have learned in school and Sunday school it makes them "feel the day" in the home. Better is it if a bright new song or two is well learned by one of the family and taught to the others as a way of expressing Christmas joy.

No matter what may be done outside, "keeping Christmas" in the home is a right and most wholesome ideal. Every life must be richer for being intimately, personally touched with reverent thoughts and irradiated by heart truths and emotions in the sacred privacy of the home. "Many a man's earliest remembrance runs straight into a Christmas time aglow with the love-light flickering from the family hearthstone."

THE PLACING OF MAN

Waldo Pondray Warren.

Emerging from childhood we find ourselves facing a task which never ends. It is the task of understanding

something of the life into which we have been born. No combination of fortunate circumstances can exempt us from the necessity of taking up this task. Our innate thirst for wisdom impels us. Experience forces the necessity upon us. Our peace of mind demands it. Our place as children among children, and as men and women among men and women, is determined largely by how much we know and understand. People esteem us for our estimate of things. The child feels a gulf between himself and the infant who does not understand him. The man feels a gulf between himself and the child because the child understands so little of what involves him. Men and women feel a gulf between each other, and between themselves, because of the differing degrees of their understanding. All the efforts and struggles of humanity are virtually efforts to gain a clearer understanding of life. And so the task widens with the years, deepens in interest and importance, augments the satisfactions of mental achievement, and stretches out toward the great forever.

In this effort to grasp some satisfying understanding of life we are confronted by certain facts which can not be ignored. There is the universal fact that all men are born, we know not how, or why, or whence. There is the fact that all men at last change and pass from our sight, we know not how, or why, or whither. There is the fact that all mankind is divided into male and female, unlike in many respects, and yet drawn by invisible cords into the companionships which underlie all homes, and generate all new individuals. There is the fact of the universal bodily form of mankind, and a like structure of mental faculties. There is the fact of the seasons, of day and night, of seedtime and harvest, of nourishment and sleep. The sun shines alike on all the world, and the countless stars and planets remind us that our earth is but a small portion of a vast infinity. But greater and closer than all these things is the fact of consciousness, the center and circumference of our being. And the supreme fact of consciousness is

the innate recognition that we are not sufficient unto ourselves, but must of necessity reach out toward the Infinite, and seek the fulfilment of the vague and mysterious longings that well up within us.

The conscious inadequacy of our own knowledge, and the obvious vastness of what remains unknown to us, impel us to exchange our thoughts with our fellow men, and add to our scanty mental stores the wisdom we can glean from the thoughts and experiences of others. We soon learn that all men are not alike in their ability to give us useful thoughts. Some are ready with easy explanations with the deadening assurance that we can ever know. Some mingle obvious and useful truths with lamentable errors and perversions. But others fill the world with the perfume of their thoughts, and some lift our souls into the light by their clear interpretations of life, and quicken us to lay hold of the hidden possibilities enfolded within us. Some stand out as great fundamental teachers who guide the major thoughts of others, who in their turn become teachers of those within the circle of their own influence. The thoughts of mankind move in vast currents, ebbing and flowing, clashing and intermingling, and ever breaking out in new streams from hidden sources. All these thoughts deal directly and indirectly with the interpretation of life, find their way into all literature, all conversation, and all personal estimates of people and things.

Against this motley background of thoughts and thinkers stands the most illustrious and conspicuous figure in all history, the unique figure of Jesus Christ. If others are revered as teachers, He stands apart and above as *The Teacher*. If others are honored for their influence upon the world, He stands apart and above them all as the most potent influence ever exerted upon the thoughts and feelings of mankind. If others are admired as doers He stands apart and above as the Doer of works such as no other man has ever done: If others are praised for their character and their helpfulness to the individual, He stands apart and

above as the Praised of all that praise. Hymns without number, sung by countless millions through all the centuries, point to Him as the object of adoration, lifting Him above the rank of created manhood, enthroning Him as the condescending God of the eternal and infinite heavens that stretch out from star to star and plane to plane beyond the range of consciousness.

Momentous query—What if He were but a man? What if His teachings had robbed Deity of worship and turned billions to worship Himself instead? What if His vast influence upon the world had swerved it from the discovery of fundamental truth? What if the story of His mighty works were myths which His outcast followers had

forced into universal acceptance against the scoffings of the world? What if the spires that call Him Lord had lifted up their pointing arms in vain? What if the hopes of eternal joy built upon His promise of a Kingdom in the realms of consciousness should be without foundation? Into what depths of darkness would mankind be fallen, beyond all hope of ever working back to a clear understanding of the Cosmic Scheme.

But the query answers itself. The mental turbulence of all the intervening centuries has not disturbed His place as the true Teacher of mankind. The conflict of opinion, expressing itself in countless creeds, and ranging from the heights of huma-

character to the depths of bigotry and fanaticism, has not disturbed the serene grandeur of Him whose name is claimed by all who seek to follow Him. The opprobrium which once marred His ministry in Jerusalem has since given way to the homage of mankind. Each recurring Christmas Day, each Easter morn, each numbered year, and the one day of rest in seven, are all interwoven with His name, and all raise anew the problem of placing Him somewhere in our estimate of life.

However much we may seek to avoid the direct issue, however much we may let poetic praise take the place of definite thinking, however much we may profess to admire the character while quibbling at the terms of its challenge,

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the question remains, "What think ye of Christ?" If He was other than He claimed to be, then He has deceived the ages, and should be exposed as unworthy of the homage of mankind. But if He was what He claimed to be, then well may all Science, Philosophy, Therapeutics, Religion, and Cosmology bow in adoration and be instructed of Him.

No man can be a fundamental thinker who avoids the definite placing of this unique Figure. No man can be in true sympathy with his fellow beings who at heart evades the classification of underlying influences which swerve human life toward good or ill. No man can leave the Grand Challenge untouched and retain the full measure of his own self-respect. Through periods of inquiry and doubt the honest thinker may hold fundamentals in abeyance, and seek the light. But his thought can never be positive and constructive until he has established his relation to fundamental questions. Time inexorably gathers like to like, urges final issues, eliminates middle ground, and arranges all forces on one side or another. And moves the cosmic vortex which draws all human thoughts to final issue, and challenges all mankind to place or displace the Divine Man who is called Jesus Christ.

Let us hope that the vision of faith is not in vain. Let us hope that humanity has not been deceived by Him, but guided rightly toward all that is highest and best in the unfolding possibilities of being. Let us hope that the program of Jesus Christ for the ultimate elevation of the human race to fulfil the ideals of an Allwise and All-loving Creator will eventually become the program of all who hope and work for the triumph of truth and right. Let us hope that the expectations of immortal bliss, compensating the sorrows and failures of life, will not prove to be poetic fancies but tangible facts which in time shall become the supreme realities of our consciousness. For thus can the deep intuitions of the human heart blend in harmony with reason and experience, and unite to assure us that life is the gift of the Infinite God, that love is the fun-

damental reality of the Cosmic Plan, and that secret hope is a foretaste of the joys that are to be.

LINCOLN AT A SALOON DOOR

Some years ago at a Lincoln meeting among the old soldiers of a Michigan city, one of the battleworn veterans gave the following testimony: "We have heard what Lincoln has done for all of us; I want to tell what he did for me. I was a private in one of the Western regiments that arrived first in Washington after the call for 75,000. We were marching through the city amid great crowds of cheering people, and then, after going into camp, were given leave to see the town.

"Like many of our boys, the saloon or tavern was the first thing we hit. With my comrade I was just about to go into the door of one of these places, when a hand was laid upon my arm,

and, looking up, there was President Lincoln, from his great height above me, a mere lad, regarding me with those kindly eyes and pleasant smile.

"I almost dropped with surprise and bashfulness, but he held out his hand, and as I took it he shook hands in strong, Western fashion, and said, 'I don't like to see our uniform going into these places.' That was all he said, He turned immediately and walked away; and we passed on. We would not have gone into that tavern for all the wealth in Washington City.

"And this was what Abraham Lincoln did then and there for me. He fixed me so that whenever I go near a saloon and in any way think of entering, his words and face come back to me. That experience has been a means of salvation to my life. Today I hate the saloon, and have hated it ever since I heard those words from that great man."—*Exchange.*

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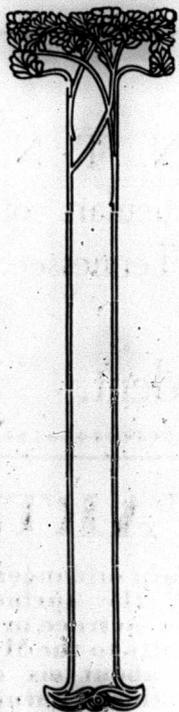
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