



FLOWER IN THE CRANNIED
WALL.

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my
hand,
Little flower—but *if* I could under-
stand
What you are, root and all, and all in
all,
I should know what God and man is.
—Tennyson.

ATTRACTIONS OF CHRISTIAN
WORK.

E. L. Jorgenson.

Mr. H. W. Pope of Moody Institute has the following to say on "The Attractions of Christian Work" which I submit without comment.

Many complaints are heard in these days about the scarcity of Christian workers. We are told that the streams are dwindling just at the time when their banks should overflow. Doubtless there are many reasons for this, but one principal reason, I am sure, is the fact that so little is said about the attractions of Christian work.

We are constantly informed that ministers as a class are overworked and underpaid, and that they cross the "dead line" at fifty, but seldom do we

hear the other side presented. There is another side, and if those who enjoy their work would occasionally set forth its attractions, surely there would be more young men to say: "Lord, here am I; send me!"

AMONG THE MINOR ATTRACTIONS,
the following may be mentioned:

1. It is a life of *contact with men and books*. It compels one to read, think, and study human nature. A Christian worker may indulge in a wider range of rallying than most men. If he has any hobby, such as botany, geology, or electricity, he can pursue it to his heart's content. No knowledge comes amiss to him. Nature and the supernatural are so related that one illustrates and explains the other. For a lawyer or doctor such studies would be a digression, but a Christian worker may explore the heavens, the earth, or the bottom of the sea, and come back better fitted for the special work to which God has called him.

2. The *variety of the work* is also an attraction. To be sure, with so many calls upon him, he has little time for profound study, but out of it all he gains experience and versatility and becomes a good all-round man. He learns what his forte is, and if he is wise he devotes himself mainly to that, leaving to others the work for which he is not fitted. Of all callings ours is the least monotonous. It is a life of

CONSTANT ACTIVITY AND CONTINUAL
CHANGE.

3. One of the chief attractions of Christian work to me is the *opportunity which it affords for religious growth*. What I am spiritually I owe to my profession. Indeed, knowing my disposition, I am convinced that had I chosen any other calling, I should by this time have had a good bank account and a soul as small as a mustard seed. A soul-winner must be a good man or fail. His own or others' necessities drive him constantly to the throne of grace and compel him to live in closest fellowship with God. Other men have to fight for time to read the Bible, but he can just revel in it. On the other hand, contact with sin and sorrow enlists one's sympathy and keeps his heart warm on the manward side, while association with young life constantly renews his own youth and rests like a benediction upon him. Most men complain that their business hinders their growth in grace. With the Christian worker it is not so. His calling compels him to be godly.

5. The supreme attraction of Christian work, however, is the opportunity which it affords for usefulness, and

USEFULNESS OF THE HIGHEST KIND.

The merchant, the manufacturer and the farmer are all useful men. They supply the want of the body, but our business is to transform the body into

a temple of the Holy Ghost. The surgeon sets broken bones; but we heal broken hearts. The lawyer administers justice, but the Christian worker proclaims mercy. The one examines titles of real estate, while the other secures titles to mansions in the skies. The lawyer settles disputes, but it is a higher privilege to show men the blessedness of living without disputes. It is a great achievement to become a railroad king, and control the commerce of nations, but is it not a greater achievement to awaken in even a single soul a sense of kinship and priesthood in Jesus Christ? Oh, the blessed hours when one points a penitent soul to the Lamb of God and tenderly turns his trembling feet into the paths of peace! Oh, the supreme moments when, coming from his closet with the dew of heaven upon his soul, he stands forth in God's name and proclaims to dying men the unsearchable riches of Christ! There is no joy this side of heaven like that. Yet it is yours, young man, if you covet it, for the whole earth is crying out for just this kind of work.

A million a month are dying in China without a knowledge of Jesus Christ. The entire continent of Africa is still clothed in darkness, for we have only touched the hem of her garment with the rays of Gospel light. Surely the wants and woes of humanity are in themselves an attraction. And if anything more were needed, is it not found in the final words of our blessed Master: "All power is given unto Me in heaven and in earth. Go ye therefore into all the world and preach the Gospel to every creature."

And Christ is still speaking to young men as He did to Moses and Isaiah, saying: "I need you for My service." He is calling them from farm, factory, and store, saying: "Follow Me, I will make you fishers of men." He is filling them with such a passion for souls that no secular calling can ever satisfy them.

Energy will do anything that can be done in this world; and no circumstances, no opportunities, will make a man without it.—Goethe.

CONTRIBUTIONAL

BUT ONE WAY TO BE SANCTIFIED.

J. W. Atkisson.

There is but one way on earth for Christians to be sanctified, and that is by the word of God. Jesus prayed for the sanctification of his people thus: "Sanctify them through the truth: thy word is truth." (John 17:17.) The only way to be sanctified through, in, or by the truth is by obeying the truth. Notice, he says to his Father, "thy truth"—not by man's theory of sanctification, but through God's truth. No man can be sanctified in the eyes of the Lord but by God's truth. Any claim of sanctification except through obedience to God's truth is a false claim and will never be honored by the Lord, so far as the word of God indicates. Those called "the church of God" in this passage were also "saints" showing that the church of God at Corinth was made up of individuals, that it was simply made up by all who at that place had obeyed the gospel and were sanctified, kept holy, by continual obedience to the truth.

So whether we consider the church as the whole body of Christ on earth or take it by local congregations, it means the people that make up that body, and not an ecclesiastical institution with power to legislate for its own government. Christ, the great head of the church, holds the legislative power, and has already given in the New Testament all the laws the people composing the church of Christ need for its entire guidance on earth, all needed to guide them in all their work of faith and labor of love; and all who come into the church as the gospel directs and live the Christian life as the word of the Lord requires are sure of heaven and all that has been provided for the saints in the glory home. It is, therefore, the whole duty of the church to learn and do the Lord's will "Sanctify them through the truth."

tify them through the truth."

You can take a young man, or young lady who is ambitious to succeed in life, and let them keep some worthy object constantly before them all the time preparing for it, and believing they can accomplish it, and it will only be a question of time till they will be transformed into the vision they have kept before them, and will be doing the very thing they have so long desired. "According to your faith be it unto you." This is true in mission work, and church work of all kinds. We need more faith. Instead of riding some hobby, we need to be at work. "Lord, increase our faith."

"I'm seeking the country where Jesus has gone;
I'm facing the beauty of heaven's bright dawn;
I'm climbing the mountains, the mountains of faith,
And now I can see over the river of death.

I've climbed to the summit of holy desire,
But onward and upward my soul doth aspire;
I see in the sunlight some higher peaks glow,
And strong in my Savior, still upward I go."

The cause in St. Louis, Mo. and almost everywhere else needs men, means, faith, hope, charity, firmness, kindness, fervency, pluck, cooperation, zeal, and labor done in a businesslike way. Let us "be not slothful in business" in our "serving the Lord." (Rom. 12:10, 11.) "Let all things be done decently and in order." (I. Cor. 14:40.) There are many places to fill in the church, but one member cannot fill them all. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one

of another." (Rom. 12: 4, 5.) To accomplish the work required to have the growth necessary, there must be something for every member to do.

I detest the idea of one man doing all the teaching every Lord's day. Often it is true that one man wants to do it all. The same man does not want to do all the paying. Why is this? It is strange. Where I labor, I urge all male members to talk in public meetings. Many young men would develop into able elders if encouraged to take part in this way, but for lack of exercise they never do so. To the elders I would say, put the young men to doing such work. Let them read, talk, pray and exhort. Train them for usefulness in the service of God, and when the old men die off the young men can take up the church work and carry it on in a proper manner.

Life would be a perpetual flea hunt if a man were obliged to run all the innuendoes, inveracities, insinuations and misrepresentations which are uttered against him.—Henry Ward Beecher.

GOSPEL FISHING.

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CHARLES F. LADD.

Publisher of Gospel Literature
KELLOGG, IOWA.

THE HENDERSON SCHOOL.

The N. T. N and B. College, Tennessee, has just opened its fifth session. The school has not had a better opening than the present one. Students were present from twelve states—from Florida on the south to Indiana on the North and New Mexico on the west. Considering the very poor crop conditions all over our territory the number present was decidedly beyond our expectations. For the past four years the school has had an average enrollment of more than six hundred students, and present indications are that this year will be as good or better than any previous one. New students have been arriving on almost every train since the first day.

With the permission of the editors we desire to say a few things relative to the character and work of the school.

In addition to the usual literary erary institution. It doesn't claim to be anything else. It offers thorough, practical instruction in all branches usually taught in the curricula of our various colleges. While it does not neglect the higher branches of learning and offers courses of study in them, it believes that most of our schools devote entirely too much time to Greek, Latin, and coordinate studies to the woeiful neglect of the more fundamental and practical branches of an education. Its curriculum is designed to meet the demands of modern times rather than those of the Middle Ages. As to the thoroughness and practicality of our work we unhesitatingly say that no school surpasses it, and we are willing for our students to be our witnesses.

In addition to the usual litreary courses the Bible also is taught daily without money or price to all in the school or out who desire to take it. At present two large classes are maintained—one in the Old and one in the New Testament. The sacred volume is taught as thoroughly and as systematically as any other text-book.

The study of the Bible is optional. It was not provided for in our charter of incorporation, but has been added to the curriculum because we love it and love to teach it to the youth of our

land. We have stood opposed to the idea that the study of the Bible should be made compulsory. We believe it to be antagonistic to the very spirit and genius of the gospel of Christ. Not only do we believe it to be wrong in principle, but we think that were we to adopt it the progress of the Truth would be hindered thereby. It would limit our attendance to those who were members of, or in sympathy with, the Church of Christ. As it is, a large percent of our pupils, year after year, are from sectarian families and those of no religious persuasion. Many of them come here with no interest in religious matters; but under the influences around them they get into our Bible classes, hear our preaching and obey the gospel before they leave. We feel sure that the school of Henderson converts more sectarians and unbelievers every year than any or all of our other schools combined.

We do not believe it is any more our duty to teach the Bible to our pupils in a literary institution than it is for a Christian merchant to teach it to his customers. There is as much authority in the Scriptures for a merchant to compel every one who buys a pair of shoes from him to take a lesson in the Bible as there is for a teacher to force every one to study the Bible who comes to him to learn arithmetic. We do not teach the Bible, therefore, in the school room because we think it is right to do so at any time and place there is an opportunity. If we were seeking to pander to mere fashion or to run in popular currents we would certainly leave it out of our curriculum. We are confident were we to do so we could double our enrollment in a short time. But for twenty-four years the president of this school, notwithstanding his personal interests to the contrary, has persistently taught the Bible to all who came to him and desired it. Out from under his instruction have gone hundreds of young people to contend for and live the great truths of the gospel. More than a hundred young men who were his former pupils became preachers and are recognized as towers of strength in the land. On scores of battlefields the school at Henderson

has furnished the man to uphold our side of the controversy and no question of policy or popularity even entered the consideration. The school has been maligned and persecuted, called a "Campbellite incubator and preacher factory" but despite all this it has continued to pursue its own deliberately chosen course and will continue.

The institution stands upon its own merits and proposes to be self-sustaining. It does not beg for money nor ride our religious papers for free advertising. In the erection of the present building, some friends who thought good could be accomplished in that way contributed a few hundred dollars, but with that exception the burden of erecting and equipping a forty thousand dollar school plant and meeting the operating expenses which amount to some twenty-five dollars per day have been assumed and paid by those at the head of the school. The institution has had a phenomenal success which is due to the fact that those connected with it are practical school men who have spent their lives in the classroom.

While we believe that the founding and building up of a school is a business proposition that any Christian may engage in with the hope of temporal reward just as he would in the mercantile or manufacturing business, yet at the same time those connected with this school have not become so from that consideration alone, but because they believed that therein lay their greatest field of usefulness, and because they prefer it to any other.

Although every member of the faculty is entirely dependent upon the income of the school for his daily bread, no one has ever been turned away because he lacked the means wherewith to pay his way. On the other hand the school has made it possible for many to secure an education that otherwise would have been denied the privilege.

No school strives harder to develop in all of its pupils high ideals, noble purposes, honesty, truthfulness and uprightiness of life than this one, and we believe that our students will compare favorably with those of any other school in this respect.

We do not claim your patronage because we are members of the same church, or because we think you are under any obligations to us on that account, but we seek it solely on the ground of merit. If what we have to offer does not meet your demands and is not what you want, then we advise you to attend some other school.

Now, we recognize that there are other schools that differ from us on some of the views expressed in this ar-

ticle. They have a right to do so and we do not mean to discount them in any respect. We rejoice in all the good they are doing and hope that their field of usefulness may grow larger as the years go by, but it is right that the public know something of the claims and policies of all our schools and we have taken this method of setting forth some of the things to which we hold.

L. L. Brigance.

[] **TEMPERANCE** []

NOT RUINED.

Discussing the effect of prohibition upon the state of Oklahoma, in which that condition has now prevailed for some time, the *Union Signal*, says:—

Before statehood, the individual bank deposits amounted to a little less than \$18,000,000; now there are more than \$54,000,000 on deposit. When prohibition came, in Oklahoma city there were four five-story buildings; now there are three twelve-story, three ten-story, and four eight-story structures, and almost any number of seven, six and five-story buildings. There are two new packing plants, which cost about \$6,000,000, employing an army of men. One new church is completed and three others are in various stages of construction, at a cost averaging between \$75,000 and \$100,000. These are a few of the improvements.

THE IRRESISTIBLE PROGRESS OF TEMPERANCE REFORM.

F. S. Goodrich.

In this country, 150 years ago, almost everybody drank intoxicating liquor. In 1785 Dr. Benjamin Rush, of Philadelphia, published an epoch-making temperance appeal which stirred the nation. Since that time the question has been agitated unceasingly, and it will never be settled until it is settled right. On July 4, 1851, Maine became

a prohibition state. The first state to adopt a prohibitory amendment to the constitution was Kansas, in 1880. In this century temperance progress has been unprecedently rapid and inspiring, in spite of interstate shipment of intoxicating liquors, and many other obstacles. In 1900 these states were under prohibition: Maine, New Hampshire, Vermont, Kansas, North Dakota. Since that date Georgia, Alabama, Tennessee, North Carolina, and Oklahoma have swung into the prohibition column. In 1911 Alabama repealed her prohibition law, and adopted a local option law. Vermont and New Hampshire have repealed their prohibition laws. There are now eight states unprohibition. Since the century opened thousands of saloons have closed by reason of local option.

There are other marks of progress in this century. It has come to be clearly recognized that it is the duty of the loyal citizens to oppose the liquor traffic uncompromisingly. Most of the denominations have taken a strong position against the traffic. Many railroads and business corporations prohibit the use of liquor by their employees. The use of liquor is known to be a prolific source of economic waste. Many doctors, surgeons, and hospitals have tabooed it. Many fraternal organizations bar out saloon-keepers and bartenders. Some insurance companies give lower rates to total abstainers. The public press has become increasingly outspoken against the traffic.

The social aspects of the liquor traffic have been studied as never before. Who can be uninterested when it is stated that sixty-six thousand adults died in this country in 1908 directly, or indirectly, through the use of alcohol? And that since January 1, 1900, one million babies under two years of age have died as the result of the drink habits of their parents? Statistics collected by Dr. T. A. MacNicholl show that ninety per cent of the babies born in abstainers' homes are normal, as against seventy per cent of those having alcoholic parents. Dr. J. W. Beveridge states that, as the use of alcohol in France and Russia has steadily increased, the birth rate has steadily decreased. Such facts are stirring the conscience of the nation.

Moreover there has been a decrease of over one million barrels of beer in the amount consumed in the United States for the fiscal year ending June 30, 1912. Had it not been for the saloon-closing activities of various agencies there would naturally have been an increase in consumption of several million barrels of beer in the same time.

A little more than 50 per cent of the population of this country is now living in dry territory. The Anti-Saloon League Year Book for 1912 estimates the net gain in this respect in ten years (1901-1911) as three hundred fifteen per cent. If we make as rapid progress in the next five years as we have for the last ten years, five years more at the out side will see the doom of the liquor traffic in the United States of America and a stainless flag will wave over a saloonless country.

—Sunday School Success.

TAKE JOY HOME.

And make a place in thy heart for her,
And give her time to grow, and cherish her;
Then will she come, and oft will sing to thee
When thou art working in the furrows; aye,
Or weeding in the sacred hours of dawn.
It is a comely fashion to be glad;
Joy is the grace we say to God.

—Jean Ingelow.

ATTENTION, BRETHREN

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CHURCHES AT WORK

BIBLE SCHOOL.

Augustus Shanks.

The Sign and the Leaven.

Lesson for Nov. 3.

Mark 8:11-26. G. T. 8:12.

From the scene of the feeding of the four thousand Jesus passes to the parts of Dalmanutha, where he meets his old time foes, the Pharisees. They "Began to question with him, seeking of him a sign from heaven, trying him." From Matthew we learn that the Sadducees joined in with the Pharisees in this request (Matt. 16:1). Their desire to see a sign brought sadness to Jesus' heart: "he sighed deeply in his spirit." He sighed because he recognized the symptom of an evil and prejudiced heart. He said, "An evil and adulterous generation seeketh after a sign" (Matt. 16:4). Mark quotes him thus: "Why doth this generation seek a sign?" He refers not to age generation, but to race—offspring. Being as John described them, the "offspring of vipers" (Matt 3:7), why should they desire a sign? Of more testimony they have no need; but, to act according to the light they already have, there is great need. The Lord will give to no man more light who fails to live up to the light he has. Therefore, Jesus said, "There shall no sign be given unto this generation." "And he left them, and again entering into the boat departed to the other side."

After having set out they learned that they had forgotten to take bread with them. Evidently, they discuss the oversight with much concern for Jesus takes advantage of the occasion to impress a lesson. He said, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod." Now, leaven is used as a symbol of evil, throughout the New Testament,

without exception. Some hold that Matthew is an exception, but that remains to be proved. "The leaven of the Pharisees was hypocrisy (Lu. 12:1), of the Sadducees, unbelief, of Herod, worldliness; all of which working in secrecy and silence, and spreading with terrible certainty, cause that in the end the whole man is leavened and his whole nature is transformed."—Maclear. The disciples did not perceive the insidious, soul-destroying thing to which Jesus referred and said, "We have no bread." They were reasoning on this matter when Jesus rebuked them rather sharply. He said in substance, why this discussion—can you not see, hear or understand? For what are your eyes and ears? Don't you remember how the five thousand were fed and the food that was left? And have you forgotten how the four thousand were fed from the seven loaves? Then he put the pointed question, "Do ye not yet understand?" There is pathos in that question. After all the teaching and training the disciples had received, they had not yet learned the most elementary lessons. How men could associate with him who was "the light of the world," who made the promise, "he that followeth me shall not walk in darkness," and yet remain so ignorant, is indeed strange. Yet—are we better than they? With the light of Jesus' matchless life shining forth from the sacred page, his words being read by us day by day, would not Jesus say to many of us, if he were to speak, "Do ye not yet understand?"

At Bethsaida, an incident occurs which illustrates the difference between the motives back of the requests that were made of Jesus. Certain ones bring a blind man to Jesus and "beseech him to touch him." Unlike the Pharisees, their request proceeds from a good heart, prompted by their sympathy for the afflicted one. Jesus responded readily to such an appeal and led the blind

man with his own hand out of the village. "And when he had spit on his eyes, and laid his hands upon him, he asked him, seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly." This miracle of healing differs from others in its being gradual. Most of Jesus' cures were instantaneous. There is a significance attached to this departure from the regular order to which we would call attention. All of Jesus' miracles have their spiritual analogies in Christian experience. The gradual healing of this blind man is analogous to the Christian's growth in knowledge. When he first comes to the great physician he is spiritually blind and needs to be led to him. With Jesus' first touch sight comes, yet he sees things but dimly. But as he continues under the Saviour's care he receives power to see "all things clearly." Perfect vision, in the absolute sense, will not come until that time of which Paul speaks. He says, "For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known" (I. Cor. 13:12).

SPIRITUAL LESSON.

So far as we know this blind man was no better or worse than the other blind of his time or ours. The difference between him and the others was that he came into personal contact with Jesus. That was the secret of his restoration. He needed to be led to Christ.

Do we not know some spiritually blind whom we might lead to the great Healer?

If you want to "do something for humanity," do something for those who are doing their own work creditably, paying their own bills honestly, and not howling about their ills or their wrongs. The old and the unfortunate should have our sympathy and our aid, but the best help we can give the shiftless is to compel them to work with their own hands, and to bear their own burdens.

DONATIONS FOR JAPAN.

Our July offering has been forwarded to the native workers in Japan.

The following donations were received:

Church at Hill's val, Ga.	1.00
Ch. at Rockmart, Ga.	1.00
Ch. at Pleasant Grove, Ga.	1.00
Ch. at Buchanan, Ga.	2.00
Sister E. B. Cronise and daughters	
Pensacola, Fla.	1.80
Bro. Hume McHenry, Pensacola, Fla.20
Sister Orlena Coleman, Ala. ..	1.00
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	\$8.00

All desiring to participate in this work, forward donations to Ethel Finley, 102 Ashby St., Atlanta, Ga., and same will be reported through Word and Work.

Atlanta, Ga. Sept. 3, 1912.

ACKNOWLEDGEMENTS.

Contributions to N. O. from Sept. 26 to 30.

A. O. McKennon, Tenn.	\$ 2.00
Jozetta Pedrick, Fla.	1.00
Bro. Mullace, Fla.	1.00
C. H. Stanford, Ga.	1.00
Ch. Waycross, Ga.	1.00
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The Lord bless each of these faithful stewards and keep the church in N. O. thankful.

Stanford Chambers.

There are two kinds of fools—those who think they are wiser than they are, and those who think they are less wise than they are.—The Silent Partner.

In spite of mishap, let the truth stand that those who travel fast and go far, go by Love's Parcel-Post, concerning which there is no limit to the size of the package.—Elbert Hubbard.

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CHRISTIAN WORD & WORK

1037 Camp St. NEW ORLEANS, LA.

Christian Word and Work

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Managing Editor—D. L. Watson.

Business Manager—D. L. Watson.

Publishers—Watson Brothers Printing Co.

D. L. Watson, Manager.

Sworn to and subscribed before me, this 16th day of October, 1912. (Seal.)

H. L. Loomis,
Notary Public.

AN APOLOGY.

When we talked with our land-lord August the first, we felt that the interest of Word and Work demanded that we move. We had only sixty days, until October the first. We determined to buy and build. This was no small job. After finding a new location we began work at once on our building. October the first found us moved, but far from being ready to work. We skipped one issue of Word and Work and two others were a few days late. In the rush we neglected some of our correspondence, but believe that we have now answered all important mail. If we have neglected any one please write again, that we may attend to it. We have sent out long lists of names to our combination papers. You should receive your first issue of these on their next mailing day, which will be about November the first. If you do not receive these papers by that time, drop us a card. You will receive these papers one year beginning with the date of your first issue. This combination offer is withdrawn with this issue. If you wish to avail yourself of it, renew at once.

In the past, the church, the school, and the printing business has caused much concern. These are all now able to take care of themselves, and we can devote our surplus energies to Word and Work. We are desirous of making a paper that will be of real benefit to every home, and will spare no pains nor endeavor to make it so. Our record in the past, bespeaks a general uplift and improvement all along the line in the future. We want your help. Suggestions—things which really interest you most and departments which could be added to our paper will help us. We want you to feel a real, live, active interest in this paper—feel that you have a voice in its policy and an interest in its affairs.

Subscriptions are payable yearly in advance. Notice date on your label. If it has expired or will expire soon, renew one or two years in advance. Do not be afraid to speak to your friends and neighbors about Word and Work. The more readers of Word and Work

in every community, the stronger and more rapidly will the CAUSE of CHRIST grow in that community. You need Word and Work; your congregation needs Word and Work, every family in it; your community needs Word and Work, every family in it. We want you to join with us in making Word and Work the greatest religious paper published.

ELDERSHIP.

D. L. Watson.

TEACHING.

In our last we spoke of the qualifications of an elder. We will now discuss his duties in detail. An elder must be apt to teach. For convenience of study the places where he may teach may be classified as in his home, in the homes of the members of the church and in the church assembly.

1. *His home.*

An elder wields his greatest influence in his own home. To possess all the qualifications of an elder one must have brought up children, and they must be under subjection. This necessitates daily Bible study. The first obstacle to be overcome is the press of business. The Lord puts it "encumbered with the cares of this world." With many families, the duties of the day tempt the best of men not to attempt daily Bible study. This should not be. An hour most convenient for all the family should be chosen for daily study and it should be punctiliously kept. This will establish the family altar. Besides this, each member of the family should be encouraged to study the Bible at other times. Children brought up in such a home will remain true to the Word of God in all stations and environments of life.

The homes of the members.

This duty will test the metal of most men, also their ability in leading and directing the spiritual development of a family. In this work an elder will have to ingratiate himself into the lives of the family. Each one will have

to trust him implicitly. So much so, that he will become their trusted counselor and advisor. His life before them should be such that they will come to him with their sorrows as well as with their joys. Such a personality can soon establish in each home systematic Bible study and real love for God and the church. An elder who labors along the above lines will soon establish for himself great boldness in the faith and become a diligent worker and profitable servant in the church. But there is one great obstacle; the press of business or the cares of this world is used as a good excuse to keep an elder from visiting the homes of its members and establishing daily Bible study. The plan should be to start each family studying the Bible in a profitable manner and not to form the class for the elder to teach. The studying that each family does on its own initiative will prove of more real benefit than to have them depending upon an elder to come and teach them, and the work will be much less for the elder.

Teaching in the church assembly.

This is one of the most important duties of the elders. It must be remembered that solid, enduring, fruitful work for Christ cannot be done by one who is not acquainted with the fundamental truths of Scripture and their practical application. To this end an elder should study to show himself to be a workman that needeth not to be ashamed, rightly dividing the Word of truth.

In many of our churches the elders appoint some of the young people to do the teaching.

This method reminds me very much of the rich society ladies who employ a governess to care for their children, while they devote their time and attention to a poodle dog and the results are practically the same. The church should do the teaching that is done by the Sunday School. The elders and deacons should be the teachers of a congregation, but others, both men and women may teach also. Many possess the qualifications of a teacher, but do not possess all the pre-requisites of an elder. Undoubtedly some

part of every Lord's day's service should be set apart for teaching, and in this work the best teachers possible should be utilized. No church can hope to ever bring every person in a community to a knowledge of the Truth except it has every member to the extent of his ability, teachers of the Word of God. The elders should strive to bring every one to a point of perfection in this work. If church members were as zealous in learning and teaching the truths, duties and privileges of the Bible as the members of fraternal and benevolent organizations are, the church would take on a rapid and unprecedented growth.

RULING.

Perhaps a duty, that is of equal importance to teaching is that of ruling or governing. A man who can rule well a congregation and harmonize all its factions possesses rare qualities indeed. There is nothing which brings greater reproach upon the church than factions, at war one with another. An elder must remember that he is to feed, to lead, not drive. Christ said to Peter "feed my sheep." Sheep are to be led not driven. An elder should not harass, scold or knock those who do not agree with him in every detail. He must be an ensample to the flock. If he scolds, so will they. If he finds fault, so will they. Faults should be pointed out in the closet, firm but gentle, kind but true, and whatever is told to an elder in secret should be held in strictest confidence, not even referring to the sin again, except by permission of the offender. The elders should deal with every member of the church as raw material and not as a finished product. The diamond must be cut, trimmed, and polished by the hand of the skilled workman.

In every command of God there is wrapped up a pledge, in every precept a promise. Whatever he bids us do, he will enable us to accomplish. It matters not how powerful are our foes, or how great the obstacles that confront us, once he gives us our battle to fight, our task to perform, we move forward with the confident step of the conqueror.

—East and West.

IF I KNEW YOU.

"If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we should differ less
And clasp our hands in friendliness:
Our thoughts would pleasantly agree
If I knew you and you knew me."

I can't know you, nor you know me—
The best in each we never see:
The clean, kind thought, the gentle
word,
The melody of life, that's heard
Across the years. Some actions shine
That make hearts human seem divine.
From unkind word and action free
May I know you and you know me.

Julian Heath.

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THINGS CURRENT

Little Mary Agatha, the 13 months' old baby of Bro. and Sister A. K. Ramsey, died Saturday at 10:10 p. m. after one week's illness. We sorrow not as those who have no hope, for Jesus said: "Suffer little children to come unto me."

Brethren at Pensacola, Fla., are in need of a good man to preach and lead them in their Christian work. This is a fine opportunity for some capable man to build up a strong congregation in a ripe field.

Address Bro. J. H. Hoyt, Pensacola, Fla.

Moving day!
Tired men and dirty boys!
Trouble! Trouble! Trouble!
Bubble! Bubble! Bubble!

At last all things are working nicely under our own vine and fig tree.

News items are appreciated. Let others know what you are doing.

Time and tide wait for no man. Serve the Lord.

Send us names of your friends who would make good agents for us. We want one in every congregation.

Do us a favor. Renew your subscription and pay one year in advance. As lagniappe for our good work send us a few new subscriptions.

Brethren Brown and Hinton in a tent meeting at Brazil, Ind. succeeded in gathering together about 25 members to whom they hope to add other material and thus build up a good congregation.

I have just closed a 11 day meeting at Waterford, Ky., 21 came forward, 14 for baptism. New house planned, missionary contribution taken. Bro. D.

L. Cooper will preach at this point twice a month. H. N. Rutherford led the songs and preached in day services. 8 were added in these day services. E. L. Jorgenson.

—TELEGRAM—

Louisville, Ky., Oct. 20th-12. Word and Work, 1037 Camp St., New Orleans, La. Christian Standard Sympathizers lose in convention here. It is pitiful to see them led by Briney. Unable to avert the flood to which they have themselves opened the gates. Hereafter delegate convention will supplant mass meeting. Extreme liberalism. Wisdom, not scripture, expediency not authority are key notes. Hydepark dismisses Sarvis. E. L. Jorgenson.

Bro. Elam had to retire from the CHRISTIAN YOUTH, as he has so many other duties. I want to tell the readers of the dissolution, and also tell them that I want several young Christian men and women associated with me as partners in the paper, each owning a share and each to write or hustle for the paper to make it useful.

This will be a good chance for several young men and women to develop their talents in writing. A paper to be

useful should have several brethren and sisters interested in it. Francis M. Turner, Sta. B. Nashville, Tenn.

Our August offering of \$5.00 has been forwarded to Bro. C. G. Vincent for the native workers in Japan.

Donations were received from the following:

- Sister Orlena Coleman, Ala.\$1.00
Ch. At Hall's Valley, Ga. 1.00
Ch. at Pleasant Grove, Ga. 1.00
Ch. at Rockmart, Ga. 1.00
The writer 1.00

The September offering of \$7.00 has also been forwarded to the native workers.

- The following were the donors:
Ch. Valdosta, Ga.\$3.00
Ch. Rockmart, Ga. 1.00
Ch. Hall's Valley, Ga. 1.00
Ch. Pleasant Grove, Ga. 1.00
Sister Orlena Coleman, Ala. .. 1.00

All donations will be gladly forwarded and report of same made through Word and Work, by sending same to Ethel Finley, 102 Ashby St., Atlanta, Ga.

Courtesy and composure are mighty weapons in life: they make us superior to our opponents when they storm us. —Robert Gersuny.

Renewals are always appreciated.

WRITE FOR the illustrated Catalogue of the N. T. N. and B. College, giving the particulars of the great School at Henderson, Tennessee. It is free. Address A. G. FREED, President.

FOREIGN MISSION FIELD

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

WM. J. BISHOP, Editor

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

To the unfaithful Churches of Christ
Awake to soberness righteously, and sin not; for some have no knowledge of God; I speak this to move you to shame.

THE CHURCH OF CHRIST IN INDIA; 2nd SEMI-ANNUAL REPORT.

Full number of baptisms up to 16th of August, 1912.

Baptized my me25
Baptized by Bro. Pardhe22

Number withdrawn from or who went from us6

Localities in which there are disciples:

Nasik 7; Bombay 2; Ahmednagar 5; Belapur 4; Naur 6; Lakh 1; Padli 1; Dhawadshi 1; Jeur 4; Kolhar 9; addresses unknown 6.

Of the above localities, wherever there are 2 disciples in one locality they gather together on the first day of the week to break the loaf. The brethren whose addresses are unknown to me are the families of 2 brethren who have sought employment with some denominational mission and have thus gone out from us.

At the present time Bro. Pardhe is doing evangelistic work in the region of Belapur and reports that he has baptized Bro. Devrao's mother and 2 others. He also says there are numbers more in Belapur who are not far from the kingdom.

We have at present 1 school each in the following places:—

Satara Dist. at Dhawadshi; Anmednagar Dist. at Ahmednagar and Kolhar; Nasik Dist at Nasik. I expect to open a school at Belapur soon.

Following are the names of the workers:—

Nasik: Godhaji G. Salve preacher; Sajan D. Ghorpade school master; Rahunath J. Mane, personal helper.

Ahmednagar: Rambha, school master and preacher (address Near Delhi

Gate, Nalegoan's Mangwado. Ahmednagar).

Kolhar: Belaji Selar, school master (address: Kolubai's Kolhar Taluka Ahmednagar.)

Dhawadshi: Tatyaba V. Bandsode, school master (address Maharwadi Village Dharwadshi, Taluka Statra). In addition to the above is Bro. Marawatrao Mohite, at present of the same address as Bro. Pardhe—he is now teaching Bro. Pardhe's school while the latter is out preaching. I expect to assign Bro. Mohite to Belapur soon.

Funds Received.

Received up to the middle of February and reported in the papers, \$486.55 expenses during the same time \$612.00.

Received between the middle of February and the 16th of August, 1912.

Through Firm Foundation ...\$16.50

Ch. West, Tex (regular support for worker) 25.00

Ch. Hopkinsville, Ky. 15.00

Michael Sanders, Los Angeles (regular300.00

N. B. Bro. Sanders now guarantees our personal support excluding travelling expenses.

A. Bro. Canada (regular support for worker) 30.00

Ch. Mt. Calm, Tex. (support for worker March, April & May 15.00

Brethren Thorp Springs (regular during 1912)25.10

J. T. Lewis, Birmingham, Ala. regular support of worker) .. 40.00

Mrs. Don Carlos Janes 1.00

A Sister, Canada (regular quarterly support for worker) .. 15.00

Ch. Albany, Tex. (regular sup-

port for worker) 30.00

J. & J. Woodhead Surrey Hills Australia (regular support for worker) 10.00

Matt XXVIII; 18-20 1.00

Through Leader-Way 2.50

Sister L. Manning. Hardin, Ky. 1.00

Ch. Bean's Creek, Tenn. 5.00

Bro. Garthwaite Tuba, Ariz. (regular during 1912) 24.75

W. E. McCartney, Milton W. Ont. 10.00

F. N. Wright, Vernon, Tex. .. 4.25

Bro. and Sis. Stirling, Carman, Man, 5.00

Sister Ella Stewart15.00

J. W. Wallace, Bisbee, Ariz. .11.85

Ch. Vancouver, B. C. (reg) ..70.00

Ch. Winnipeg man (reg)60.00

Ch. Carman Man, (regular) .. 5.00

One of the brethren Meaford, Ont 5.00

E. M. Hudson, Moulton, Ala. 4.00

E. C. Fuqua Greely Colo. 1.00

A Sister Wilmont, Ark. 5.00

A Bro. Tex.10.00

Total758.70

Total for the year1,245.25

Expenses during the year about \$1250.00

The above amount of support is I think a fair support. It is \$45.25 more than Bro. McCaleb's estimate for the Personal Support of a missionary couple (supposed to be in good health) with no children. With it we have maintained ourselves, wife having been an invalid since last fall, our two children who are here in India, and a number of schools and workers, besides my answering calls to go long distances and preach or baptize, thus travelling about 10,000 miles by rail in the past year.

(I have not gone in for wholesale baptisms at all—at Kolhar 40 persons signed a petition to be baptized 4 months later after they had been instructed in the way 8 persons were baptized there. When I was at Belapur I could have baptized the whole Mang settlement, but instead sent Bro. Pardhe with instructions to be careful and baptize no one without their realizing the importance and significance of the step).

Some of the money sent has been in

the nature of emergency fellowship (owing to some of the workers' support failing to arrive *through no fault of the brethren contributing*) and we are very grateful for the same. Some of the brethren and churches also who have been helping us are unable to contribute regularly to foreign work, and some who are contributing regularly have been compelled to limit themselves to one year. We are grateful to all of our partners in the work. We want to suggest however that \$1 regular contribution is, to any missionary, worth \$4. sent unexpectedly, and while we are not going to urge anyone to contribute regularly to our particular work it seems to me as though every one of the 5000 to 8000 churches of Christ in U. S. A. and Canada should contribute at least \$1 per month to some missionary whose regular support is less than \$1200 per year—never mind if there are not enough missionaries in foreign lands to use so much money—help the brethren who want to come to India, and then send brethren elsewhere—Germany is a good field; Spain needs the Gospel; China is unoccupied; and Jerusalem from whence came forth the law of liberty is bound and in darkness without a single worker. Brethren let us forget ourselves and actually offer our bodies (time and talent also together with them) a living sacrifice and do what we can for the Master. Remember if we prefer worldly enjoyment to His service, when our Lord comes, it will not be to take us unto Himself. Let us then "love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father but is of the World. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever." I. John 11: 15-17. If we are disciples let us remember the prices of discipleship, and the heavy price of our redemption. What

Christ said to His apostles he says to all of us? Watch!!!

Lovingly and gratefully yours in Christ,
E. S. Jelley, Jr.
Mrs. Theodora Jelley.
Church of Christ, Old Telegraph Office, Nasik, Bombay Pres; Br. India.

ARE WE DRIFTING?

E. S. Jelley, Jr.

One of the handicaps of a missionary is that he cannot take as much part in the affairs of the brethren at home as he could and would if he were not so far away. For one thing, distance makes it pretty sure that the matter in dispute will have been laid on the shelf long before this article will reach America; another matter is that if he creates any misunderstandings they may never get remedied from such a distance. Then again his motives in writing are likely to get questioned—the brethren from whom he disagrees are probably just as honest as he, but if he, a foreign missionary disagrees with them they will probably feel differently about it than as if it had been some Bro. in the home land—at least that is the way I feel about it; for all of that however I shall have to ask the brethren to indulge me once in a while and let we have a little say in the home papers.

There is a note of caution continually recurring in the New Testament

epistles, and early church history shows that it was not unnecessary. In fact caution is very needful for all of us.

When Bro. David Lloyd George introduced some legislation that pleased commercial circles, men forgot to call him a dangerous crank and he was thoroughly lionized. It is just possible that at that time he began to forget a little; that it began to seem to him that the easy way is perhaps the wisest way. At any rate the death of his little daughter reminded him of other things than worldly success, and he determined to stake his career upon the old-age pension bill. This is not written to advocate Christians taking a hand in politics; our citizenship is in heaven Phil. 3:20 and if we get wrought up over worldly politics we are apt to get more or less behind the times as to the politics of our own kingdom and I fear the world will not see that we regard these things as only momentary while we wait for our Lord. Bro. Lloyd George however has been elevated to a position second to none in Great Britain, and he has felt it his duty to better the condition of the poor and the downtrodden; and while he might have done better as a preacher, and God might have raised up a worldly man who could have done even more for the poor, yet we can all agree that it would have been wrong for him to have used his position for personal ambition; and yet that was so easy, and a voice seemed to tell him

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that he had better go a little carefully and establish himself a little better, before undertaking any further radical measures.

It was so during the "restoration movement" in America. If vigilance had been used by all concerned, how many sad pages would not have had to be written!

And just now, when all things appear to be going smoothly, when we are beginning to be too large and strong to be scoffed at by digressives as old fogies who do not know how to do anything, and now that sectarians have begun to see that we are here to stay, all that we have to do is to work up to a proper amount of enthusiasm, and then drift. Brethren, let's strive to avoid that! Some among us may be too radical and too iconoclastic, and get to breaking up imaginary images, and in doing so may tread on our toes a bit, but at least they are zealous upon the safe side.

Many of us know Bro. A. M. George, at least by reputation. Many an Editor has felt compelled to turn down stacks of letters and articles from his pen, and many a Brother has felt his uncompromising reproof, and many are inclined to think he makes a great ado about nothing; but we all know where Bro. George stands—we do not think if he were to live another 80 years any of us would ever see him lead a Christian Endeavor meeting, although he is a tireless endeavorer in the cause of Christ and tries to make everyone so.

There are a few things that some of the abler and less iconoclastic brethren do which to them look innocent enough, in fact the only proper thing to do, but which strangely enough remind me of certain of my experiences among the so-called digressives—it is possible that history is going to repeat itself? I sincerely hope not but those of you who have never been inside of the door of a digressive church cannot realize just how or why I shudder at the thought—may they never have the opportunity of knowing!

The next to the last sermon I ever heard from a digressive preacher in-

cluded a eulogy upon women's preaching, which reminded me of what our Bro. Paul said on the opposite side of the subject. I never expected to see any digression from Paul's words "I suffer not a woman to teach," among the churches of Christ, until one day I ran across an article by a Sister who on account of her position of trust is supposed to be extremely careful to be sound in all things. In her article the Sister told of teaching a Lord's day class of young men—I waited long for some loyal Brother to enter a protest but have seen none.

Query: Was I. Tim. 2:11 and I. Cor. 14:34 written to be obeyed?

STEWARDSHIP.

C. F. Ladd.

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15.

Righteousness cannot be reckoned in silver and gold, houses and land. Life is not made up of what we have, but what we are. Money does not make a man better than his neighbor, and a fat pocket-book wields no influence at the Throne of Grace.

While our possessions are not the "life," they may prove a determining factor in molding life and deciding destiny. We should remember that life's great keynote is stewardship. What we have, be it much or little, is given us for a definite purpose—usefulness. True happiness is not to be found in mere ownership, but in faithful stewardship.

INEBRIETY A DISEASE.

New York is preparing to open two hospitals to inebriates, the official definition of whom is as follows: "A person who is incapable of properly conducting matters or his affairs, or is dangerous to himself or others by reason of habits of periodical, frequent or constant drunkenness induced either by the use of alcohol or other liquors, or of opium, morphine, or other narcotic

or stupifying substance."

Now that inebriety is generally considered a disease and not moral depravity, it is much easier to secure legal authority to treat these cases. In connection with New York's farm colony, these hospitals may be looked upon as likely to do much good. It is to be hoped that other states may follow the example of the Empire Commonwealth in this matter. The medical profession has long taken this view of the inebriate, but had no means of securing that control that was essential to a cure.

The next step is a law that will hang the man who habitually sells habit drugs without a prescription and the doctor who gives such prescriptions to habitues. No other punishment is adequate for the crime.

The above sets forth very clearly that, an inebriate is a diseased person and that the man who sells liquors and habit drugs is a criminal. When the public is educated to believe these two assertions it will be an easy matter to handle the liquor question.

Industry, economy and temperance insure successful success.

In eating, remember your stomach has no teeth—See?

"Plough deep while sluggards sleep," said Benj. Franklin.

Bad health is often the result of ignorance or intemperance, or both.

Wealth (like power) rightly used is a blessing to mankind.

"Meats for the belly, and the belly for the meats; but"—see I. Cor. 6:13.

Many Americans dig their own graves with their teeth—see?

"Give me neither poverty nor riches," says Solomon, the wisest man.

Don't lose your health in a mad chase after wealth.

"Put a knife to thy throat, if thou be a man given to appetite"—Bible.

The wealthy man is more likely to forget his Creator than the poor man.

The rich man hunts an appetite for his food; the poor man hunts food for his appetite.

THE FAMILY FORUM.

AUNTY PARSON'S STORY.

I told Hezekiah—that's my husband. People mostly call him Deacon Parsons, but he never gets any deaconing from me. We were married—"Hezekiah, we aren't right. I am sure of it." forty years ago, and he's jest Hezekiah to me, and nothin' more.

Well, as I was saying, says I: "Hezekiah (we aren't right. I am sure of it.)" And he said: "Of course not. We are all poor sinners, Amy; all poor sinners." And I said: "Hezekiah, this 'poor sinner' talk has gone on long enough. I suppose we are poor sinners, but I don't see any use of being mean sinners; and there's one thing I think is real mean."

It was jest after breakfast; and, as he felt poorly, he hedn't gone to the shop yet; and so I had this little talk with him to sort o' chirk him up. He knew what I was comin' to for we had had the subject up before. It was our little church. He always said: "The poor people, and what should we ever do?" and I always said: "We never shall do nothin' unless we try." And so when I brought the matter up in this way, he jest began to bitin' his toothpick, and said: "What's up now? Who's mean? Amariah, we oughtn't to speak evil of one another." Hezekiah always says poor "sinners," and doesn't seem to mind it, but when I occasionally say "mean sinners," he somehow gets oneasy. But I was started, and I meant to free my mind.

So I said, says I, "I was going to confess our sins. Dan'l confessed for all his people, and I was confessin' for all our little church."

"Truth is," says I, "Ours is allus called one of the 'feeble churches,' and I am tried about it. I've raised seven children, and at fourteen months old every boy and girl of 'em could run alone. And our church is fourteen years old," says I, "and it can't take a step yet without somebody to hold on by. The Board helps us, and General Jones, good man, he helps us—helps too much I think—and so we live

along, but we don't seem to get strong. Our people draw their rations every year as the Indians do up at the Agency; and it does seem sometimes as if they never thought of doing anything else.

"They take it so easy," says I. "That's what worries me. I don't suppose we could pay expenses, but we might act as if we wanted to, and as if we meant to do all we could."

"I read," says I, "last week about the debt of the Board, and this week, as I understand," says I, "our application is going in for another year, and no particular effort to do any better, and it frets me. I can't sleep nights, and I can't take comfort Sundays. I've got to feelin' as if we were a kind of perpetual paupers. And that was what I mean when I said: 'It is real mean!' I suppose I said it a little sharp," says I, "but I'd rather be sharp than flat, any day, and if we don't begin to stir ourselves we shall be flat before long, and shall deserve to be. It grows on me. It has jest been 'Board, Board, Board,' for fourteen years, and I'm tired of it, I believe we might do something toward settin' up housekeeping for ourselves."

"Well, there's not many of us; about a hundred. I believe, and some of these is women folks, and some is jest boys and girls. And we all have to work hard and live close; but," says I, "let us show a disposition if nothin' more. Hezekiah, if there's any spirit left in us, let us show some sort of a disposition."

And Hezekiah had his toothpick in his teeth, and looked down at his boots and rubbed his chin, as he always does when he's goin' to say something. "I think there's some of us that shows a disposition."

Of course I understood that hit, but I kep' still. I kep' right on with my argument, and I said: "Yes, and a pretty bad disposition it is. It's a disposition to let ourselves be helped, when we ought to be helping ourselves. It's a disposition to lie still and let somebody carry us. And we are grow-

ing up cripples, only we don't grow. Sometimes when I want to talk a little he jest shets his eyes, and begins to rock himself back and forth in the old arm chair, and he was doin' that now. So I said: "Kiah, do you hear?" and he said: "Some!" and then I went on. "I've got a proposition," says I. And he sort 'o looked up and said: "Hev you? Well, between a disposition and proposition, I guess the proposition might be better."

He's awful sarcastic sometimes. But I wasn't goin' to get riled, nor thrown off the track; so I jest said: "Yes; do you and I get two shillin's worth apiece a week, and out of that blessed little church of ourn, do you think?" says I. "Cos, if we do, I want to give two shillin's a week to keep it goin', and I thought maybe you could do as much." So he said he guessed he could stand that, and I said: "That's my proposition; and I mean to see if we can't find somebody else that'll do the same. It'll show disposition, anyway."

"Well, I suppose you'll hev your own way," says he, "you most always do." And I said: "Isn't it most allus a good way?" Then I brought out my Subscription Paper. I had it all ready. I didn't jest know how to shape it, but I knew it was something about "the sums set opposite our names," and so I drawed it up, and took my chances. "You must headit," says I, "because you're the oldest deacon, and I must go on next, because I am the deacon's wife, and then I'll see some of the rest of the folks."

So 'Kiah sot down, put on his specs, and took his pen, but did not write. "What's the matter?" says I. And he said: "I am sort of 'shamed to subscribe two shillin's. I never signed so little as that for anything. I used to give that to the circus when I was nothin' but a boy, and I ought to do more to support the gospel. Two shillin' a week! Why it's only a shillin' a sermon, and all the prayer-meetin's throw'd in. I can't go less than fifty cents, I'm sure." So down he went for fifty cents, and then I signed for a quarter, and then my sunbonnet went onto my head pretty lively; and says I: "Hezekiah, there's some cold potato in

the pantry and you know where to find the salt; so, if I am not back by dinner time, don't be bashful, help yourself." And I started.

I called in the Smith family first. I felt sure of them. And they were just happy; Mr. Smith signed; and so did Mrs. Smith, and John Long, he came in while we were talkin', and put his name down; and then old grandma Smith, she didn't want to be left out; so there was four of 'em. I've allers found it a great thing in any good enterprise to enlist the Smith family. There's a good many of 'em. Next, I called on the Joslyns, and next on the Chapins, and then on the Widdie Chadwick, and so I kept on.

I met a little trouble once or twice, but not much. There was Fussy Furber, and bein' trustee he thought I was out of my sphere, he said; and he wanted it understood that such work belonged to the trustees. "To be sure," says I, "I'm glad I've found it out. I wish the trustees had discovered that a leetle sooner." Then there was Sister Puffy, that's got the asthma. She thought we ought to be lookin' after the "sperrioalities." She said we must get down before the Lord. She didn't think churches could be run on money. But I told her I guessed we should be jest as spiritual to look into our pocketbooks a little, and I said it was a shame to be 'tarnally beggin' so of the Board.

She looked dreadfully solemn when I said that, and I almost felt as I'd been committin' profane language. But I hope the Lord will forgive me if I took anything in vain. I did not take my call in vain, I tell you. Mrs. Puffy is good, only she allers wanted to talk so pious; and she put down her two shillin's and then hove a sign. Then I found the boys at the copper-shop, and got seven names there at one lick; and when the list began to grow people seemed ashamed to say no, and I kept gainin' till I had just an even hundred, and then I went home.

Well, it was pretty well toward candle-light when I got back, and I was that tired I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've biled soap, and

I've moved; and I 'low that a'most any one of that sort of thing is a little exhausted. But put your bakin' and movin' and bilin' soap altogether, and it won't work out as much genuine tired soul and body as one day, with a subscription paper to support the gospel. So when I sort 'f dropped into a chair, and Hezekiah said, "Well?" I was past speakin', and put my check apron up to my face as I hadn't done since I was a young, foolish girl, and cried. I don't know what I felt so bad about; I don't know as I did feel bad. But I felt cry, and I cried. And 'Kiah, seeing how it was, felt kind 'f sorry for me, and set some tea a steepin', and when I had my drink, with weepin', I felt better.

I handed him the subscription paper, and he looked it over as if he didn't expect anything; but soon he began sayin', "I never! I never!" And I said, "Of course you didn't, you never tried. How much is it?" "Why, don't you know?" says he. "No," I said, "I ain't quick in figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "your a prodigy—a prodigal I may say,—and you don't know it. A hundred names at two shillin' each gives us twenty-five dollars a Sunday. Some of 'em may fail, but most of 'em is good; and there is ten, eleven, thirteen, that signed fifty cents. That'll make up what fails. That paper of yourn'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes," he says, "we shan't need anything this year from the Board. This church, for this year, at any rate, is self-supporting."

We both sot down and kep' still a minute, when I said kind o' softly: "Hezekiah," says I, "Isn't it about time for prayers?" I was just chokin', but as he took down the Bible he said: "I guess we had better sing somethin'." I nodded like, and he just struck in. We often sing at prayers in the morning; but now it seemed like the Scripeter that says: "He giveth songs in the night." 'Kiah generally likes the solemn tones, too; and we sing "Show pity, Lord," a great deal; and this

mornin' we had sung "Hark, from the tombs of joyful sound," cause 'Kiah was not feelin' very well, and we wanted to chirp up a little.

So I just wanted to see what meter he'd strike up tonight; and would you believe it? I didn't know that he knew any sech tune. But off he started on "Joy to the world, the Lord is come." I tried to catch on, but he went off, lickerty, switch, like a steam engine, and I couldn't keep up. I was partly laughing to see 'Kiah go it, and partly crying again, my heart was so full; so I doubled up some of the notes and jumped over some of the others, and so we safely reached the end.

But, I tell you Hezekiah prayed. He allers prays well, but this was a bran new prayer, exactly suited to the occasion. And when Sunday come, and the minister got up and told what had been done, and said: "It is all the work of one good woman, and done in one day," I just got scared and wanted to run. And when some of the folks shook hands with me, after meetin' and said, with tears in their eyes, how I'd saved the church, and all that, I came awful nigh gettin' proud. But as Hezekiah says, "we're all poor sinners," and so I choked it back. But I am glad I did it; and I don't believe our church will ever go boarding any more.

HEALTH—WEALTH MAXIMS.

H. W. Jones.

Health produces wealth.

Good health is the greatest wealth.

Eat to live—don't live to eat—see?

Don't be afraid of fresh air and sunshine.

Work up yourself to work at something good.

Eat a plain, wholesome diet at regular intervals.

"Bodily exercise is profitable," the Bible truly says.

At least a third of us eat a third more than enough.

More people die of under-work than do of over-work—C?

Always want what you eat but don't eat what you want always.

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