DEPENDENCE

I can plan the daily work,
Which my willing hand may tend;
I can use the moments well;
Which the passing hours may lend;
I can watch the long night thro',
With its anguish, pain and care;
I can make its darkness light,
By my faith and hope and pray'r;
But eternity so vast,
On my Father I must cast.

I can live the span of life,
With its weeks and months and years
I can make each milestone glad,
That may mark its joys and tears;
For my Father gives me strength,
Tempers every wind that blows;
Gives as passing years require,
But my trustful spirit knows
That eternity so vast,
On my Father I must cast.

Essentials In Christian Work

E. L. Jorgenson.

From the New Testament preacher's angle of vision, there appear to be six essentials underlying successful Christian work and ministry. Whether he labors with a church for an extended season as Paul at Ephesus, or for a few days as Titus in the cities of Crete these essentials obtain:

1. A Prayer.
2. Preaching the Gospel.
3. Singing the Gospel in the gospel spirit.
4. Exemplary living.
5. Personal work.

All these are abundantly taught in the precepts and examples of Paul, the most successful evangelist of the early church. Of course, each item here mentioned involves much. Prayer means consecration, separation unto the ministry of the word. Preaching involves previous preparation, study and meditation. The word Gospel is emphasized above in order to exalt God's drawing power, men have tried ethics, philosophy, and science; the lecture and concert have been employed; gymnastics and rhetoric, organ and orchestra, stereopticon, and stage methods have been called in. And yet those men who are preaching most gospel, depending on God to draw through the story of the man lifted up are reaching most souls.

A Christian worker can succeed without singing; but he must then teach those who can that they should sing in a truly attractive manner. Jesus sang and Paul both sang and taught that others should. A stranger can usually tell by the way the first hymn starts whether the church is 'quick or dead.' There is neither worship nor music in that listless 'wish-it-were-over' sort of singing one often hears. The first song is important. It sets the pitch of the meeting in a way; and yet Christians usually spoil it by inattention when the number is announced, whispering, getting seated, and turning through the hymn-book. You have heard hymns that seemed to freeze in the rafters and come down with chilling effect on the heads of hearers. It requires much unction for the preacher to overcome the impression visitors thus receive that the church is not in earnest.

The example of the preacher serves to bolster up his teaching whether justly or unjustly, people expect more of preachers than of others, and he must take things as they are, not as they ought to be. Too many of us have fallen short here. While we are not charged to preach our practice, our practice preaches nevertheless, and it may be the only preaching some of our neighbors have. Let the power of Christ's risen life be manifest in our conduct. Let us translate into action what we read on God's printed page, imitating Christ, walking and talking as he did, lest others walk and talk as we do, and not as we say.

Personal work as distinguished from social visiting consists in making the direct appeal to men at a time when they can not think you mean a seatmate that is, when you meet them alone. Social visiting may not be an essential but contributes to success. Christians who are properly conscious of their mission never enter new homes, meeting and making new friends, without a purpose. A helpful tract, an invitation to church, a word for Christ, an impression for good, is left.

Thus it will be as when the pebble is cast into the lake; Christ blessing the minister, the minister blessing the church, the church blessing the world. In widening, through weakening, circles God's fulness is borne through its proper channels and finally back to Himself.

These lines are not only for preachers but for all Christian workers. If then you say they do not apply to you, you confess that you need their counsel.

Matrimony is often the road to alimony.

Some folks make you think of "gas plants."

Opportunity is the divine call to service.

The devil always has "inducements' to offer.

The truth makes some folks mighty uncomfortable.

Shall we do more work for the Lord this year than we did last year?

Are we going to increase our donations?
“A Challenge to Our Baptist Friends.”

S. H. Hall.

Bro. D. Lipscomb, Senior Editor of the Gospel Advocate, published at Nashville, Tenn., has had a challenge before the Baptist Scholars, for a number of years, that should be of great interest to our Baptist friends. If we could only succeed in getting prejudice entirely eradicated from our hearts, could only succeed in getting prejudice

Bro. Lipscomb says, I found nothing in his history that is peculiar to the Baptist of

December 19, 1912:

Claro Clark and Pendleton on the New Testament. As I now remember, there is not a sentence in Hackett, Hovey, or

Bro. D. Lipscomb, Senior Editor of

accepting the challenge that I am not

surprised that it is not done in this in-

stance. The Doctor has written a his-

tory on this subject of the writings and

beings of these old writers and

they are silent with him. So we regard it

as not existing before the seventeenth century, on

the points of difference between Baptist and disciples of Christ, agreed with the latter instead of the former.

All efforts to prove the Baptist existed

from the apostles, prove the disciples

of Christ had churches in existence

from the days of the apostles down-

ward.

“I have another point to present to

the Doctor and our Baptist friends.

Once Mr. Eaton, editor of the Western

Recorder, suggested that the professed

Christians of this age and country

should appoint a committee to trans-

late the New Testament, and all should

unite on that translation. The differ-

ent churches did not seem to act on his

suggestion, and I proposed that we

would take the Baptist translations

and commentaries and unite on their

translations. He never replied to this.

I have several translations and com-

mentaries by Baptists: Hackett on Acts

Kovey on John; Broadus on Matthew;
the wise fear the way of evil and shun it, as they would, without protection, shun the known hiding place of a lion or a tiger, for they know a bitter reaping is inevitable when one is wicked, sinful and vile. But when the fool is warned against the direful consequences of sin he "rageth and is confident" that no such evils shall befall him.

Many young fools defy the law of reaping, as quoted above, until they are engulfed in the abyss of woeful wretchedness, extreme anguish and deepest distress. The wise know by observation and by the word of God that grateful appreciation of the present life and seeing gladsome days therein depend upon abhorring all that is sinful and vile, walking in the path of purity and bowing to the mandates of Jehovah. "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it." (Peter 3: 10-11.)

The wicked and vicious often give verbal ascent to the foregoing words of the apostles, but they boldly say by their conduct that they do not believe such doctrine; for they are always spouting out profane and vile language, practicing adultery and fornication and going all the gates of licentiousness. It dawns upon them in the reaping, when it is too late to avert the suffering and sorrow, that "the way of the transgressors is hard" and that their perversity "at the last biteth like an adder." They not only reap woe and misery in this world, but some one in verse has well expressed the Bible teaching of the future of the wicked and disobedient as follows:

Some day—yes, when forever
The mercy door is closed
And your lost soul must suffer
Amid eternal woes—
In bitter grief and anguish
You'll think upon the day
When, trifling with God's mercy,
You, careless, said, "Some day."
O, how can mortals refuse to turn to God and trust in Him! For "in the fear of the Lord is strong confidence: and His children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death. * * * The wicked is driven away in his wickedness: but the righteous hath hope in death." (Prov. 14: 26, 27, 32.)
it when you pay your telephone bills? Or when one lies and is caught in it?

"Misery loves company"—But do you believe it when some fellow insists on telling you his troubles while you are anxious to tell him your own troubles?

"Birds of a feather flock together"—Yes, and they sometimes scatter, too. So do certain kinds of "birds" with no wings nor feathers. Better "gang" in a crowd all by yourself than with some "birds".

"Early to bed and early to rise, Makes a man healthy, wealthy and wise"—Yes, but it depends on what and how we do as to whether that is true to me and to you.

Submitted for consideration, ratification and moralization.

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

AN IMPORTANT LESSON FOR DISCIPLES.
Selected.
E. S. Jelley Jr.

Proportionately as the world turns her attention away from God, the practices of ancient heathenism are revived. Comparatively few know that the old Olympic games are being revived. The Olympiad has been observed since 1896. It was by the Olympiad (a period of four years) that the ancient Greeks recorded time. Quadrennial festival occasions perpetuated the heathen worship of heroes and the worship of false deities.

The first modern Olympiad will be held at the city of Stockholm, Sweden. Such an occasion as this, strikingly illustrates the trend of our times. The Olympiad is the indulgence in pleasure to the superlative degree. Current Literature says:

"It is estimated that 70,000 foreigners will be in Stockholm this month (July) from all parts of the world, and about 3,000 of them will be athletes ready to take part in the games. At the First Olympiad, held in 1896, at Athens, the United States sent but nine contestants. They won every event in which they were entered. This year we are sending to Stockholm at least 150 men (selected from about 1,000), and probably another half-hundred on the supplementary list. Over $100,000 has been subscribed to pay their expenses, and they go on a special steamer, the Finland."

The church of God may learn a vital lesson from the zeal of these modern athletes. Calling attention to those who strove for the mastery in his day, Paul said: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible, crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

The world has gone apparently mad over politics, peace movements, organized labor against capital, and organized capital against labor, church federation, and organized sport. They do it for a temporal crown. Shall not we, the church of God, 'quit ourselves like men and be strong' while we run in a race where success is sure? Yes, success is sure to every one, for every one may win the prize. Through the grace of Christ we may fight and may be assured of success.—Gospel Trumpet.

Bro Pardhe reports 1 baptism into Christ on the 25th inst. at Lakh viz. the wife of Bro. B. Pardhe.—E. S. J.

THOUGHTS FROM LETTERS RECEIVED.

C. G. Vincent.

The first to which I call attention reveals a serious condition. The letter comes from an old Tenn. church. It is as follows:

"Dear Brother Vincent:—

We received your card. Hope you both are well. I read your card to the church; but one of the elders objects to sending in the name of the church (because the whole church does not take part in the offering. C. G. V.) so a few of the—church members are sending an offering for the spread of the gospel in Japan.—Yours etc.,

REFLECTIONS

Why any elder who claims to be apostolic in faith and practice should "object to sending in the name of the church" to a worthy work commanded by the True Shepherd, even tho' all the members of that particular congregation do not participate is hard to understand. If the elder in question would act strictly upon that principle he would never send anything "in the name of the church!" But I venture to assert that the real reason for the this elder's attitude is that he does not believe in world-wide missions! Again it may be said, and that to our eternal shame, that this elder does not stand alone in his attitude toward foreign missionary efforts. How can a man be a New Testament elder and at the same time oppose the very work COM­MENDED BY THE CHRIST AND PRACTICED BY THE NEW TEST­AMENT CHURCH AND ITS EL ­DERS? Doubtless this brother thinks he has "reasons" for his position; but
his reasons are about as Scriptural as those offered by the sects against immersion! We claim to duplicate the New Testament church; but DO WE? Again, let us ask why it is that there are hundreds of elders in the congregations of the Lord who are utterly indifferent to world-wide gospel propagation. Beyond question it is chargeable to the preachers of the gospel! How many preachers in the brotherhood of the New Testament church are deeply and practically interested in the foreign work? Are there thirty? Of course, there are many who assent to the work being done; but how many preach real missionary sermons, teaching and inspiring the elders and churches to take up offerings for the work? If the preachers would teach, instruct and lead the churches into a missionary life, then the kingdom of heaven at home and abroad would prosper as never before and the “Lord’s plan” would be practically and certainly verified.

Last year when the writer was visiting among churches prior to his coming to Japan he frequently heard such expressions as the following: “That is the first missionary sermon I ever heard,” “We certainly ought to do such a good work. I never saw it in that light before,” “We often hear sermons against the sin and danger of societies; but nothing more,” “We never hear any thing from our preachers and elders about the foreign field. We don’t know anything about it,” “The only thing we have been taught from the commission are faith, repentance, and baptism,” “We used to help in that work, but we have been dead on the subject of missions for years,” etc. etc. Brethren, these expressions reveal facts of their Master Missionary! Is it not his reasons are about as Scriptural as those offered by the sects against immersion? We never hear any. We certainly ought to do such a thing from the foreign work? Are there thirty? Of course, there are many who assent to the work being done; but how many preach real missionary sermons, teaching and inspiring the elders and churches to take up offerings for the work? If the preachers would teach, instruct and lead the churches into a missionary life, then the kingdom of heaven at home and abroad would prosper as never before and the “Lord’s plan” would be practically and certainly verified.

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The work is progressing well with an average of two or three baptisms per week I will, God willing, send a detailed account of it soon. Fellowship received, and date of receipt:

- Specially for support of workers.
- 2 Sept., 5 months support for Bro. Tatyaba V. Bandode A. Sister Canada 25.00
- 6 Sept. 1 month support for Bro. Sajan D. Ghorpade, church Fest, 5.00
- 27 Sept. 4 month’s support for Bro. Godhaji G. Salve, J. T. Lewis Ala 20.00
- 6 Oct. For Bro. Chorpaechurch of Christ, West Tex. 5.00
- 17 Oct. 2 month’s support for Bro. B. D. Pardhe, church Carman, Man. 10.00
- 24 Oct. 2 month’s support for Bro. H. K. Pardhe, church Albany Tex. 10.00

Personal Support and Miscellaneous:
- 2 Sept. S. E. Canada $25.00
- 6 Sept., church of Christ Thorp Springs (regular 1912) 5.00
- 18 Sept. Thro’ Bro. J. L. Saunders: Church of Christ, Vancouver B. C. (for 1 month) 10.00
- Church of Christ, Winnipeg (for 1 month) 10.00
- Miss Ella Stewart (for 1 mo.) 5.00
- Church of Christ Toronto (special offering) 50.00
- 26, Sept. Bro. M. Sanders, 100.00
- 27, Sept. Matt. 28: 18-20 1.00

It will thus be seen that aside from the relief sent us, counting Bro. Sanders’ monthly fellowship we received for our September support $63.33 or about 67 cents less than our living expenses. In October we had some $74.00 for the support of our two selves, our co-laborers (Bro. and Sister J. F. Karlsson, and our three children who are here in India—we have a daughter in America aged 10 1-2 years whom we have never asked the brethren to support. Were it not for Bro. Sanders fellowship of $33.33 1-3 per month (AND THAT EXPIRES IN DECEMBER 1912) support for the month would have been only about $41. Our son Paul was born the last day of Oct. in the mission hospital at Barcilly, and the expenses attendant upon his birth were about $66.67

Receipts in October:
- 1 Oct. thro, Leader-Way $4.25
- 12 Tho’ church of Christ, Thorp Springs 7.57
- 16 Tho’ Sister H. M. McRae, thro’ S. H. Hall 1.00
- 24 Tho’ church of Christ, Albany 3.00

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Jesse P. Sewell, President.

Carl A. Gardner, Dean. Abilene, Texas.
Bible Lesson for January 19, 1913.

Subject: Man's First Sin. (Genesis 3:1-24.)

Golden Text: "Every one that committeth sin is the bond servant of sin." (John 8:34.)

"Of Man's first disobedience, and the fruit Of that forbidden tree whose mortal taste Brought death into the world, and all our woe,

With loss of Eden, till one greater Man Restore us, and regain the blissful seat, Sing, Heavenly Muse."—Milton.

We have learned that God in the beginning created the heavens and the earth—that he made the world and all that therein is in six days and pronounced His work good. Then He made man of the dust of the earth, and breathed into him the breath of life, and he became a living soul. Having caused a deep sleep to come upon him, God took from him a rib and made a help meet for man. Then this man was placed in the garden of Eden to dress and to keep it. There they lived happily until sin entered into the world.

Jesus came to redeem the world from sin, and restore to him the tree of life in the Paradise of God.

Since this first temptation and disobedience, sin has been in the world and it will be here until Jesus' second coming. Sin is here now, it is all around us, we must come in contact with it. Our part is to encounter it as a deadly enemy and give it no place in our lives. This can be done only through obedience to God.

Satan comes to us as an angel of light. Eve did not see the danger and she fell. Many today do not recognize the efforts of Satan and in blindness sin. Let Jesus open our eyes to the works of the evil one that we may sin not.

The adherents of infant baptism claim that all are born under the sin of Adam, and by baptism this sin is remitted. They forget that the penalty for this sin is death, and that death can not be avoided. All must die. They should remember also that only a penitent believer is a proper subject for baptism. See Mark 16:16 and Matt. 28:18-20.

QUESTIONS

Where was the garden of Eden?
What was man's work there?
How was Eve tempted?
What advantages did she hope to gain by eating?
Did she gain them?
What curse did God pronounce upon her?
To whom was the first promise of the Messiah given?
What is her position in the church today?
What was Adam's sin?

Page Six

How did he seek to justify himself?
What curse was pronounced upon him?
How can man regain happiness?
What curse was pronounced upon the serpent?
Between whom is there eternal warfare?
Are you in the Battle?
On which side?
THE FAMILY FORUM

NOTHING PAYS SO WELL.

By J. A. H.

“There are some things that I cannot understand. One is this, that people can stand it to lose a large sum, and cannot stand it to give the same large sum. I once asked a man for $25,000 for a college. He said it was utterly impossible. Two weeks later he, by accident, lost $250,000, a round quarter of a million. When I met him and offered him my sympathy, he said, ‘Our house is a very strong one, and it will not affect us.’ I asked another for $60,000, and his wife said it would beggar them. He told a friend one year afterward that he wished he had given it to me, for, as I talked, he thought of the money it would take if he did do it, and that he put it elsewhere, and lost it all, and more than an equal sum to get out; but he would not feel it much. A farmer is shocked to be talked to about giving $100, but his best horse will die, and nobody sees that it makes any difference. I cannot understand this thing. Will not these people please give us their testimony whether it does make any difference in the bank whether money is checked out to pay gifts or to pay losses?” — G. P. Hugo.

We pass through this world but once, and we ought to be eager to do all the good possible as we go. The one end of our being in the world is to save people, to advance the kingdom of Christ. We ought to be glad of opportunities for doing good, for in so doing we are laying up treasures in heaven; and not only so, we are securing the greatest possible good here. All that we have has been given to us by the Master to use for Him, and we have to give an account of all of it to Him.

It is a mistake to lay up for our children. It is a disadvantage to them in this life; as a rule, and it endangers their salvation in the world to come. And besides this, if we live for God, and use what we have in His service, He will bless our children for our sakes. David had never seen the righteousness forsaken, “nor his seed begging bread.” The greatest need of the church today is the firm assurance that God will bless us abundantly with everything we need, if we will devote ourselves and all that we have wholly to His service. No man ever regretted, on his dying bed, that he had done too much for the cause of Christ.

Men fight for their country, for their flag; and endure all kinds of hardships to maintain their government. Marion’s men during the war of the Revolution lived on potatoes, camped without tents and fought without pay for dear liberty’s sake. Our boys around Santiago lay in the trenches, suffered from tropical showers and tropical sun, and fought like fury for “Old Glory.” And so it has been in all ages. Shall not Christians, then, gladly suffer and sacrifice and labor for Christ? Shall they not glory in the cross? We need not be afraid to do it. Earthly governments richly reward their victorious soldiers and sailors; while they are in the war every energy is exerted to supply their needs, and when the victory is won, they are crowned with glory and honor. How much more does our heavenly Father care for His faithful soldiers, and how much richer will be their reward! There is nothing that pays for time and eternity like serving the Lord. — Gospel Herald.

PEACE BY EDUCATION.

Louise de St. Hubert Guyol.

While fortunes are being set aside for the propagation of peace, and editorial pages are pleading for arbitration, scarcities, blaze forth the facts—“CITY GIVEN OVER TO PIL­LAGE;” “NEARNESS TO PEACE OFFSET BY GRAVER NEWS,” and in thousands of other letters, big and black, is the actual truth expressed—that carnage, bloodshed, murder, war, go on unceasingly within and with out our gates.

This is but natural. One might as well rear a giant on raw, red meat, and, when he is ravenous, talk gently to him of malted milk, as to talk arbitration to a man reared in the belief that patriotism is best shown by killing his neighbor, widowing women, making little children fatherless, and leaving wreck and ruin in his wake, unto the third and fourth generation.

We talk peace and go on mobilizing our armies, adding to our navies, working up great defenses that give the lie to the beliefs with which we fill our editorial pages. There is not one among us, as an individual, who does not look upon war with just horror, and most of us regard it as an insurmountable evil.

The Black Trail of War.

We shudder at the atrocities of the battlefield, the while we enter our children in military schools and boast of our breadnoughts and our torpedo-boat destroyers, those vicious little black specks lying in the peaceful harbors, evil signs of an evil time that must pass as inevitably as other black habits of the dark ages have dwindled and faded before the lights of big truths.

Wars and crime must pass in the light of the truths which all great humanitarians are now setting before us.

Says one: “Persia, Carthage, Greece, Rome,—the history of each, is an eloquent commentary on the futility of force as a means of gaining power or peace—except that peace which is of ruin, and oblivion and the grave. The wrecked palaces, the desecrated temples, the dismantled forts, the razed edifices, the broken columns, the stillness of death—these are the symbols of that peace which arms and armaments bring.

“We are being freed from the tyrant

Continued on page 13
I am sure the brotherhood will be glad to get the latest news from our esteemed fellow workers—Bro. and Sister Armstrong-Hopkins.

They left New York in October and landed in Glasgow soon after. They spent some time in Scotland and England for the double purpose of transacting some necessary business and getting acquainted with the Churches of Christ in the British Isles. Under date of December 13th., 1912, Bro. Armstrong-Hopkins writes as follows:—

Dear Brother, At last we are in Liverpool, ready to sail this p. m. for Bombay, India.

Rushed fit to unnerve us, if that were possible; and we cannot now write you the full letter of our experiences which you desire; but will do so at our earliest opportunity. Suffice it to say that we have had a delightful lecture tour among the seven churches in Great Britian—really seven cities, but several more churches.

Doctor has lectured seventeen times, and I fifteen, for the most part, to full houses, and the collections have amounted to $140.00 covering all expenses to London and return to this city, and $15.00 over, for which we are indebted to you.

Fraternally,

G. F. Armstrong-Hopkins.

Their address now is, care of General Delivery, Bombay, India. They will need money when they reach there, with which to start to housekeeping. Brethren interested in this good work should send direct to them at once, that they may receive the money soon after they arrive.

HOW IS BAPTISM PERFORMED?

(Selected.)

I speak of the baptism of those who believe in Christ and repent of their sins. Baptism is for no others. There are three actions in the religious world called baptism, viz: sprinkling, pouring, and immersion. Which is right?

I call attention to the following Scriptures and diagram:

I. The Savior’s Baptism. Matt. 3: 16. Here water is the element, and it required going up out of the water.

II. Jesus to Nicodemus. Jno. 3: 5. This teaches that baptism is a form of birth.

III. John’s Baptism to Which Jesus Submitted, Jno. 3: 23. This required much water.

IV. Baptism of the Eunuch. Acts 8: 38-39. In this passage baptism is going down into the water, both of candidate and administrator, and a going up out of the water.

V. Baptism of Paul and the Brethren at Rome. Rom. 6: 4-5. Their baptism was a resurrection, a burial and a planting.

From these passages it is clear that Baptism involves water, much water, going down into the water, and it is a birth, a resurrection, a burial and a planting. Now do sprinkling, pouring or immersion, all or either of them, satisfy these demands? See the following diagram:

**IMMERSION**

1. Water.
2. Much water.
3. Going into the water.
4. Coming out of the water.
5. Form of birth.
6. Form of burial.
7. Form of Resurrection.
8. Form of planting.

**SPRINKLING AND POURING REQUIRE.**

1. Water.
2. ..........3.
4. ..........5.

Thus immersion meets all the conditions, but sprinkling and pouring meet only one, viz., Water is the element. They are wholly meaningless and without any divine authority whatever.

He that hath eyes to see, let him see.

**LITTLE SERMONS.**

<table>
<thead>
<tr>
<th>H. W. Jones</th>
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<tbody>
<tr>
<td>1—Hear the word (the Bible).</td>
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<tr>
<td>2—Believe on Christ, the Son of God.</td>
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<td>3—Repent of all sins, with godly sorrow.</td>
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<td>4—Confess Christ as Lord before the world.</td>
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<td>5—Be immersed into the name of the Father, Son and Holy Spirit.</td>
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<td>6—Observe all things whatsoever Christ has commanded us to do:</td>
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<tr>
<td>(a) —Pray always, for all men, according to the will of God.</td>
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<td>(b) —Study the word of God day by day with good and honest hearts.</td>
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<td>(c) —Assemble together each Lord’s Day to partake of the Lord’s supper.</td>
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<td>(d) —Live soberly, righteously and godly seven days each week.</td>
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<td>(e) —Remember to give cheerfully as the Lord has prospered you.</td>
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</table>
(f)—Go about doing good unto all men as Christ has exemplified.

(g)—Rejoice in the hope of the glory of God, in the world to come.—Hardin, Ky.

DAILY BIBLE STUDY.

Every person should read the Bible daily. It is the greatest book in the world. It is the best educational book published. It contains the wisest council for the professional and business man; for the master and the servant. It directs how to build a home, rear a family and protect their health. It tells how to build a city or a nation, and how to preserve their integrity and prosperity. It gives the history of the lives of the greatest men the world has ever produced, telling their good and bad qualities. It is the Book of all books for all people in every age of the world. It should, therefore, be diligently studied by all classes of people every day of their lives.

It is unlike other books in that we never become masters of it. Men become masters of languages, sciences and mathematics, but not so with the Bible, for the more we study it the more its truths are revealed to us. The more and deeper we drink from its perennial fountain the purer and stronger becomes its waters.

Do you wish to become a successful father, mother, husband or wife; a successful farmer, merchant, lawyer or doctor; a successful employer or employee, then become a faithful student of the only Book which gives specific and never failing instruction for every duty and calling in life.

LESSON 1. GENESIS. CHAPTERS 1-21


Into how many parts is the Bible divided?
How many chapters in the Bible?
How many in the Old?
How many in the New?
How many writers in the Bible?
In how many centuries was it being written?
Into how many languages was it originally written?
Into how many has it been translated?
What is the meaning of the word Genesis?
When was the earth made?
What was the first commandment God gave to man?
What was the first threat?
Over what did God give man dominion?
How can we locate the Garden of Eden?
Why did God make woman?
Why did the woman eat of the forbidden fruit?
Why was the woman called Eve?

How many days did the waters remain on the earth?
How did Noah know that the waters were abated?
What burnt offering did Noah offer?
What was God's covenant with Noah?
What is its token?
Who was Abram's father?
Did God make a covenant with Abram?
Why was his name changed to Abraham?
What relation was Lot to Abraham?
Why did they separate?
Where did each go?
Who was the mother of Ishmael?
How did Ishmael offend Sarah?
What became of him?
He became the head of what?
Why?
Memorize God's covenant with Abraham.
Name the first child of promise?
As how many men did Jehovah appear to Abraham at Mamre?
Why did not God spare Sodom and Gomorrah?
How many righteous people were found in the city?
Who brought them out?
To what city did they go?
What nations was Lot the father of?
What was the sign of the covenant between Abimelech and Abraham?

Let this paper preach the gospel in homes of your friends
Several months ago I accepted your very liberal offer to send Christian Word and Work, Southern Ruralist, Woman's World, and the American Poultry Journal. Word and Work was soon on my desk, and its weekly visits have been greatly enjoyed since then. Two copies of the Southern Ruralist have been received, and we also think it a splendid paper. Up to this writing the Woman's World and American Poultry Journal have not put in an appearance.

Yours very truly

J. F. Boyd.

We have received a number of letters like the above on or about November 1st., 1912, we sent lists of names to above mentioned papers. We have taken the matter up with them and hope to have names of those entitled to said papers put on their mailing list at once. Names received since November 1st. are entitled to Southern Ruralist only—this list will be forwarded to said paper on or before the 10th. of January.

My regular appointment at Hickory Grove, near home, the third Lord's Day, resulted in one confession and baptism. Ice an inch thick did not deter a brave woman from obeying the Lord in “the answer of a good conscience toward God by the resurrection of Jesus Christ.”—H. W. Jones.

Fail not to put God and His work in your programme for the year.

Every one should make a special effort to increase the membership of the church of Christ during 1913.

TESTAMENTS.

Red Letter.

No. 472 Containing all our Lord said in red — Price $1.00 Prepaid.

No. 23 French Morocco Price $.50 Prepaid.

No. 30 French Morocco Price $.40 Prepaid.

No. 31 French Morocco Price $.45 Prepaid.

No 300 French Morocco Price $.60 Prepaid.

No. 353 Egyptian Seal, American Standard Price 80 Prepaid.

Small Testaments 15 cents each prepaid. In lots 12 cents, by express not prepaid.

In ordering be careful to order by number.

If you want a better Bible than the above, we have it.

Christian Word and Work, 1037 Camp St., New Orleans, La.

BOOKS YOU NEED.

Seventy Years in Dixie $1.50

Larimore and His Boys 1.00

Larimore's Letters and Sermons, Vols. I, II, III, each 1.50

BOOKS SENT AS PER ABOVE PREPAID

CHRISTIAN WORD & WORK

1037 Camp St. New Orleans, La.
Bro. and Sister Karlson. The church of Christ con easily enable Bro. Karlsson to remain in that field. Think of it, two efficient workers, loyal to the world sustained on $36.00 per month!

What a responsibility we fail to provide that amount! But we shall not fail. Let our response be worthy of the position we occupy. Send an offering. We must forward by Jan. 15. —Stanford Chambers.

WHAT SHALL WE DO?

J. G. Malphurs.

Brethren, the church at Holland Ga. is in distress. Just a short while ago the orphanage with their meeting house burned, leaving them even without a house in which to worship, besides being in debt.

Brother, Sister, reader, can’t you imagine yourself in their place. Suppose you and I were as zealous as those few at Holland, and you had just gotten the orphanage where the little fatherless and motherless could be cared for, and then your joy, your aims, and pleasures should go up in smoke, would it not be a Christian duty for some one to help bear your burdens? “Bear ye one another’s burdens, and so fulfill the law of Christ.” Certainly these brethren have a burden. Shall you, or shall I behold my brother in need, and withhold our worldly goods, our vanity? What is our religion good for? The fellowship is one of the emphasized points of Christ’s teaching.

Bro. Moon has offered to sell his piano—deprive his girls the use of it—to get money to meet that debt. Brother, would you, you who have money and means, do that? I don’t believe I would. Even if the cause were not worthy at first, we should encourage a faithful man, as I personally know Bro. Moon to be.

If the christian parents in the United States had sent what money they invested in fire works alone to Holland, Ga., the debt could be paid, and, I believe I am safe in saying, another orphanage built. O how weak the flesh is! Let us all be zealous to do our du-
 Bro. J. C. Franklin of Mineola, Tex., held a two weeks meeting at Excel, four miles east of this place, beginning the second Saturday in June, then came to this place and preached a few discourses. The Primitive Baptist the very strong here and they challenged him for a discussion on “The Identity of the Church,” to be discussed Oct. 1st. following.

Brother Franklin came back prepared for the discussion, but the Primitive man did not show up, said they thought it best for the cause not to have the discussion.

He then returned to Excel and held another two weeks meeting. The two meetings resulting with twenty baptism and uniting the Brethren at Jones’ Mill and Excel into one congregation.

Brother Franklin is an able expounder of the word of God.

We thought we were going to employ him to evangelize this part of South Alabama next year, we had a support about made up for him. We hope to have him hold another meeting for us this summer. He is held in high esteem among the Brethren.

We would like to correspond with some good and able preacher who would like to make this their home for the purpose of evangelizing this part of the country. This is a good field for labor, the harvest is ripe but the laborers are few.

With best wishes to Christian Word and Work and all its readers, your Bro. in Christ,

J. S. Weatherford.

THE TRICE-JONES DEBATE.

W. Claude Hall.

This discussion was held at McConnell, Tenn., beginning the tenth of Dec. and continuing four days. The congregations were not so large as usually go to debates but those who went were very attentive and appreciated it greatly. Four specific questions were discussed, Baptism, Establishment of the church, Apostacy, and the Holy Spirit.

The people of the community knew how to take care of a meeting of this kind and entertained the visitors royally.

The Baptist man, Mr. A. A. Jones, was a very weak vessel; with very little education, and poor delivery. Yet he presented the Baptist arguments fairly well. Bro. Trice was well prepared and made a splendid defense of the truth. He is an excellent speaker, clear calm, and logical. Nothing seems to excite or irritate him in the least.

THE BORDEN-ZILMER DEBATE

For several years when our meeting would begin at Norrilton, the Christadelphians would begin to banter us for a debate. We did not think that we needed a debate, but when Bro. Borden came last summer and held us a meeting, as usual Dr. Martin, one of their main members at Norrilton, challenged us, and proposed to put up Mr. Zilmer, one of their best educated men to represent them. We accepted the challenge and Bro. Borden represented our people in the debate.

After the propositions had been arranged, the Christadelphians proposed that we have the debate taken in short hand and printed in a book. Bro. Bor-
den accepted the proposition, and a contract was signed.

Five propositions were discussed. The establishment of the Kingdom was debated two days, and the Nature of Man two days. The other three propositions occupied a day each, and were the Birth of the Spirit, the Punishment of the Wicked, and the Resurrection.

The debate was very pleasant, the attendance was large, and for the truth a victory was won.

The debate was taken in shorthand by a Mr. Young, and as soon as the transcript is ready the manuscript will be turned over to the printer, and in about four or six months the book will be ready to send out.

Brother, if you want a book that will interest you, send your dollar now to Bro. Borden, and have him put your name down for one of the books.

Let me say again that we are all very much elated over the victory for the truth. The debate did a great deal of good locally, and it will do good wherever it is read.

Bro. Borden told me while here that the price of the debate would likely be $1.50, but that all advance subscribers could get it for one dollar. The price will remain one dollar until the book is printed.

Send your order to Bro. E. M. Borden, Little Rock, Ark., and as soon as the book is ready to mail out, it will be sent. The advance orders will be filled first.—H. H. Childres, Morrilton, Ark.

PEACE BY EDUCATION
Continued from page 7

Mars. We are coming to realize that, by seeking the calm which lies at the center of the madly whirling storm, we shall be shattered before we reach it. We are learning that what we prepare for we inevitably obtain; that we cannot secure peace by preparing for war. We are beginning to realize that the millions of dollars spent annually in military appropriations would dot the world with school-houses, hospitals and useful institutions; would disseminate enlightenment, reason and material improvement to such a degree that war would be unthinkable. Freedom from war means peace—peace by education, peace by enlightenment, peace by higher ideals, purer standards, broader points of view—the only peace that can ever be substantial and secure.”

Solution of the Problem.

Peace by education.—There is the answer.

All education must begin at the beginning. Physically strong men and women are those who have the best of care in infancy; great brained men and women, with few exceptions, are those whose earliest thoughts were trained in the light of great intellects. We do not hope to have a race of strong men and women by neglecting the infant’s needs, nor an educated people, by letting the boy run wild, and then attempting to smatter the man with knowledge. We can hope to have a peaceful nation only by teaching the boy to be compassionate. When we have done this wars will cease—what we prepare for we inevitably obtain.

Begin at the beginning. Begin with the little, little child. Unbelievably early in his life a boy finds himself stronger than some of his companions, and, therefore, able to protect them. Early as this may be, however, it is not early enough to begin teaching him how to render help to the helpless and to show compassion for the weak. Before he can walk, he is taught self-control; before he can speak distinctly, he is taught to live and act the truth, and before he is old enough to protect his weaker human companions, he should be taught to protect those things weaker than he is, and nothing is weaker than a little child except a little animal.

Compassion Leads to Brotherhood

Give every child a tiny pet to play with and to care for; show him how dependent the little things are upon his thought and care,—the puppy wagging his tail because he has been fed; the kitten purring with delight because she has been brought in from the cold to sit beside a warm fire; the birds hopping gaily on the window-sill for the food they know a kind hand has put there for them, and you will be starting in their young hearts the fountain-springs of a great compassion that will ever render help to the helpless, succor to the suffering, consideration to the weak and compassion to the unfortunate. The boy or girl who has been taught, through a helpless pet, that every living thing has rights and needs, is to become the man and woman whose best strength will be given to help raise the burden of all humanity and lead us sooner to that worship of God which is best expressed in service to His children. “Mutual helpfulness and sympathy lead to mutual understanding, and then to brotherhood.”

We are coming to the dawning of a new and grander creed, “that of worship by love and service, wherein each is responsible, not only for his own happiness, but also for that of his brother. Thus does the complaining cry of Cain, ‘Am I my brother’s keeper?’ become the watchword of a nobler race of men who will stand before God and with devout firmness reply, ‘I am my brother’s keeper.’”

The greater brotherhood of man for man will, of necessity, include the lesser, of man for his patient, silent servants, for the noble man will ever hold in highest regard that on which he mounted, and the Peace Priests of tomorrow, who need not talk of arbitration because they will not talk of war, are the boys of today who are being reared to show justice and kindness to every living creature.—Our Dumb Animals.
THE BEAUTIFUL SNOW.

In the early part of the war, one dark Saturday morning in the dead of winter, there died at the Commercial Hospital, Cincinnati, a young woman over whose head only two-and-twenty summers had passed. She had once been possessed of an enviable share of beauty; had been, as she herself said, “flattered and sought for the charms of her face;” but, alas! upon her fair brow had been written that terrible word—fallen! Once the pride of respectable parentage, her first wrong step was the beginning of the “same old story over again,” which has been the only life-history of thousands. Highly educated and accomplished in manners, she might have shone in the best society. But the vile hour that proved her ruin was but the door from childhood; and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast.

Among her personal effects was found, in manuscript, the “Beautiful Snow,” which was immediately carried to a gentleman of culture and literary tastes, who was at that time editor of the “National Union.” In the columns of that paper, on the morning following the girl’s death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of one of the first American poets was soon directed to the newly published lines, who was so taken with their stirring pathos, that he immediately followed the corpse to its final resting place.

Such are the plain facts concerning her whose “Beautiful Snow” will long be regarded as one of the brightest of gems in American literature.

Oh! the snow, the beautiful snow,
Filling the sky and earth below,
Over the housetops, over the street,
Over the heads of the people you meet;
Dancing—Flirting—Skimming along

Beautiful snow! it can do no wrong;
Flying to kiss a fair lady’s cheek.

Clinging to lips in frolicsome freak;
Beautiful snow from heaven above,
Pure as an angel, gentle as love!

Oh! the snow the beautiful snow,
How the flakes gather and laugh as they go,
Whirling about in maddening fun;
It plays in its glee with every one;
Chasing — Laughing — Hurrying by

It lights on the face, and it sparkles the
eye;
And e'en the dogs with a bark and a bound
Snap at the crystals as they eddy round
The town is alive, and its heart is aglow
To welcome the coming of beautiful snow!

How wild the crowd goes swaying along,
Hailing each other with humor and song;
How the gay sleighs like meteors flash by,
Ringing—Swinging—Dashing they go,

Over the crust of the beautiful snow; Snow so pure when it falls from the sky,
To be trampled in mud by the crowd passing by,
To be trampled and tracked by thousands of feet,
Till it blends with the filth in the horrible street,

Once I was as pure as the snow, but I fell,
Fell like the snow flakes from heaven to hell;
Fell to be trampled as filth on the street
Fell to be scoffed, to be spit on and beat;
Pleading—Cursing—Dreading to die,

Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God, have I fallen so low?
And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow,
With an eye like a crystal, a heart like its glow;
Once I was loved for innocent grace—Flattered and sought for the charms of my face!
Father—Mother—Sisters—all,

God and myself I have lost by my fall;
The veriest wretch that goes shivering by,
Will make a wide sweep lest I wander too nigh;
For all that is on or above me I know,
There is nothing so pure as the beautiful snow.

How strange it should be that this beautiful snow,
Should fall on a sinner with nowhere to go!
How strange it should be when the night comes again.
Fainting—Freezing—Dying alone.

Too wicked for prayer, too weak for a moan,
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in sin,
And raise it to life and enjoyment again,
Groaning—Bleeding—Dying for thee.

The crucified hung on the cursed tree!
His accents of mercy fell soft on thine ear,
"Is there mercy for me? Will he heed my weak prayer?"
O God! in the stream that for sinners did flow,
Wash we, and I shall be whiter than snow.

Faith cometh by hearing, and hearing by the Word of God.
The turning from darkness to light, from self to God, from sin to Christ is always effected by the truth of God, the full and free declaration of the Grace of God in a crucified and glorified Savior being applied to the soul by the Word and the Spirit of God.

It's expensive to have some folks sympathize with you.
"Sabbath schools" have no place in the gospel economy.

It is not enough to read the Bible—you should live it.

Friend, are you saved? How do you know? Better think it over.
Kind words here, and now, are better than flowers on the casket.

Many a man enjoys the blessings of God and then denies His existence.
The church member who is not working for the Lord, is serving the devil.
You may get an "experience" at the "altar" but it won't be Bible salvation.

LITTLE SERMONS.

H. W. Jones.

1—Hear the word (the Bible).
2—Believe on Christ, the Son of God.
3—Repent of all sins, with godly sorrow.
4—Confess Christ as Lord before the world.
5—Be immersed into the name of the Father, Son and Holy Spirit.
6—Observe all things whatsoever Christ has commanded us to do:
   (a)—Pray always, for all men, according to the will of God.
   (b)—Study the word of God day by day with good and honest hearts.
   (c)—Assemble together each Lord's Day to partake of the Lord's supper.
   (d)—Live soberly, righteously and godly seven days each week.
   (e)—Remember to give cheerfully as the Lord has prospered you.
   (f)—Go about doing good unto all men as Christ has exemplified.
   (g)—Rejoice in the hope of the glory of God, in the world to come.—Hardin, Ky.

The truth makes some folks mighty uncomfortable.

Some folks make you think of "gas plants."

Opportunity is the divine call to service.

The devil always has "inducements" to offer.
Are U 1 of the Workers?

There is a place for U to fill.

Let us Tell U how to help the Cause.

Christian Word and Work

1037 Camp Street
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