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# The Christian Word and Work

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*Published Monthly in the Interest of  
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**THE DIVINE PATTERN.**

Study to show thyself approved unto God, a workman that needeth not to be ashamed RIGHTLY DIVIDING the WORD OF TRUTH. 2 Tim. 2:15. See, saith he, that thou make all things according to the pattern showed to thee in the mount. Heb. 8. 5.

The question is being agitated both in the religious and secular press that the Christian religion is dead or is fast dying. They write a great deal about the empty pew, non-attendance at church, irreligion and irreverence in the home, lack of Bible study, and consequently a lack of Bible knowledge among the people. They compare the above facts with the increased desire for worldly pleasure, crowded theatres and other places of questionable amusements, together with an insatiable desire to trashy literature of all kinds, which is supplied by the progressive American; that he may sell and grow rich. We believe that the above facts are more or less true and that it is due to the church that man made, or to ecclesiasticism sins; and not to Christianity. The church has moved away from its ancient moorings and has taken the world into its confidence, consequently, is has been abandoned by the people.

Let our work however be constructive. Let us study God's word and see if we can find a divine pattern in the infallible word of God. Did God build a church? Was it perfect? Or is His Word infallible? All will answer the above questions most emphatically in the affirmative. Then the fault lies not with God, His Church, or His Word, but with man and his organizations. Situated on Canal Street, is a new modern apartment store and office building, twelve or fourteen stories high, which occupies a large piece of ground. For its purposes, the building is as near perfect as the genius of man can make it.

Before this structure was started, expert architects and engineers had worked out every detail of the building and put it on paper. These details were called plans and specifications. The contractors, before they began the work agreed to follow the plans and specifications to a line. They did follow the plans and specifications and produced a magnificent structure called "Maison Blanche." The same plans, faithfully followed, will reproduce that identical building in this or any other country, at this or any other age of the world. They will reproduce it without any regard to builder, place or succession. Neither does the builder have to see the original building or any other similar building to reproduce it, but he must be careful that he follows the plans and specifications. So it is with the church that God made. He has given definite rules, which, if implicitly followed by honest and faithful builders will reproduce identical churches all over this country or in all countries, to the remotest regions of the earth. If we have hundreds of different styles of churches it is because man has not faithfully followed the Divine Pattern. Man has invariably interpreted God's word to suit his own whims and fancies. On the Maison Blanche no sub-contrac or was allowed to vary, alter or change his pattern in any respect whatsoever. He would take no liberties with the plans, for well he knew he would forfeit his reward or pay. So it is with God's house; no builder has any right to alter, change or deface any part of the Divine Pattern.

There are no liberties in God's word, and every man is held strictly to account for the work that he does in this building.

"If any man shall add, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this

prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." Rev. 22:18, 19.

With such a severe sentence hanging over us, let us study together every particle that goes into the construction of God's house. If we add unto, God shall add unto us the plagues, etc. If we take from; God shall take from us our part in the Holy City.

Every building has its foundation dug down deep and placed upon solid rock. When the winds blow and the storms beat upon that house it stands. The chief foundation stone in this building is Christ. There can be no building without Christ. Neither can any one claim that He is a mere man or that He is not divine, or that any of His miracles are mere myths. It takes it all to establish the fact that Jesus Christ is the Divine Son of God, and it takes Jesus Christ to establish God's Church in a sinful and wicked world. Christ then, is the Chief Corner Stone, and His teachings either directly by Himself or by interpretation, through the Apostles, make up every particle of the Divine Pattern. The Bible then is the Infallible revelation of God to man, and the statement concerning God and man must be unhesitatingly accepted as made upon the authority of God. There can be no historical errors, because the Bible is the forerunner of all history, the oldest book in the world. There are no arithmetical mistakes for time itself is computed from, before and after Christ. There can be no mistakes in the various translations of the Bible, for the Greek and Syaric translations of the ancient manuscripts were compared for the first time, 1400 years after Christ, and they were identical in every respect. He, then, who is a builder in God's house, must

*(Continued on page 133)*

## MISCELLANEOUS

# WORD AND WORK THREE MONTHS FOR TEN CENTS.

The Christian High School will open Oct. 5th., and the night school will open Oct. 19th. '08.

Bro. Stanford Chambers will return to New Orleans Oct. 6th., for the winter. He sent a list of 14 subscribers and promises more. Look out for a big improvement in WORD AND WORK next month.

Bro. E. E. Beck, who has been evangelizing with Bro Chambers during the summer will visit New Orleans the first of Oct. If we can make arrangements for his support he will labor in the Church and school during the winter. This is truly a destitute field and we hope the brethren and congregations will see the need of pushing the work in New Orleans.

Mrs. M. White has contributed \$60.00 to the work of the Church in New Orleans. Mrs. White is not a member of the church, but she believes in serving God as much with her dollars as with her heart; a very worthy example. A few more such donations and the support question will be settled.

Brother Andrew Perry sent in another list of 11 subscribers. Just a few like Bro. Perry and our subscription list would soon be in the thousands.

Bro. W. F. Taylor of Oglesby Tex., writes us quite an encouraging letter and predicts a good work and glorious future for WORD AND WORK. He baptized 22 in the month of August in Coryell Co. He reports much good being done by other ministers in his community. He suggests that the churches in Coryell Co. might send a missionary to South-

ern La. and Miss. This is an opportunity for the isolated brethren and congregations to have a minister permanently in this field. Let those who are interested write to WORD AND WORK. We will be glad to communicate with Bro. Taylor. He sent us a list of 10 subscribers.

WORD AND WORK extends sympathy to Bro. Wittey in the death of his father, which occurred Aug. 26. One by one our anchors are made fast to the Other Shore. Bro. Wittey is the Editor of the Christian Helper, Marshalltown, Ia.

T. S. Hutson preached to a large conourse of people at the Annual Basket meeting held at Palmer's Prairie, Sullivan Co. Ind., the first Lord's day in Sept. Bro. Hutson continued there the first half of the month.

Bros. E. P. Watson and C. M. Murphy of Pimento, Ind., have baptised over a hundred people this summer.

The tent meeting by Bros. Chambers and Beck at Dugger, Ind., resulted in 17 baptised and 10 reclaimed. From there Bro. Chambers went to Atlas for a two-weeks' meeting and thence to Owen Co., for ten days.

Bro. G. W. Miller in a recent meeting at Buffalo Creek, Mo., baptised 20 and led many others to renew their covenant with the Lord.

Bro. S. H. Hall baptised 30 near Trion and two at Atlanta, Ga. Bro Hall seems to be everlastingly at it.

Bro. J. W. Jackson of Shelburn, Ind., in recent meetings in Owen Co., baptised over 20 and reclaimed a few wayward ones.

Bro. Jno. T. Poe's nine days meeting at Shady Grove, Texas, resulted in 33 baptised and a number restored.

In reference to the work of the church in Montgomery, Ala. We reprint the following from the Montgomery Advertiser:

THE TENT MEETINGS.

"The Church of Christ is now conducting its second series of Gospel meetings for this season under its tent corner Bainbridge and Jefferson streets. Mr. Dunn preached his third sermon Tuesday night, the subject being "Go ye into all the world and preach the Gospel to every creature."

He showed from this text that the fine church houses of to-day are not in strict harmony with New Testament teachings. Instead of the use of so much money in the preparation of a place to worship moderation should be adhered to and more money expended in carrying the Gospel to the people.

"The command is 'Go,' and hence we go to the people who will not come to us," said Mr. Dunn.

"The opening attendance is splendid and every indication is for a successful meeting."

"The first tent meeting of the church in Montgomery held at Highland Park resulted in 18 baptisms and many people who had never heard the simple gospel in its ancient purity attended the meetings regularly.

\* \* \*

We extend thanks to the McQuiddy Printing Co. Nashville, Tenn., for the plates of the Nashville Bible School and Faculty which they kindly lent us. Some of these pictures were in last months and the others in this months issue.

Sister C. M. Sitman who writes "Family Memories" of Alexander Campbell has

moved from New Orleans to Greenburg, La. Sister Sitman and her boys will be greatly missed in the little Church here. Her two sons attended the Christian High School last winter. She speaks thus of the work here. "I am going to teach my boys myself this year. The Christian High School is doing a grand work and has both my interest and best wishes. It is practically the only way to reach the people of N. O. It is indeed a grand project, nobly planned."

Sister Sitman has highly pleased our readers with "Family Memories." When she has finished this series of Articles she will write Bible Stories for the Children. She is a great "Story Teller" and I am sure that the little ones will be highly pleased.

Sister Sophie Wiley has been spending the summer with her sister in St. Louis Mo. She writes that she will not likely return to New Orleans next winter. Sister Wiley is highly esteemed by every one in the Congregation here and they will regret to know that she will not return. She remembers the Church and its work here in a substantial way every month. She knows our work and its needs.

\* \* \*

Bro. Sherman Sexton of Athens, Ala., R. I., who has been writing "Wayside Jottings" for WORD AND WORK, writes us a very encouraging letter. He is willing to act as agent for us. He writes "I shall do my best to advance the interest of the paper." Bro. Sexton expects to devote all his time to evangelizing and in the meantime he will solicit subscribers for WORD AND WORK. Any orders intrusted to him will receive our prompt attention.

Don't forget to renew your subscription.



## MISSIONARY

### A HOPEFUL OUTLOOK.

JOHN E. DUNN.

There are some manifestations of activity among the disciples of Christ in the Southern Gulf States which at present are hopeful to those interested in the spread of the gospel. One weakness in the work done by the disciples in the past has been the scattering process of the evangelist. I mean evangelists going to places, holding protracted meetings and in some instances establishing churches and in others baptizing numbers of people and leaving them without any regular meetings and in both instances no one competent to teach and train a church. No one remains to develop the church, till it is firmly established and takes up the full mission of a church of Christ. Any church is in a precarious condition until the church has reached the point in development when there are those in the church who can teach and lead the church in all the work and worship taught in the New Testament. Any baptized person is in a helpless, hopeless condition whenever he is left without the teaching and training necessary to develop him into a good working member. It is ruinous to the growth and spread of true Christianity to leave churches or scattered disciples in such a helpless condition. Planting churches and baptizing people carries with the work the obligation to see that the right kind of teaching is done to develop them. "Teaching them to observe all things whatsoever I have commanded you." (Matt. 28:20). "And exhorted them all, that with purpose of heart they would cleave unto the Lord. . . . And it came to pass, that a

whole year they assembled themselves with the church, and taught much people." (Acts 11:23—26.) "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." (Acts 15:36.) "The things that thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also." (2nd. Tim. 2:2.)

At Tampa, Fla., Bro. Geo. B. Hoover has established a church. He makes Tampa his home and is developing the church along New Testament lines. Already this church is a power for good. Bro. W. A. Cameron is doing a great work as evangelist of the church at Largo, Fla. There is a good working church at Pensacola with which Bro. W. T. Tracy lives and works. Bro. E. C. Fuqua went to Rome, Ga., about a year ago, has built up a church and Rome is now becoming a radiating center for the gospel. The same thing is true of Atlanta with Bro. S. H. Hall as evangelist, Birmingham with Bro. John L. Lewis and Bro. Bradley at Andelusia. A year ago the church in Montgomery, Ala., invited the writer to come and live and labor with the church as evangelist. The work has been so encouraging that the church is now making arrangements to put another evangelist in the field. Then there is a work inaugurated in the Crescent City (New Orleans)—a true New Testament church on a firm basis which is doing a work that is far-reaching in its results for good. This is only a small part of the work in the gulf states which came up before the writer while writing this article.

The encouraging feature of this work is that churches are being developed in these centers of influence like the churches were at Antioch in Syria and Ephesus in Asia in the days of the apostles. The object is to build up churches free from all innovations and free from the evils of the modern pastor system; Churches that shall be radiating centers for the gospel of Christ; churches with prophets and teachers in them; churches with New Testament bishops, deacons, and evangelists in them; churches of Christ in every city that will stand for all that God's churches stood for about which we read in the New Testament. "Paul having passed through the upper country came to Ephesus, and found certain disciples there. . . . he entered into the synagogue, and spoke boldly for the space of three months." Later he in company with the disciples entered and taught daily in the school of Tyrannus. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (Acts 19:1—10.) After Barnabas and Saul had taught the church at Antioch for a whole year there were in this church prophets and teachers. The church then sent out Barnabas, Saul and John Mark as missionaries into the foreign field. It is encouraging to those interested in the spread of pure Christianity to note the establishment, growth and development of churches of Christ in the great centers of influence.



#### WORK IN ALABAMA.

The Church of Christ in New Orleans granted Bro. A. C. Harris, their minister, a three months' vacation, on condition that he evangelize in his old home state, Alabama; so joining Bro. Thos. Golson of Highland Home, they began a meeting at Calhoun, a small station, thirty miles

south of the Capital City, Montgomery. Here ten years ago, Bro. J. E. Garrett, then a young preacher, taught the public school, and also preached the eternal word of the Spirit. Year after year, a few sermons have been delivered in the one house for public occasions, and each time a few have turned to the Lord. Three years ago Bro. Sam Golson accepted a position with N. J. Bell, the owner of thousands of acres of this fertile land, and who practically owns the village. Bro. Sam prevailed upon his father to preach for them once each month and each summer, Bro. Harris has aided in the protracted meeting.

The community was divided among all the sects, many professing no religion, and the others feeling the need of a strong, working church. So this meeting was welcome to all; several were baptized, some took there stand upon the Bible, and a church of twenty-four was established, and the village practically united in the Lord. Much praise is due Bro. Golson for his unceasing care for this little congregation.

Brother and Sister J. C. Harper attended this meeting, and requested Bro. Harris to come to Pleasant Home, five miles west of Greenville to hold them a meeting. Eight years before, Bro. Harris had preached a week there, so he gladly went back the following Sunday (July 5). This meeting was well attended. Bro. A. S. Fleming of Thibodaux, La., aided. The church was reorganized with Brother Albert Woodruff and S. H. Winton as elders, eight were baptized, and a few made confession. Brother Fleming consented to preach once a month for them, the first regular preaching they have had in years.

Bro. Sol Bogan of Industry, and Bro. Creech of Greenville, came requesting a meeting, so Bro. Fleming went to Indus-

try and Bro. Harris promised Bro. Creech a meeting if he could obtain a house. The Digressives refused their house, but the Presbyterians kindly lent theirs, and the meeting began. The attendance was poor at first, but steadily grew till the house was filled. A few were baptised, many laid down the humanisms they had been persuaded to adopt, scattered brethren came together, and a church of fifty met in the court house. Brethren F. L. Creech and Dr. Thos. D. Stallings were chosen elders; Frank Creech and Tom Stallings, Jr., deacons. The Church of Christ in Montgomery are fellowshipping them in the work. In the meantime, Bro. Fleming had established a strong church at Industry, and agreed to preach monthly in Greenville.

There are fifteen young preachers in South Alabama now. Highland Home College has added a special Bible course for preachers, which will, no doubt, be well attended. The brethren are encouraged and the outlook for primitive Christianity in South Alabama is quite encouraging.

Each soul has its own faculty; it can help in some way to make the world more cheerful and more beautiful. This it is which makes life worth living. If we are living only for ourselves, our own amusement, luxury, advancement, life is not worth living. But if we are living as co-workers with Christ, as fellow-helpers with God, as part of the noble army of martyrs who bear witness to the truth in all time, then our lives are full of interest. This gives sweetness and strength to all our days.

If you have a worry that interferes with your happiness cut it out.

## Preparing to Move

### A Series of Letters to a Friend.

CHARLES NEAL, BOWLING GREEN, KY.

#### No. 3.

Dear John:—I was just ready to write you a third letter, when I received a short reply from you. Was very glad to hear from you, but sorry that you seem determined to delay so important a matter as your soul's eternal welfare. The excuses you offer for non-obedience, are not new. They are the same old, threadbare suggestions that the evil one has put into the hearts of men for hundreds of years.

"You are very busy now." Yes, and so was the rich fool of whom Jesus speaks. He was very busy till he got ready to live, and then "God said unto him, thou foolish one, this night is thy soul required of thee." Luke 12. "You are young yet." So you are; but remember "It is appointed unto men once to die, but after this, the judgment." Heb. 9:27. Death comes to the young as well as the old. You may be one to whom he will come. Again you say there are "hypocrites in the church." What of that? It only proves the worth of Christianity—that which is valuable, will always be counterfeited. Some things are not worth counterfeiting. The life of sin, for instance, which you are now living.

The portion of the hypocrite is not very pleasant for the next world, and the one who says, "There is time yet, my Lord tarrieth," will have his portion with him. See Mat. 24:50. Better endure it a short time here than to be with Him through all eternity.

"Afraid you will backslide." This excuse is born of doubt and distrust. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation, also make the way of escape that ye may be able to bear it." 1 Cor. 10:13. But should you make a misstep and sin, "He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." 1 Jno., 1:9. I would rather fail in the attempt than not try at all. No use to try to excuse one's self for non-obedience, because THERE IS NO EXCUSE FOR NOT BEING A CHRISTIAN.

I wish now to speak of Father's plan of adoption. The Gospel is the power of God unto salvation. Rom. 1:16. By it the new life is begotten. 1 Cor. 4:15; 1 Pet. 1:23. Since the Gospel of Christ (made alive, as it is by the Spirit) is God's power for saving men, it is necessary for them to hear it. In it is the plan of salvation unfolded. In it Christ speaks to us—"Hear ye Him."

The first requirement in Father's plan of adoption, is that we BELIEVE HIM. This is called "FAITH," and without faith, it is impossible to be well pleasing unto Him." Heb. 11:6. We get that faith by hearing the word of Christ—the Gospel. Rom. 10:17. FAITH IS THE UNION OF GOD'S WORD AND THE INTELLIGENCE OF MAN.

I suppose God would be able to roll back the curtain that hangs between us and the Paradise of God and let us see its glories, but He does not do such things. He has decided that people who will not believe Him are not the ones He cares to adopt. "We walk by faith and not by sight." The faith that is well pleasing to God is that which leads us to obey whether we understand the REASON or not. Abraham is God's definition of faith. Read of his life in Genesis and of

what Paul says of him and many other faithful souls in the eleventh chapter of Hebrews. Faith is the ground work of every acceptable service of God. It reaches from our first act of obedience to "receiving the end of your faith, even the salvation of your souls." 1 Pet. 1:9. Faith is then lost in sight and our hopes of salvation realized. Oh John! can't you believe a loving savior and trust yourself to His tender care? "Step out on His promises and trust in the blood," and you will never regret it. You will better enjoy this world and be supremely blest in the world to come. I will write you more concerning this "great salvation" soon, and hope you will not pass by this lightly.

Yours for A Better Location,  
JAMES.

#### THE GOOD OF FAILURE.

Failures sometimes mean a general renovation of life. With the old foundations uprooted, one lays new ones, broader, deeper, more permanent, and capable of sustaining a nobler superstructure. Financial failures, although they are ordinarily considered as involving almost the sum of trouble, and they certainly involve so much that it would be the part of ill-judgment to fail in recognizing the very real nature of this trouble, yet are still not those that give deepest pain. The failure of friendship is the failure that is the hardest of all to bear. Yet, let us still sing a song to the God of hope. Every conceivable kind of failure even the most serious of all, that of character, can be redeemed. No one need ever despair. Nothing is ever so good that it cannot be made better; and so, when failure comes, let us sweep off the debris, clear away all the dead circumstances, and proceed to create anew.—Lilian Whiting.

been born again, without which one cannot see the kingdom of God.

## 2. IS CHRIST IN YOU?

The child comes into school. His play, work, eating, and sleeping must now yield to his chief business, that of attending school. The schools are open to all children and if any child is not "in school" it is not the fault of the schools. But the child enters school that the school may enter the child. The future hope of success depends upon the ready use, without conscious effort, of those things to be acquired in school.

A man enters politics. He devotes his time and thought and work to it until politics enters the man. His hope of political success depends upon it. So it is in business and so it is in Christianity. Paul says, (Col. 1:27) "CHRIST IN YOU, the HOPE of glory." The school does not enter the child until the child enters the school. We come into Christ that he may be formed in us. (Gal. 4:19.)

As soldiers under the leadership of a Washington imbibe the personality of the leader so those who enter the service of Christ must imbibe his disposition. "And if any man hath not the Spirit of Christ he is none of his." But "if Christ is in you the body is dead because of sin, but the spirit is life because of righteousness." (Rom. 8:9-10.)

God is in Christ and Christ is in God. If then Christ is in us he brings God into our hearts and lives and our lives are "hid with Christ in God." O the depth of the riches of this mystery "which is Christ in you the hope of glory."



In your temptations run to the promises; they be our Lord's branches hanging over the water, that our Lord's silly, half-drowned children may take a grip of them; if you let that grip go you will fall to the ground.—Samuel Rutherford.

## WAYSIDER JOTTINGS.

BY SHERMAN SEXTON, ATHENS, ALA., R. I

As one becomes conscious of his own errors and imperfections, as he realizes how far short he comes of doing what he ought to do, he ought to be glad—glad that his spiritual sense is awakening, that he is learning to see where he is, and what he ought to have in his life. One must see himself far from the goal, or he has not sufficient motive for pressing forward. One must know what he needs, or he will not try to get it,

\* \* \*

It was his human hand that Christ used when "he went about doing good." It was his human voice that spoke words of comfort and instruction and blessings to men. It needs the human touch to help human bodies and human hearts now; so in teaching us how to live and think, how to do his will, he has left us the work he wants done—giving the human touch and the human word to help human hearts.

Under the shadow of the Truth, "He that soweth to the Spirit shall of the Spirit reap life everlasting," is a city of refuge for every man. He may sow the right seed and be as sure of the harvest as of the sowing. All down the ages it is sculptured in bold relief across the life of every man who has sown to the Spirit, "God is not mocked"—what He tells man is absolutely, unimpeachably true. As "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God," so if we put ourselves into harmony with that love, none of these things can keep us from reaping the blessings provided for us in the Gospel of Christ.

He who truly loves God and his fellow-man, abdicates without regret or hesitation the throne of selfdom and goes out in self-forgetfulness to serve his brother-man. He is led down into sorrows and hardships with others, is led to give of his means and strength and ease—his very life! He forgets his own happiness in seeking what he sees as necessitates for others; he is not hindered by obstacles; removes them or surmounts them at the risk of his life; finds his rewards in securing others' happiness and safety; is spurred to sacrifice, not by greed of gain, but by greed of good for his fellowmen. The driving power that he obeys is not from without, but from within, is not a "must," but a "may." That he can see "something" achieved, something done," that counts for good of men, is more to him than ease or comfort or gain for self.

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It is for the use of what we have, not for all-sufficiency, that Christ asks. The most that the ablest has, is but very insignificant if set beside the abundance that Christ can command. But that little "most" is all He wants, if we bring it to Him, and let Him bless and multiply it as He can and will. "Not by might, nor by power, but by my spirit, saith the Lord." It is in reliance on Him that we are to attempt to do all things. When Moses pleaded his own inability to do as he was commanded, God's faith-reviving question was, "Who hath made man's mouth?" Man's little and divine blessings have accomplished great things in the world. He who can make a few loaves and fishes feed a vast multitude, a few handfuls of seed become a harvest, can multiply even your scanty resources and mine, our small abilities, and make them equal to any demand that may be put upon us. You have but one

talent and that a small one? Take it to Christ and let Him bless it. You will have all you can do to use that talent. All around you are opportunities to do good. Jesus teaches us that a cup of cold water given in His name will be rewarded. It may seem a small thing, but if done in His name, He will never forget it. "Not even a sparrow falls to the ground without His notice." "Then, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

\* \* \*

Every Congregation of Christians is a city set upon a hill. Is your congregation well lighted? Look at it from the outside—how many lights are burning? One, two—yes, I see three. How many members have you? Fifty? Turn on the other forty-seven. There, now, look and listen. Be hold, the world can see by your light, now. God has blessed you with all the natural ability you need, and has furnished the light of eternal truth; all you need is to turn it on. O, how much light the people of God might give if they would only let it shine.

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"The church preaches, without ceasing and without reserve, that the saloon ought to die the death of a pirate and a murderer taken red-handed. But the law gives it license, the leaders do its bidding, candidates court it, statesmanship ignores it, the voting church sanctions it, and the man who insists upon its death is deemed a terror to his church and a traitor to his party, or else a motley fool. The case is made out: The saloon is a 'wonderful thing.' "—John G. Woolley.

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The man on crutches has a lame excuse for begging.

\*\*\*\*\*  
*Family Memories*  
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BY MRS. C. M. SITMAN.

At the age of eighteen years, my mother, Sarah E. Ewing, was married to John W. Bush of James City, James County, West Virginia.

This marriage took place at Bethany Mansion, where so many years of her life had been spent. My father was about fifteen years older than she was, and as a little girl, she used to call him "Uncle Bush."

He and Grandfather Campbell were very dear friends, and I believe grandfather loved him almost as tenderly as if he had been a son.

He was a frequent visitor at Bethany, and in this way, of course, my mother grew to know him so well.

I mentioned in a former article his cousin, Dr. Robert Henley having married grandfather's daughter, but whether this caused the meeting between my father (Bush) and my grandfather (A. Campbell) I cannot say.

The Henleys were English, and came to America in 1710 or 1610, I do not know exactly which. But as all the family documents have been preserved, among them the original deeds, titles, etc., I could easily find the exact date.

His mother was a Miss Henley, but she died when my father was only twelve years old; his father having died when he was quite a small child.

His aunt Catherine Henley raised him and gave to him all a mother's love and care.

My parents lived in Bethany for a few years after their marriage, but the climate there was too severe for them, and in 1854 they moved to Huntsville, Texas

This was very hard to bear, this breaking of such tender ties, and then too, in those days, Texas had such a reputation.

Bethany in those days was a pleasant place to live. It had made wonderful strides since Grandfather Campbell wrote to his son-in-law in 1833. Bethany College was doing so well and so many cultured people were now in or near Bethany. While to Bethany Mansion came from far and near so many of the most cultured men and women of that time.

Nothing, I think, but the grim shadow of almost certain death if they remained, could have gained their consent to go so far away.

What to-day is a simple journey, was in those days, a great undertaking.

Down the Mississippi by steamboat was, of course, the most pleasant part of the trip, for the steamboats then were floating palaces. At New Orleans they embarked for their trip across the Gulf to Galveston.

At Houston began the long drive of seventy-five miles to Huntsville. This was enlivened by several others joining their party. Of course they had their own traveling carriage and made many stops.

Once they spent the night at a hotel, and the next morning one of the gentlemen made the grawsome discovery that the man who occupied the other bed in his room was a corpse!

You can imagine the feelings of the entire party when the landlord upon being questioned, told them that the man had died of yellow fever!

However, none of them ever contracted the disease and, except the fright, were none the worse for their experience.

My father's sister, Mrs. Leigh, had moved to Huntsville a few years prev-

*(Continued on Page 143)*

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 BEN'S BUDGET  
BEN J. ELSTON, HARPER, KAN.  
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The True Worship of God III.

THE BREAKING OF BREAD.

The mention of this in connection with other items of public worship, makes us certain that it refers to the Lord's Supper. By the common rhetorical figure of synecdoche, the bread is put for both loaf and cup. In this, then, too, "they continued steadfastly."

Since then, man's welfare, nor the Redeemer's wishes have served to make it a matter constantly observed. Two objects are to be accomplished by it: (1) We remember Jesus, as He earnestly begged us to do. (2) We show His death to the world till He reappears. Both of these accomplish profound good. He who lovingly remembers Jesus Christ, "purifieth himself even as he is pure." A young man said: "I know it is right to be a Christian. But, were I to become one, the first time my team would provoke me, I would curse." Presently his team misbehaved, and he remained calm. I said: "You used no profanity that time." "No," he replied, "of course not, when you are here." "But," said I, "Jesus would be with you all the time, and you could think of Him as infinitely purer and holier than I. Merely to respect his presence, would preserve you from all vile habits."

But we are told that the formal feast is needless; that we can as well remember Him without it. Now, in the first place, no one knows this to be true of himself. And certainly one would be hasty in saying, no other needs it.

Divine wisdom is impeached if it be a needless celebration. Granting even that it is unnecessary for men, how can we say we love our Redeemer when He, in the very shadow of the cross, begs to be thus remembered, if we are even careless about our assembling?

I had intended a longer article, but this much has laid for many days, and I am physically unable now to add more. Let the readers' consecrated thought supply the rest. We all alike have the inspired facts. Due reflection on these will bring about the desired results.

(The family enjoys Bro. Elston's writings very much, as is evidenced by the letters we receive. We pray for Bro. Elston's speedy return to perfect health.  
 —EDITOR.)

*Continued from page 122)*

accept the Divinity of Jesus Christ and the miraculous manifestations in his life; besides he must know what is taught and how to apply it. He must study continually to show himself a workman who needeth not to be ashamed.

SUMMARY.

God established his church through Jesus Christ, His Divine Son. The Bible is the Divine Pattern; His revealed will to man, plain, simple, and easy to be understood. It contains positive instructions for building His Church. You do not have to establish apostolic succession, neither do you have to have the approval of any court or set of men to establish the Church of God. In our succeeding issues we will discuss every stone that goes into the building.

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**CHRISTIAN HIGH SCHOOL**

D. L. WATSON.

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#### HISTORY.

The first session of the Christian High School began October 7, 1905, in the private rooms of Prof. A. C. Harris, at the home of Bro. Wesley Williams. In one month there were twenty pupils, and the school was moved to the double parlors of Bro. R. M. Dyer. The second session began October 3, 1906, in a private residence, corner Baronne and Fourth streets. There was an enrollment of forty pupils, and an average attendance of thirty-three. Considering the disadvantages of buildings and equipments these two sessions were satisfactory, and proved an incentive to greater efforts on the part of teachers and management. The third session opened October 1, 1907, in our own new building, corner Camp and Seventh streets. This session was highly satisfactory from every point of view. There were sixty enrolled in the day school, with an average attendance of fifty.

The night school has always kept pace with the day school, closing its last session with an enrollment of 166, or a total in both schools of 226 pupils.

This rapid growth of the school is very gratifying to the management, and convinces them that the work of the teachers has been thorough. We take this occasion to express our gratitude to our friends who have contributed to this work. We believe that the rapid growth of the school will convince them that their bounty has been well directed, and it encourages us to ask a continuance of the same.

#### LOCATION.

The school is located at Camp and Seventh streets, in one of the most dense-

ly populated sections of the city, in easy walking distance of thousands of school children. The good this work may do along educational, moral and ethical lines is limited only by its means. If we only had the buildings we could as easily teach 500 as 50 pupils.

#### THE BIBLE.

The Bible contains those laws which, if obeyed, will produce the highest physical, intellectual and spiritual development. The Bible is the foundation of the laws of all the civilized human governments. As a book to be studied in a course of literature it surpasses all other books combined. It contains every variety of style; it is the purest of language, and therefore no education is complete without a knowledge of the Bible. With the above objects in view each pupil is required to recite one lesson a day from the Bible. The school does not teach denominationalism or any system of theology, but the Bible is used as a text book to familiarize the student with what the Bible contains, and let the Bible exert its own influence over the life of the child. Therefore, one of the leading characteristics of this school shall be that the Bible, without addition, subtraction or modification, shall be taught to every pupil.

#### THE SCHOOL.

The day school opens October 5, 1908, and continues nine scholastic months. We have accommodations and teachers for about one hundred pupils, applications from about seventy of which have been filed. All grades are received, from the primary through the high school, preparing the pupil for college. The night

school is intended only for those boys who have to work to help support the family, and in no instance will any other boy be admitted. A night school can not possibly be a reformatory; therefore rough, rowdy or unruly boys will not be admitted. Smoking or loitering on the grounds is absolutely forbidden. The sessions of the night school are Monday, Wednesday and Friday evenings, from 7 to 9 o'clock. Every boy must be in his seat promptly at 7 o'clock, and remain until 9 o'clock. Pupils on entering school must furnish a certificate from his parents certifying that it is necessary for him to work; one from his neighbor certifying to his moral character, and one from his employer that he is at work. A boy to enter this night school must be good, poor, and desirous of obtaining an education.

#### COURSE OF STUDY.

The course of study embraces those branches taught in the public schools, also those taught in the high school, supplemented by those branches taught in the commercial and business colleges. In addition to this, vocal music is taught, and one-half hour each day is given to calisthenic exercises. In short, the child receiving its education in the Christian High School will leave its doors fully equipped to fill any clerical position satisfactorily, and with every assurance of success is the industrial struggle. The moral influence that pervades the school is sure to leave its impress upon the mind of the pupil, and the influences for good thus set in motion will bear fruitage over and over again when these boys reach maturity. The moral training so badly needed in the world to-day is sadly lacking in the public schools, and the admonition to "render unto God the things that are God's," receives no attention,

save in such educational institutions as the Christian High School.

#### FREE LECTURES.

Following the course pursued last year, a series of free lectures will be given each month in the school building, by some of the leading physicians and educators in the city. Among the subjects treated will be Sanitation, Health, Home, Tuberculosis, Alcoholism, History and Travel. These lectures are not merely for the pupils; their parents, friends of the school and the public generally are cordially invited.

#### A WORD TO OUR FRIENDS.

Only those who have undertaken such a work as this can appreciate the difficulties to be surmounted. The success of the school is due very largely to those non-resident friends who have held up our hands by contributing to the cause. We feel assured that the good that will result is far beyond computation, and that our pupils will prove a power for good in the years to come by throwing their influence against every form of corruption that abounds in this city. The field is a large one, and we have every reason to believe it will be a fruitful one. Results so far have been very encouraging. We therefore feel that in thanking those who have thus labored with us, we can assure them that every cent contributed has been judiciously expended. The congregation is small in numbers, and all are in only moderate circumstances. The work speaks for itself, the cause is a worthy one, its affairs are carefully and economically managed, and results will be measured only by our ability to provide accommodations for the pupils who apply for tuition. To maintain a corps of teachers requires money. More teachers are needed to meet the increasing possibilities of the

school, and those who are interested in sowing the Truth in fertile soil, where it will assuredly bring forth a harvest to the honor and glory of the Lord, can not find a sure means of spreading the Gospel than by joining hearts and hands with us, and contribute to the support of the only school in the state of Louisiana in which the Bible is taught.

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Only this morning a gentleman came to inquire about the school, stating that in his young days he had evil companions who taught him to drink, gamble and other bad habits. These habits had caused him and his family much sorrow and would continue to do so while he lived as he could not give the habits up; for he had tried in vain many times. He liked the school because it taught the Bible, and he was sure that the influence on his children would be good.

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We publish the above to answer the many enquiries concerning the school.

We could publish many letters of commendation from our patrons; but we feel that a synopsis of the work will be more satisfactory to our readers.

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#### ALUMNI ASSOCIATION OF HIGHLAND HOME COLLEGE.

D. L. WATSON.

The Alumni Association of Highland Home College, Ala., has started a fund to be lent to deserving young men and women, with interest at four per cent., thus enabling them to complete their education. We heartily endorse the above movement and hope that the association will soon have sufficient funds to endow a number of scholarships. Returning borrowed money just as one is beginning life, frequently proves a

hardship. Eight scholarships have been established. Mr. A. D. Cowles is soliciting funds for the above purpose.

We reprint below excerpts from an address delivered by Mr. C. W. Landers, on moving the adoption of the resolution:

"At our last meeting our essayist suggested that we raise a fund to be used for the purpose of educating the poor. It is right and proper that our appreciation of this institution, our Alma Mater, should express itself other than in words.

\* \* \*

"Who is here so base as to be a bondsman to greed and gain. If there be one to him we do not make this appeal.

"If we had before us a number of persons who were so unfortunate as to be born blind, and I was making this talk in their behalf, you would all think that I was justifiable in making this appeal. Every heart would go out in sympathy for them, everybody would be ready to lend a helping hand. Still, we could not open their eyes; this world of beauty would remain dark to them; we could only lighten some of the burdens of life, and let them feel and know that we were thoughtful and considerate of them. Well, it is for the blind that I plead. Not the literal blind, indeed, but that great body of young people 'who have eyes but see not.'

"They see not the conflicts and triumphs of bygone ages; they see not the great truths and principles that have led, and are still leading men and women to noble deeds.

"The greatest of all teachers said, 'the truth shall make you free.' But as I have said, they are blind to the truth, therefore are not free. In their behalf do I plead, not that they are objects of charity, for they are not. Those persons I have in mind are noble young men and

most excellent young women, who are laboring under disadvantages, but striving hard for an education.

"In their present condition their earning capacity is very small. Educate them and their earning capacity is increased ten-fold. Let us help them. A fund raised for them, will not merely express our tender feeling for them or temporarily lighten the burdens that press so heavily upon them, but it will be the means of opening their eyes, illuminating their darkened vision, inspiring them with a lofty and a noble ambition and making them free indeed, from the shackles of ignorance."



#### ONLY A SOJOURNER.

The next time you are in London, if you go along by Hyde Park yonder, look at the secnd house by the gate; it belongs to Lord Rothschild, who is, perhaps, the richest man in the world. He is a power in the world. Look at his house, look at the marble pillars in it, and at the cornice yonder; there, at the end of one of the cornices it is unfinished. He is an orthodox Jew; and every Jew's house, according to tradition, has some piece unfinished, to bear testimony that the occupier is but a pilgrim here; that he is looking, like Father Abraham, for the "city that hath foundations;" and there the unfinished cornice of the Jew says, beautiful as it is: "This is not my home; I am traveling to eternity." Soul, in your business leave the marble cornice unfinished. Let it be seen at your work that it is not all work; that though you are toiling day by day for the daily bread, yet you are traveling free to the eternal home. O, lay hold on Jesus; He has come to set you free! Arise, for thy light has come!—Christian Scotsman.

#### TEMPERANCE.

JNO. F. WILLIAMS, NEW ORLEANS.

In the year 1857 there were 75,859 arrests in England for drunkenness. The figures have steadily increased year by year, until there were over 212,000 in 1867, an increase of practically 300 per cent. Surely this is the time to stand firmly against the wrongs that need resistance.

In all the occupations where keen senses, sharp attention or great concentration of the mind are called for, alcohol in any form or any amount is injurious.—Dr. J. S. Billings.

Inflaming wine, pernicious to mankind, Unnerves the limbs and dulls the noble mind.—Homer.

The following recently appeared in the New Orleans Times-Democrat "Arguments against the restriction of individual liberty can no longer be opposed to the adoption of police measures essential both to the safety and the liberty of the mass of individuals." True enough, Brother. How can you, then, in the face of the countless crimes committed by intoxicated men, oppose prohibition on the ground of "personal liberty?"

Even the moderate use of strong drink shortens the life in years, and shortens it still more in its effective power.

Every young man can do a world of good in the temperance cause by his example alone. Others will follow you, no matter what road you take. You unconsciously lead your acquaintances either upward or downward, so by doing the right you are silently but effectively working in the great cause. To be indifferent to your influence is nothing less than a crime.

There are certain acts which are universally conceded to be right. There are others that are unmistakably conceded to be wrong. Paul tells us to "abstain from the very appearance of evil." If we fol-

low Paul's advice we will not touch intoxicating liquors in any form, or having anything whatever to do with the sale or use of it. In that way the temperance question will be settled, settled right, and settled forever—Be a total abstainer yourself and try to induce others to do likewise.

Personal liberty seems to be the dog in the manger to a great many men, and is the watchword of the rumseller. A man exercises his personal liberty as much in refusing a drink of whisky as in accepting it, and exhibits a thousandfold more moral courage and manhood.

Who can read the message of the angels to the shepherds, "Glory to God in the highest, and on earth peace, good will toward men," without a feeling of shame that in our boasted Christian civilization the whisky traffic has reached such mammoth proportions. Think of it Christian reader, is it any glory to God, for a man to become intoxicated, mistreat and abuse and frequently kill, others of God's creatures? Is there anything that is such a destroyer of peace as whiskey? How long does good will survive when a crowd of men begin to drink? Study the Bible closely, and try to live up to its teachings, and it will become more apparent every day, that whiskey is the greatest enemy God has to contend with. If you are a real Christian you know what God would have you do. Have you the moral courage to do it?

Young friend, whiskey is the enemy of God, of the church, of the home, of the state, of society. Your obligation to all these demand that you become an avowed enemy to whiskey. Don't be afraid to go right into the thick of the fight. God will bless and protect you.

A few months since, at the beginning of the financial panic, the Chicago, Burlington and Quincy Railroad found it

necessary to reduce its force, and orders were issued to "lay off the drinking men." The Union Pacific Railroad discharges an employe if he is caught drinking. The American Express Co. keeps a close watch on its employees, and if one is caught drinking he is warned. If he is caught the second time he is discharged. Mercantile establishments and factories all over the land are falling in line and demanding strict sobriety of their employees. The young man that intends to succeed in life and hold a position of responsibility will be sadly disappointed in his ambition unless he resolves to abstain from intoxicating liquors—Sober men are wanted and demanded—none other need apply.



Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow strong or we grow weak, and at last some crisis shows us what we have become.—  
Canon Westcott.



Use the utmost endeavor to attain such a disposition of spirit that thou mayest become one with me, and thy will may become so entirely conformed to my all-perfect will, that not only shalt thou never desire that which is evil, but not even that which is good, if it be not according to my will; so that whatever shall befall thee in this earthly life, from whatsoever quarter it may come, whether in things temporal or things spiritual, nothing shall ever disturb thy peace, or trouble thy quietness of spirit; but thou shalt be established in a firm belief that I, thine omnipotent God, love thee with a dearer love and take of thee more watchful care than thou canst for thyself.—St. Catherine of Siena.

7. What lesson can the church learn from the death of Ananias?
8. What effect did the above have upon the people?
9. What miracles were performed by the Apostles?
10. What class of people were indignant at the Apostles? Why?
11. How did the Apostles escape from prison?
12. How did the officers find the prison doors? Where did the Apostles go?
13. How did the officers bring the Apostles before the Council? Why?
14. What was the charge against them? What did Peter answer?
15. What did they want to do with them?
16. What did Gamaliel do?
17. What was done with the Apostles?
18. In what did they rejoice?

#### CHAPTER VI.

The Apostles were now teaching daily in the Temple and in every house. This is a good admonition for us to be diligent in teaching God's word from house to house. Every one can do this and much good would result therefrom. There were people from every nation who were proselytes to the Jewish religion, and these proselytes had been converted to Christianity, but none but Jews had yet been permitted to receive the doctrines of Christ.

The Grecian Jews complained that their widows were being neglected in the distribution from the common church fund. The membership had grown from 120 to multitudes; there were people from every nation under heaven. No doubt, many of them were very poor, some of the disciples sold all they had and gave it to the church, so that none lacked, all had enough. But the work was too great for the Apostles to do

alone and they had seven men appointed to look after the daily distribution. These seven men were all natives of Greece. As the Grecian women were neglected, Grecian men would be best suited to serve them. All of these men were full of the Holy Ghost and performed many miracles among the people. The Bible gives us the subsequent lives of Stephen and Philip; but does not mention anything about the other five. The Latins however tell us that the other five were all untiring workers for Christ and that they all suffered martyrdom.

The ninth verse suggests to us that there were many synagogues in Jerusalem. Jewish history tells us that there were 480 churches, all inferior and subordinate to the Temple. These were not only places of worship but were a sort of school or college, where the children were educated in the law and traditions of the Jews. Men chosen from these various schools to contend against Stephen were not able to withstand his wisdom, consequently they hired bad men to swear falsely against Stephen. As he sat in the Council, all the people present saw his face as it was the face of an angel. This was no doubt, a manifestation of the Holy Spirit.

#### QUESTIONS.—CHAPTER VI.

1. Who were the Grecians? What was their complaint?
2. What suggestion did the Apostles make?
3. Why could not the Apostles attend to the matter?
4. Whom did they choose?
5. Of what nation were they? Were they Jews?
6. What especial class of people became obedient?
7. What is meant by the synagogue of the Libertines?

8. What did certain men from this synagogue attempt to do? What was the result?

9. Then what did they do?

10. Where did they take Stephen?

11. How did he appear to all?

### CHAPTER VII.

This chapter gives Stephen's defense and martyrdom. His accusers had charged him with asserting that he would destroy the temple and change the Mosaic law. The counsel asked him if these things were so, thereby permitting Stephen to speak for himself. He began by showing them that he was perfectly familiar with the law and the Prophets. That Jesus had come as God had always said he would, that the Jews were a rebellious class of people, that they had killed all the prophets, even as they had slain the Just One. The first part of his speech is mainly historical from the time of Abraham to Solomon building the Temple. Whether he thought that he had produced sufficient evidence to show that Jesus had come to fulfill the law, or that some affront from his audience caused him to change the tenor of his discourse to one of severe arraignment of the rulers of the Jews does not alter the fact that, though he skipped about a 1000 years of Jewish history, his argument was conclusive and his arraignment of the Council severe. He was not permitted to finish his defense, neither was the trial complete for they gnashed on him with their teeth and cast him out of the city and stoned him. Stephen's last prayer was for his enemies. "Lord lay not this sin to their charge."

At the stoning of Stephen, there was a young man from Cilicia, whose name was Saul; he took great delight in persecuting the Christians from city to city and from house to house. Through this persecu-

cution the disciples were scattered abroad and went everywhere preaching the word and, instead of the Gospel being confined to Judea, it was carried to the Gentile world. Thus God brought good out of evil. We shall learn much about Saul in our future lessons.

### QUESTIONS.—CHAPTER VII.

1. Who was Stephen?

2. Who was Abraham?

3. What was his father's name?

4. What had God promised Abraham?

5. How was it fulfilled?

6. Who were the twelve patriarchs? Why so called?

7. What did they do with their brother Joseph? What was the result of their act?

8. How many men went down into Egypt? How long were they in bondage? How many left Egypt?

9. Who was Moses?

10. In whose house was he brought up?

11. In what was he learned?

12. How old was he when God called him? When he led the Children of Israel out of Egypt? When he died?

13. Did Moses enter the promised land? Why not?

14. Who was in the church in the wilderness?

15. Who was Aaron? What did he make?

16. What has always been the disposition of the Jewish race?

17. What is the disposition of worshipers of God at this day?

### CHAPTER VIII.

After the stoning of Stephen, the persecution of the disciples became more violent. These persecutors were led by a young man named Saul, who obtained

permission from the Court to enter every city and house therein and committed both men and women to prison. Saul was a very bad man. The Apostles all remained in Jerusalem; but the disciples were scattered abroad and they went everywhere teaching and preaching the word. Among those who left Jerusalem was Philip, one of the Seven. He went into Samaria and preached Christ to them. Philip performed many wonderful miracles and the people gladly gave heed to his teaching and were baptised in the name of Christ.

#### BAPTISM.

We have noticed that all parties who accepted the teachings of the disciples were commanded to be baptised. So important an ordinance in the first church deserves especial attention. Who could receive baptism? Jesus Christ was about thirty years old when he was baptized, (the age at which the priests and Levites began their service in the temple.) Evidently, all His disciples were grown men when they received this ordinance. All parties who were baptized by the disciples were commanded to believe and confess that Jesus Christ was the son of God. Hence we must conclude that a person to be scripturally baptized must believe the Gospel, confess Christ, and turn from his sins. As infants are unable to do the above they can not be baptized, and baptism for any other purpose is unscriptural, and hence not valid.

#### MODE.

All authorities agree that baptism, as practiced by the disciples, was an emersion or burial in water. Besides the construction of all the writings in the Bible shows very plainly that immersion was the mode. Christ went down into the water, He came up out of the water. The ennuh went down into the water and

came up out of the water. The two above examples are very plain to all who are willing to implicitly obey God. I would not risk any other mode.

(CONTINUED.)

*(Continued from page 132)*

ious and so they chose the same place to locate.

While Huntsville was one of the oldest towns in Texas and settled by fine old families from older states; still it was of course strange and different, and many were the heartaches for the old home and loved ones in far away Bethany.

By degrees, however, it became easier to bear, though I don't believe my mother was content to remain, until the death of her second son.

His being buried there robbed her of the desire to leave.

Of their ten children all are living, save the little child I mentioned, I being the youngest. Most of us were born in Gen. Sam Houston's old home, as my father purchased it a few years after he reached Huntsville. This was a pleasant home and soon new friendships were formed which were to last a life-time.

My father's sister soon joined them and as she married and settled there also, it made it very pleasant. His cousin, Dr. Bush, also came to Huntsville and married, so new ties were formed. And when many years later my mother visited her father in Ohio and the loved ones in Bethany, so many dear faces were missing; so many changes had taken place that she felt glad that her home was in the newer State. But as long as she lived, I believe Bethany, of all places, held the dearest place in her heart.

Money makes the man who makes the money.

## **Three Months 10 Cents. New Subscribers Only.**

Every man in a profession, trade or avocation takes one or more journals, and sometimes half dozen. He wants the news, the inspiration and actual knowledge they contain. If he is successful or a leader in any line of work, he must have the knowledge and enthusiasm. These are gained by observing men and matters reported to him through the journals which come to his desk. Professors of Christianity should pursue the same course; they should know what the church is doing everywhere. They can learn this only through the papers. I insist that every congregation would be stronger and better if every family would read one or more of our papers. Children must have something to read. If their parents will supply them with good literature, well and good: if not, they will be supplied by enterprising friends. We want to place WORD AND WORK in every HOME; to do that we must make it worthy. We must have the co-operation of our friends. We have increased the size of Word and Work and must naturally increase the price to One Dollar a year. This is the only way to make a standard magazine. I am certain that our friends want the very best obtainable and will heartily endorse the advanced price. To offset this and to encourage our FRIENDS to help us, we will give Word and Work to new subscribers three months, October, November and December, 1908, for 10 cents. No commissions or premiums are allowed on this offer. Should three months subscribers renew, they will be credited to the agent sending them.

Fill in the attached subscription blank, cut out and return. Help us to add 1,000 new names to our list.

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## OUR OWN PAGE.

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Our ten cent offer in the September issue brought in quite a list of subscribers and we feel certain that many more will yet respond as it has been only fifteen days since the mailing of WORD AND WORK and going to press again. We continue the 10ct. offer, but you must remember that our policy is "when a subscription expires discontinue the paper." So do not forget to renew. We want an agent in every congregation. If your congregation has none write to us that we may appoint one. We give a COMMISSION. We now have paid-up subscribers in 29 states and SUBSCRIPTIONS are coming in every day. We now feel able to say that so far as permanency is concerned we have passed the experimental stage; and can give you the most positive assurance that WORD AND WORK is here to STAY. We want your support, we want your counsel and advice. We have the means to make a high class magazine. What shall its future growth be? When we enlarge again, which will be in a few months, what other reading matter shall we add? Frankly we are willing to confess that WORD AND WORK has not reached our ideal as a Magazine—We want to put enthusiasm, and energy into the ministers; we want to enthuse every member of the Church; we want them to feel that it is their unbounden duty to do something for the Lord. Besides we want a magazine that every member of the family will want to read, from the smallest child to the grandfather and grandmother. We want your neighbors to like to read it and inquire for it. Every line must containo Hnesty, Purity and TRUTH and still IT MUST BE MADE interesting! The reading matter which enters your home should be as carefully selected as the food you eat or the clothes you wear;

Yea! verily it often yields a greater influence.

WORD AND WORK will be glad to receive letters of comment on the above subject or any other articles appearing in this paper. Extracts will be published from such letters as may prove available. (Manager.)

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### THE GOOD OLD HYMNS.

There's lots of music in 'em, the hymns  
of long ago;  
An' when some gray-haired brother sings  
the ones I used to know,  
I sorter want to take the hand—I think  
o' days gone by—  
"On Jordan's stormy banks I stand and  
cast a wistful eye."

There's a lot of music in 'em—those dear,  
sweet hymns of old,  
With visions bright of lands of light and  
shining streets of gold;  
And I hear 'em ringing—singing—where  
memory dreaming stands,  
"From Greenland's icy mountains to  
India's coral strands."

We hardly needed singin' books in them  
old days; we knew  
The words, the tunes, of every one the  
dear old hymn-book through!  
We had no blaring trumpets then, no or-  
gans built for show;  
We only sang to praise the Lord, "from  
whom all blessings flow."

An' so I love the dear old hymns, and  
when my time shall come—  
Before the light has left me and my sing-  
ing lips are dumb—  
If I can only hear 'em then, I'll pass, with-  
out a sigh,  
"To Canaan's fair and happy land, where  
my possessions lie!"

—Atlanta Constitution.

# Fred. H. Blessey.

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