Come to Jesus.

Come, humble sinner,
Come, with your guilt and fear,
Make this last resolve.
I'll go to Jesus though my sin has
like a mountain rose;
His kingdom I'll inter in, what ever
may oppose.

When God Becomes Real.

E. L. Jorgenson.

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

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

But He has promised to supply every need (Phl. 4: 19), and that excludes none. Our need of forgiveness when we sin, of healing when we are sick; of bread and drink when hungry; of raiment when unclothed. Not, by the way, such raiment as fashion calls for. God clothes the lilies and will clothe his children; but, the Lord forgive them, one can see on the streets any day Christians whom He manifestly did not clothe! No, He would not do it that way, for in clothing, God considers both health and virtue. No, not our "wants," nor yet always what fashion, or appetite demand; but our "needs," such as comfort and hunger require—these are in the promise.

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

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

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

OUR NEED IS CONSTANT.

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

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

More About Missions.

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

Suppose you preach a good strong sermon on missions, pointing out some definite need, say $10.00 a month needed for this purpose, $18.75 a month for a native evangelist support, or a certain amount for something else, and call particular attention to this need. Secure permission to announce a collection for this purpose. Take the collection Sunday morning (maybe after
the regular contribution) or Sunday
night, or on the next Lord's day or at
whatever time seems best, but take it
up. Don't fail. Get the church to turn
into a draft (especially if for foreign
work) and send it to an American
rather than a native) on the field.

Then there is something done. You
have preached; the brethren have giv­
en; and the mission field gets actual
help. Something more can be done. You
can at least attempt to have the church
give regularly for mission work. Will
you do it? Are you satisfied to preach
regularly for brethren who can do
something for missions but do not? Of
how much account is a preacher who
can't get a church (that is able) to
give to mission work? Not as valuable,
it maybe, as he should be? Most any
preacher could help this great cause
if he wanted to and tried properly.

Don Carlos Janes.

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

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

GOSPEL MESSAGE DEPARTMENT

EDITORS:
S. H. HALL. FLAVIL HALL

"DANGER OF THE POPULAR
SONG."

S. H. Hall.

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

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

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

"The evil is growing greater, instead
of less, and it is high time for popular
disapproval of the business. And if
the people themselves do not take the
matter in hand and cure it, then it
would be wiser to censor all songs, in
the same manner that our moving pic­
tures are censored."

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

IF ONE WERE A BOY AGAIN.

In some papers of the late Dr. Har­
per, of the University of Chicago, was
found a memorandum which reads like
this:

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

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

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

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

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

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

Word and Work has a strong ed­
torial staff and consequently sends out
a paper that rings true to the gospel
teaching.
A QUESTION—REPLY—AND COMMENTS.

Chas. Neal.

The following question was asked an Adventist preacher:—

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

THE ANSWER.

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

Now the Christian Church was founded by Alexander Campbell in 1812 in western Penn. He was a member of the Presbyterian faith. They first were called Campbellites and later Disciples and later on The Christian Church and then later 'Church of Christ' I can not tell what they will change to next, now Jesus said in that day many would say to him we have done many wonderful works in thy name, seemingly all they had was the name, but that will not save them Matt. 7: 21. Doing things in his name will not save any one—that is salvation by works"—Your teaching is very different from that of Paul who says "whatsoever ye do in word or deed do all in the name of the Lord Jesus" Col. 3:17.

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

Dugger, Ind.

THE TEST OF LOYALTY.

J. W. Atkisson.

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

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CHARLES F. LADD.
Publisher of Gospel Literature

KELLOGG, IOWA.
which is high, and terrors shall be in the daughter of music shall be brought low; yea, they shall be afraid of that shall rise up at the voice of a bird, all when the grinding is low, and one the door shall be shut in the street; themselves, and the grinders cease because sun and the light, and the moon, and years draw -nigh when thou shalt say, youth, before the evil days, and the few, and those that look out the keepers of the house shall tremble, return after the rain; in the days when very necessary that we should heed the this earth is not our eternal rest- it is of no value to man. The fruit of is that which the Lord says for us to do. It is the Lord’s will; It is God’s commandments is the manifesta- tion of true wisdom and the consum- mation of man’s duty to his God.

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

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

(Eccl. 12:1-8)

INCIDENTS IN MY MEETINGS.

John T. Poe.

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

ma to Texas, was bunched out of every dollar he had. Fortunately he had a through ticket to Galveston, Tex-

as, or we might have had to foot it from New Orleans to Texas. When we got to Galveston finally on the ship “Texas,” he borrowed money to complete the journey.

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

I dined with Brother Chambers several times with Dr. D. L. Watson once. I also dined with Brother and Sister DeGrey, and swapped Bibles with them. The one I got is not standing law closely they had better send me a new “Teacher’s Bible” before this one gives out entirely. But don't all speak at once. Sister Chambers put me up at once. Sister Chambers put me up a nice lunch for my trip, which I di-

Christian Youth

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

EARNESTNESS.

C. F. Ladd.

"She hath done what she could." Mark 14: 8.

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

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

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S. H. HALL.

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Page Five

Atlanta Ga.
to the people of this country a high human learning which the colleges of our country give and in addition teach.

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

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

MONEA COLLEGE.

John E. Dunn.

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

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

The school opened well the first year. Our enrollment was two hundred two. All who patronized the school and all who became acquainted with our work were pleased with the results. We are now in the third month and have enrolled.

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

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

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

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BIBLE SCHOOL.

The Lunatic Boy Healed.

Lesson for December 1.

Mark 9: 14-29.


Golden Text:

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

Lesson Thoughts.

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

"Wind and Sea obey thy will,
When thou sayest to them, be still."

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

In our last lesson we beheld him on the mount of transfiguration talking with Moses and Elias, and heard his divinity confessed by the father himself. With him on the mountain were Peter, James and John. When they came down from the mountain they found the apostles—the other nine—surrounded by the multitude at the base of the mountain. Among the crowd was a father who had brought his son to be healed. He had asked the nine for aid, but they could not cast out the demon, and so he was waiting for the Christ. This was his only son and he was grievously tormented by a demon.

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

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

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

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

QUESTIONS.

1 Who record the healing of this boy?
2 Tell how others possessed of demons were afflicted.
3 Why did not the disciples heal him?
4 What could we do today if we had more faith?
5 What faith is like the grain of mustard seed?
6 Are you willing to grow in faith?
7 Give some examples of old Testament faith. See Hebrews, eleventh chapter.

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

Page Seven
Divorce.

D. L. Watson.

Dear Bro. Watson:

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

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

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

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

Now, that you may more fully understand what I wish to know, if you will pardon me, I will tell you how I am situated. My husband and I have a friend who is a preacher of the gospel. A great many churches have him preach for them. He often visits our home. He is living with his second wife, being divorced from his first wife. This first wife left him and refused to live with him. He is a good preacher, and so far as I know has a sweet wife. I have always refused to visit them because of the scripture above referred to. Have I done right or not?

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

Read the entire fifth chapter of first Corinthians. The first verse shows that Paul was writing from a common report, that is, every body knew, that a fornicator was a member of the church at Corinth, and that of the worst type, in that one man had his father’s wife i.e. his step mother, while his father was yet alive. Chapter 3: 21; 4: 19 and 5: 2 indicates that they were accustomed to glorving in their teachers and the context shows that this fornicator was a favorite one. Notwithstanding the importance of this incestuous person, the glorying of the church and their attempt at concealment, Paul wrote his bitter denunciation of the sin in chapter five. No doubt the words of Paul had the desired effect on both the church and the sinner, for in the interim between the writing of the first and second epistles he was brought to a bitter repentance, as is recorded in II. Cor. 2: 5-10, where Paul admonishes the church “to confirm their love before him,” that he should not be “swallowed up with over much sorrow.” Perhaps there is no more debasing sin, followed by a more genuine repentance and restoration than this case. Because this preacher is a good (?) man and of pleasing address and several churches invite him to preach for them does not lessen the enormity of the sin nor the churches duty in the premises.

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

John E. Dunn.

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

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

Saving Faith.

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

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

How Does Faith Come?

Christ said, "preach the gospel. . . . He that believeth and is baptized shall be saved." (Mk. 16: 15-16) Paul argues, (Rom. 10: 13-17) that the gospel must be preached so that we can hear, understand, believe and obey in order to be saved. God's order is preaching, hearing understanding, believing, obeying, salvation. And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." (John 6: 45.) "Preach the gospel to the whole
creation.' (Mk. 16: 15.) “Teach (make disciples of) all nations, ... teaching them to observe all things whatsoever I commanded you.” (Mt. 28: 19-20.)

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

**THINGS CURRENT**

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

Christians what are you doing to bring sinners to Jesus?

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

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

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

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

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

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

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

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

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

**NEW PAPERS.**

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

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

Oglesby, Texas.

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

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

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

Brethren, let me hear from you,

Yours in Christ,

W. T. Taylor.

**A CORRECTION.**

L. L. Brigance.

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

The Henderson church planned all these meetings, sent the evangelist and guaranteed their support, but I learn that it didn’t have to pay the full
amount in every case. At two other places, Lulu and Enville, a part of the support was contributed and was supplemented by the Henderson church.

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

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

THE GREEKS KNOW THE MEANING OF "BAPTISM."

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

The Baptist Times and Freeman calls attention to the fact that there are Baptists in Athens, Greece, led by Mr. Sakellarios, and that Presbyterians in Athens have to immerse in order to get any members at all. The Greeks know that "baptizo" means to immerse and will have no sprinkling in theirs. A Greek is supposed, at any rate, to know what his own language means. "I will give ten thousand dollars to any person who can prove that I was excommunicated and that the statements and charges against priests, prelates, and popes, contained in my volume, 'Romanism a Menace to the Nation,' are untrue; and, furthermore, I will agree to hand over the plates of my book and stop its publication forever. Will Rome accept this challenge? If not, why not?"

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

Mother Earth blossoms and ripens the fruit for man, while she ripens the leaves for herself. She will eat the pear and the apple that may fall upon the ground, but she prefers to give them to men, while she keeps the ripe leaves for her table alone.

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

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

WRITE FOR
the illustrated Catalogue of the N. T. N. and B. College, giving the particulars of the great School at Henderson, Tennessee.
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A. G. FREED, President.
Thanksgiving Day unless we have been learning how every other day in the year. There are some simple rules: Walk on the sunny side of the street; live as much as possible in the best room in the house; think about your friends, not your enemies; talk about your good luck, not your bad. These are some of the ways of acquiring the spirit of cheerfulness which is the only soil in which the flower “Thanksgiving” will grow.—James M. Farr.

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

A PLEA FOR THE BIRDS.

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

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

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

I examined the hat carefully before I put the question. One little creature had both wings spread as if to fly, in a fine mockery that it was never to do so again; two others nestled down on the brim among the velvet bows, as they might have done in their own nests in the long time ago. Then I asked her why.

Her eyes looked her astonishment, “Did I think it really wrong? Of course, it must be cruel to trap and kill them, but then one did not stop to think of that after they were all “fixed”
ready to wear. It seemed, then, they were no more than the ribbon and vel­
vet and laces that were offered along with them. Birds were pretty, and—"

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

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

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

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

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

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

THE ORIENTAL SETTING
OF THE NEW COVENANT.

E. S. Jelley, Jr.

Fasting as the Hypocrites do.

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

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

I do not think the Indian Mohamme-
dan is so much of a hypocrit (play-ac-
tor) as his Jewish neighbors, but he
always takes pains to remind people
that it is his fast. However, when the
sun sets they have a jubilation and a
snuffling time which well compensates
them for the fast of the day. Also
they get up before sunrise to eat, so
that the eating house man has to put
in many extra hours of night work dur-
ing Ramdan.

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

LEPERS.

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

There are a plenty of the white lep-
rous persons every where, but I believe
the joint swelling leprosy is more pre-
valent—you can find its victims in
every town and no one seems to have
any idea that the disease is contagious.

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

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

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

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

SISTER JELLEY'S HEALTH

Kohar Baptisms

E. S. Jelley Jr.

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

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

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

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

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

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

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

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

PREACHERS, ELDERS AND TEACHERS.

WHAT HAVE YOU DONE FOR THE CAUSE OF MISSIONS?

C. G. Vincent.

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

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

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

Preachers, elders, teachers, do not
you know the command to “GO” is just
as binding on you as “be baptized” is
on the sinner! Do you know that the
missionary spirit is the oxygen that
will keep the work alive in your local
church? Do you know that you are
hindering the work in the local church
by not teaching and urging missions
upon the church? Do you know that the
churches having fellowship in the
foreign work are doing more at home
than the non-missionary churches? Are
you having trouble with the society el­
emen in your local congregation?
Then teach your church the truth on
the subject of world-wide missions and
lead the church to do something for the
loyal missionaries on the field! It is
well nigh impossible for you to silence
the element in question by mere argu­
ments however logical your arguments
may be! Do the work aright. That
is argument enough! They can say no­
ing, but added emphasis has been laid
upon the public. Carelessness and im­
prudence must give way to care and
prudence if the prevention campaign
is to succeed.

POOR JAY.
He—“I love the good, the true, the
beautiful.”
She—“This is so sudden, but I’m
sure father will consent.”

A DRACHM OF PREVENTION

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

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

In this rapidly growing movement
which regards prevention as relatively
more important than the cure the doc­
tors have pointed the way. The real
burden of the work, however, must fall
upon the public. Carelessness and im­
prudence must give way to care and
prudence if the prevention campaign
is to succeed.
Will You Join A Great Forward Move?  

It is a well known fact that those who read the Religious Papers are the ones that respond most willingly and promptly to every worthy appeal. They know. They keep abreast of the times. They are leaders.

There is a Revival of Evangelism Among Us.

The Church of Christ is stronger and more active than it has been for years. This enthusiasm must be maintained. The Cause must have publicity. The people must be told about the Work the Church is doing. We must keep up the enthusiasm.

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