

The Christian Word and Work

MOTTO: WORK AND WORSHIP

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The CHRISTIAN WORD AND WORK
PUBLISHING CO.,

Our Own Page

With this issue we begin Vol. II.

One year's experience in journalism has taught us much.

We believe that we have grown in a knowledge of the Bible and in spirituality; a natural result of diligent study of God's word. We are trying to implant in the hearts of all our readers a greater love for diligent and persistent study of the Holy Scriptures; for they are "the power of God unto salvation to every one that believeth." "Search the Scriptures; for in them ye think ye have eternal life; and these are they which testify of me." If we have succeeded in inducing only one to a greater love for sacred things, we feel amply repaid for the effort we have made.

There are so many destitute places which need the Gospel; there are so many souls starving for the "Bread of Life," that we feel unable to accomplish the task we have before us. From the number of encourag letters we have received, we believe that we have made many frinds and we firmly believe that every reader of Word and Work is anxious to help us extend its circulation. All are clamoring for it to be made a weekly. And though we will have four times as much work to do, we are anxious to please you; especially since we believe that a weekly will do much more good in every way. We can keep our department in better shape; give more room for our contributors, and make the Bible study more thorough and interesting.

A good religious paper should be in the home of every disciple of Christ. Besides creating an enthusiasm for evangelizing the world, it is the best dissiminator of a knowledge of God's word, and is a most potent factor for good in any home or community.

The elders of every congregation will find a more active membership if they can induce them to take one or more of our papers. Ministers especially should be active in obtaining subscribers.

Before we can make Word and Work a weekly, we will have to have 5,000 paid up subscribers. We can obtain this number only by every one going to work for us. Ask your neighbors, especially the unconverted, to subscribe, or if you are very anxious about the soul's salvation of a relative or friend, send him Word and Work for the rest of the year. All sectarian organizations are very active in circulating their papers; can't we be as energetic in circulating the papers that teach the Truth? Help us to obtain 5,000 new subscribers.

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(EDITORIAL.)

THE DIVINE PATTERN

The Organized Church

In our last issue we discussed the church in the home. Religious instruction and training both by precept and example should be observed in every home. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up." Deut. 6: 6,7. The above command given to Moses is equally applicable to us now and shows

how diligent we must be in planting God's word in the hearts of our little ones. Even if we are so fortunately situated as to have the influence of a congregation we should not neglect teaching God's word in our home.

Where there are several believers in any community, God has ordained that they collectively should constitute a church. He has given specific instructions for it's organization, government, duties and maintenance.

The word church is used in the New Testament to express the idea of an organized body of believers. "I will build my Church." Mat. 16:18.

These words of our Savior show that He would, at some future time establish his church. All must concede that he would make a perfect church;— a church which would fulfill it's mission. As he would make it for all time to come, he would give such rules and regulations as could be easily understood. Therefore we have no guide by which we can establish a church except the infallible word of God. Again he says, only one church, hence all forms of sectarian bodies are outside the Church of God and cannot by any means fulfill the mission of the church.

The writings of the Apostles show that the church had been established and that it was an organized body. To sustain the above assertion we quote a few of their expressions.

"And the Lord added unto the Church daily such as should be saved." Acts 2: 47. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Acts 20: 28. For first of all when ye came together in the church, I hear that there be divisions among you; and I partly believe it." 1 Cor. 11: 18. Read also 1 Cor. 14: 19, 23, 28, 33, 34. 15: 9: Gal. 11, 13 Eph. 1: 32: and 1 Tim. 3: 15. The word

church in the above references means an organization or assembly of believers.

We now see that the Bible teaches that a church was organized. It now behooves us to find out the constituent parts of this organization.

Ecclesiastical organizations (chief of which is the Roman Catholic) have for centuries made a distinction between the teachers and rulers on the one hand and the laity on the other, therefore it is difficult to make that nice distinction between rulers and people which leave no misgivings from the one nor usurpation of power from the other. In the church we are brethren. "The spirit itself beareth witness with our spirit that we are the children of God and joint heirs with Christ." Rom. 8: 16, 17.

Then in the work and worship of any congregation we should be careful to maintain a spirit of brotherly love.

ELDERS.

On Paul's first missionary tour he appointed elders in every city, Acts 14: 23; There were elders in the church at Jerusalem. Paul instructed Titus to appoint "elders in every city." Hence we must conclude that every congregation should have a plurality of elders whose duties are to attend to the spiritual needs of the congregation.

Perhaps the weakest point in all our congregations is the eldership. Many have no elders at all, others have such as do not possess the proper qualifications, either in reputation, knowledge of the Bible or spirituality. It would be much better for a congregation to have no elders at all than to have unscriptural ones. Right here I must say that any congregation that will continue steadfastly in studying God's word, "and in fellowship, in the breaking of the bread, and in prayers," will soon develop an eldership with the qualifications.

The Greek word from which deacon is translated signifies servant and is so translated in Mat. 23: 11; John 12:26, and is translated minister in Mark 10: 43;

Soon after the church was established at Jerusalem, there was a murmuring among the Grecian Jews because their widows were neglected in the daily ministrations. The twelve were too busy in the ministry of the word to attend to the matter, so they appointed seven deacons whose duty it was to look after the temporal affairs of the church. These seven men were full of the Holy Ghost and wisdom. Two of these at least and very likely all soon became great evangelists. Paul also gave the instructions to Timothy concerning deacons as he did concerning elders.

The financial problem is very vexatious in almost every congregation; and is abused perhaps more than any other subject. All denominational bodies resort to almost any kind of a scheme to raise money for their churches. In all such instances their schemes are unscriptural and in many instances are very reprehensible. I am glad that the church of Christ has set its face squarely against such methods and that it contends earnestly for voluntary contributions on the first day of the week as the Lord has prospered. Every congregation should have a plurality of deacons to take full charge of its temporal affairs. They should see that every member is fully informed on the subject and that they give regularly of their means to the fellowship of the church. Weekly, monthly or annual pledges may be made and will frequently encourage people to live up to one of the most important commands in God's word. Properly managed there is scarcely a congregation in the entire brotherhood but could give ten times as much as it is now giving and would feel greatly blessed thereby.

You should thoroughly study the qualifications of elders and deacons for they are the only two offices of authority mentioned in connection with an Apostolic Church.

The success and growth of the church de-

(Continued on page 12.)

MISCELLANEOUS

Bro. Andrew Perry was in a good meeting at Bethel Ind. Feb. 17. Bro. Perry expects to preach some in La. and Miss. during the summer. His address is Watskesa, R. 2, Ill. He sends us a list of subscribers.

Bro. T. S. Hutson is in a good meeting at Owensburg, Ind.

Bro. and Sister J. M. Morris, of Montgomery, Ala., worshiped with us Sunday,

Bro. Harris was out of the city the first Lord's day in Feb. and Saturday night previous, preaching at Picayune, Miss. Bro. Ussery was with him.

Bro. Sherman Sexton, who has been on the sick list, is recovering and hopes to be in the field soon. He hopes W. W. may soon be a weekly.

Bro. Chambers is at the time of going to press, at Gueydan, La., where live some three or four members of the one body. On the night of the 20th he spoke in Lafayette, where lives our dear Sister Mielly, and family.

The church here enjoyed visits from the following brethren, Feb. 14: Bro. Blaine, Gallatin, Tenn.; Bro. Comer, Nashville, Tenn.; and Bro. Campbell and wife, of Denver, Colo. Bro. Campbell is a grandson of Alexander Campbell.

The Gospel Advocate, of which Bro. Lipscomb is senior editor, is now in its 51st year. It has put on a new dress, doubled its number of pages, has added Bro. M. C. Kurfer to its editorial staff and Bro. R. H. Boll to its list of able writers. The Advo-

cate is our oldest and best paper. We wish for it an extended and ever widening influence.

Primitive Christianity, published from Wichita, Kans., has also put on new 'apparel' and has grown from a twelve to a sixteen-page paper. The P. C. has the true ring and deserves a host of subscribers.

Bro. J. C. Estes recently baptised 13, at Bell, Fla., and Bro. M. H. Northcross sixteen at Trenton; and went from there to Eagle Lake. Bro. S. W. Colson closed a good meeting at Lake Butler, Fla.

From W. Va. comes the good news of forty-one added at Parkersburg; forty-two at Willow Fork, eighteen at Barrackville. Some were baptised when the ice had to be cut.

Bro. W. J. Brown, of Cloverdale, Ind., is busy teaching the churches and preaching the gospel. Four were recently added to his home congregation when he preached there. Bro. Brown promises to write some articles on Revelation for the Word and Work.

Already we hear talk of tent meetings. Our brethren seem to be actively at work all over the country, from Pennsylvania to California and from Canada to Mexico. **Let us plan our work and work our plans.** What are you going to do for God this year?

One of our best churches is Plum St. Church, Detroit, Mich. Their contributions for the past year amounted to \$3,619.04. They gave \$318.15 to the support of Bro. Fajimori in Japan, who was baptised at Plum St. some years ago and as

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missionary in his own country has established seven congregations. \$150 was given to the poor and the rest went to the support of the gospel in and around Detroit. Bro. W. J. Brown spent a month last fall evangelizing in the country near Detroit supported by this church. Bro. George Klingman labors with them constantly.

* * *

The Vinewood Ave. church of Detroit recently held a series of meetings in which twenty-three were added to the congregation. On Feb. 7 there were 284 present at their Bible School.

SOME QUESTIONS.

Would you like to see the W. W. made a better paper than it is? How much will you do to improve it? Have you ever sent us a subscriber? Have you sent us reports of church work, meetings held, etc.? Why haven't you written us that letter you promised? How much will you do toward making the paper a weekly?

* * *

VOICES FROM OUR READERS.

"The W. W. gets better all the time." "You are certainly in a great mission field."—H. N. Flack, Linton, Ind.

"The Feb. number is the best yet."—Russell Benjamin, Linton, Ind.

"If the paper becomes a weekly and continues as good as it is now, I could soon get a hundred subscribers."—Chas. Neal, Bowling Green, Ky.

"I have been well pleased and profited by reading the many good articles in the paper during the year that is past."—Robt. Wilson, Bay Minette, Ala.

"The last copy of Vol. I is before me and is as full of good wholesome food as an egg is of meat. * * * Hope you can soon make it a weekly. * * * As soon as spring opens, I will present the claims of Word and Work among the churches. I wish it were in every community of our creed-ridden state."—N. R. Funderburk, Vixen, La.

"Subscribe for the Word and Work."—I.

M. Ussery, Brook Haven, Miss.

Bro. Beck went to Amite City, La., on Friday before the first Lord's day in Feb. and preached at Elbethel, a meeting house that had been in disuse for a long time. On account of the brethren neglecting to meet and break bread and keep the light burning, the cause had been lost sight of.

This being his second trip to this point, and the meeting having been advertised, there was a goodly number at the meeting. The brethren were persuaded to again meet to break bread every Lord's day and there is promise of a good congregation. People in that neighborhood seem anxious to have the gospel and there is opportunity for a great deal of good work to be done. One has made the "good confession" and others will no doubt follow.

* * *

Bro. I. M. Ussery was at Natalbany, La., the first week in Feb. He found four members there who secured the use of the Methodist house for the meeting. The meeting was well attended and Bro. Ussery thinks they should have another meeting.

From there, Bro. Ussery went to Pica-yune, Miss., and was with Bro. Harris over Lord's day and continued the meeting over the next Lord's day. Before he left, some money had already been contributed toward building a house for worship. From there Bro. Ussery went to Epley, Miss.

* * *

I wish to acknowledge with thankfulness the following help from brethren to help me spread the gospel in "desert" places: Bro. A. F. Griner, Mo., \$5.00; Bro. J. H. Drummond, O., \$2.00; Bro. C. Heinselman, O., \$2.00; a Bro. Scottville, Ill., \$1.00.

I will be glad to heard from any brethren in out-of-the way places where they have no preaching. If not so far I cannot reach you, I would come and hold you a meeting. My desire is to work in such places, spreading the gospel. Address me at Athens, Ala., R. No. 1.

SHERMAN SEXTON.

CONTRIBUTORIAL

HAPPINESS.

Sherman Sexton.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the temptation. Forget the fault finding and give little thought to the cause that provoked it. Forget the peculiarities of your friends; and only remember the good points that make you fond of them. Forget all personal quarrels, or histories that you may have heard by accident, and which if repeated, would seem a thousand times worse than they really are. Blot out as far as possible all the disagreeable things of life; they will grow larger as you remember them, and constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clear sheet for today, and write upon it for sweet memory's sake only those things that are lovely and loveable.

A Recipe for Happiness.

It is simple. When you rise in the morning form the resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man that needs it; a kind word to the sorrowful; an encouraging expression to the striving, trifles in themselves as light as air. Do it, at least, for twenty-four hours; and you may depend upon it, that it will tell when you are old. Rest assured that it will send you gently and happily down the stream of time to eternity. Look at the result. You send one person—only one—happily through the day; that is three hundred and sixty-five in the course of the year; and suppose you live forty years only after you commence this course, and you have made 14,600 days of human happiness. Now, worthy reader, is not this simple? We do not often indulge in a moral dose, but this is so small a pill that no one needs currant jelly

to disguise its flavor, and it requires to be taken but once a day, therefore we feel warranted in prescribing it. It aids digestion, and promotes peaceful slumber.

Look on the Bright Side.

It is the right side. The times may be hard, but it will make them no better to wear a sad, gloomy countenance. It is the sunshine, and not the cloud, that makes the flowers. The sky is blue ten times when it is black once. You have trouble; so have others. None are free from them. Trouble gives tone to life—fortitude and courage to men. That would be a dull sea, where there was no wind to disturb the surface of the water. What though things look a little dark, the night will end and the longest lane has its turning. There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom.

Which are You?

Not long since a friend and I saw a man going home with a small basket of fruit. A few evenings after this we passed him again and he had a small package of candy. On both occasions we were walking with the same neighbor who remarked to us that the man with the candy was a good fellow, but blew in all he made so foolishly. We merely smiled in reply, but could not help, in our own mind, as we walked along, drawing a contrast between the two men. One was smoking a cigar that cost as much as the candy. Burning into ashes and blowing out into the air the money the other spent for nick-nacks that brought a smile of happiness to the cheek he once thought so rosy, and gladdened eyes that still sparkled like a thousand diamonds with their tell-tale love for him; carrying home, one by one the sweetest memories of life; building evening after evening an image in a little heart of "Home, Sweet Home" that no time, even eternity, could destroy. Nourishing and kindling a new love that would in old age look back to those happy comings and bless his memory as the dearest papa that ever lived. But what of our friend with the cigar, the critic? Yes, what of him? Reader, which of the two are you?

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue. Jesus said: "Let your light so shine before men, that they may see your good works, and glorify our Father which is in heaven."

The Gospel of Christ brings happiness wherever it goes. Then if we would take sunshine and happiness into the homes of our land we must take the Gospel to them. Brethren, are you making any effort for the salvation of your neighbor? We should not be content so long as there is one in our reach who has never heard the sweet message of peace. Let us all make greater efforts this year to spread the "glad tidings" than ever before.

* * *

Energy will do anything that can be done in this World; and no talents, no circumstances, no opportunities will make a two-legged animal a man without it.—Gothe.

* * * * *

Trouble has a trick of coming
 Butt end first;
 Viewed approaching then you've seen it
 At its worst.
 Once surmounted straight it waxes
 Ever small,
 And it tapers till there's nothing
 Left at all!
 So, whenever ad ifficulty
 May impend,
 Just remember you are facing
 The butt end;
 And that looking back upon it,
 Like as not,
 You will marvel at beholding
 Just a dot!

* * * * *

Bros. E. L. Cul'um Andrew and Walter Perry and Perry Mullen, of Montgomery, Ala., Hy Perry, of Nashville, Tenn., worshipped with us Sunday, Feb. 21st.

THE NAME CHRISTIAN.

J. W. Atkisson, St. Louis, Mo.

All who have read the New Testament knew that Christ founded but one church; and that the disciples were called Christians first at Antioch (Acts 11:26). Human names were forbidden. (See 1 Cor. 1:10 to 13).

I open my Bible at Is. 62:2, and find a promise: "And thou shalt be called by a new name which the mouth of the Lord shall name." So this looks like the Lord is going to have his people wear a new name. I look in another place (Is. 56:5), and hear the Lord say: "Even unto them will I give in mine house, and within my walls a place, and a name better than of sons and of daughters. I will give them an everlasting name that shall not be cut off." I find it written again (Is. 65:15) to the Jews: "Ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name."

Now let us come to the New Testament and see if we can find the new name, for you see the promise was, "The Gentiles shall see thy righteousness and all kings thy glory; and thou shalt be called by a new name. (Is. 62:2.) I look into the New Testament and find it written that Saul was to "bear my name before the Gentiles and kings of the children of Israel." (Acts 9:15). So it is clear that God selected Saul to bear the new name. Saul was sent for and brought to Antioch: "A whole year they assembled themselves with the church, and taught much people and the disciples were called CHRISTIANS first in Antioch." This was after the Jews were converted (Acts 2:37, 38) and the Samaritans (Acts 8:5; 6:12) and the Gentiles at the house of Cornelius (Acts 15:5-32). You know that the three classes of people were spoken of in the first commission. See Matt. 10:5, 6. Jesus said, "Go not into the way of the Gentiles, and into any city of the Samaritans

enter ye not, but go rather to the lost sheep of the house of Israel." But after they had all become one, God gave them one name—the new name—CHRISTIANS. See Acts 11:26.

Saul was to bear His name before the Gentiles and kings. We turn to Acts 26:28 and read: "Then King Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." So Saul did as he was appointed. (Acts 9:16.)

Again the name Christian occurs in I Pet. 4:16, where it is clearly stamped with divine approval. We may glorify God in this name by serving and suffering as a Christian. It has been largely "set at naught of you the builders" (of sects) and human names have supplanted it, but be admonished that you cannot set aside the name

Christian without setting aside the name Christ and "neither is there salvation in any other." (Acts 4:12). His name is "above every name" and from Him the whole family is named. To wear some other distinguishing appellation in preference to the family name is to that extent to dishonor the family and to divide its members. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are one." (Jno. 17:11.) "The name of the Lord is a strong tower; the righteous runneth into it and is safe."

PREPARING TO MOVE.

A Series of Letters to a Friend.

No. 7.

Chas. Neal, Bowling Green, Ky.

Dear Readers of the Word and Work:—For the past six months I have been corresponding with my friend John, with the object of changing his way of looking at things. I have tried to impress him with the briefness of life; of the great opportunity placed before him in the right to select "an inheritance, incorruptible and undefiled and that fadeth not away which is reserved in heaven for us." In other words, I have tried to convince him that the on'y wise thing for any accountable being to do is to spend the fleeting moments, so gra-

ciously given of God, in "preparing to move."

In this series of letters, I have set forth the plan of adoption, digressing now and then to answer a weak excuse for neglect and non-obedience. I was just ready to write further—to testify and exhort John to save himself from this crooked generation, —when I received the following letter:—

"Dear James:—Your letter of a few days ago to hand, but I am glad to write you that before the same was received I had made that "good confession" and was baptized into Christ. Like one of old, I am "rejoicing greatly having believed in God." Having by the mercy and love of God, been permitted to reach this eminence on life's journey, and the scales having fallen from my eyes, I now look back over that dangerous path and wonder why I was for so long, loth to leave it. "But thanks be to God whereas I was once a servant of sin I became obedient to that form of teaching whereunto I was delivered and being made free from sin I became a servant of righteousness." See Rom. 6:17. The light that was in me was darkness, but the entrance of His Word gave me light—see Mat. 6:23; Ps. 119:130. I was dead "in trespasses and sins, "but He spake unto me and I opened my eyes and sat up. He took me by the hand and I stood. See Jno. 5:25; Acts 9:45. I received the promised gift of the Holy Spirit and as a believer I rejoice greatly with joy unspeakable and full of glory, receiving the end of my faith, even salvation of my soul. I Pet. 1:8. In the words of the old song,

"How happy are they who their Savior obey,
And have laid up their treasure above.
Tongue cannot express the sweet comfort
And peace of a soul in its earliest love.

"This comfort is mine since the favor divine
I have found in the blood of the Lamb.
Since the truth I believed, what a joy I've
received,

What a haven in Jesus' b'est name.

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“What a mercy is this; what a heaven of bliss?

How unspeakably happy am I
Gathered into the fold with believers en-rolled,
With believers to live and to die!”

“How well, James, do these lines express my feelings at the present. I am unable to thank you enough for your kindness in showing me the better way. I still need your help in teaching me my Christian duties, and your encouragement in living them.

“Hoping to hear from you soon, I am,
“Your Brother in Christ,

“John.”

Notice in this letter the expressions which denote the joy and gladness of the soul in its newly found peace. He does not tell a wonderful story of signs and wonders wrought—unearthly manifestations. If none of these, how does he know he is saved? What is the evidence of pardon? Simply this: Jesus made known the conditions upon which he would be pardoned. These conditions were complied with and John believes that Heaven’s promises are sure, and therefore rejoices.

I shall continue to write to John from time to time. The second part of Christ’s commission must be fulfilled. All babes in Christ should be nourished on the “sincere milk of the word.” All should be taught that the “preparation to move” is not completed when the “adoption” is made. There are conditions to be complied with as children of God before we enter in upon our possessions of the eternal inheritance. With the hope of instructing and encouraging him, I will continue my correspondence with John on “Preparing to Move.”

JAMES.

* * * *

Dr. Suggs, of Hope Hull, Ala., who has been attending the New Orleans Polyclinic and was a regular attendant at Lord’s day worship, has returned home.

* * * * *

Sister E. B. Chestnut, who has been visiting her daughter, Sister A. C. Harris, has returned to her home at Hope Hull, Ala.

SUNBEAMS.

Thoughts on the Perfection of the Word.

No. 4.

Andrew Perry.

The next thing for the preacher to impress on the mind of the older sisters is: They must be teachers of that which is good. But does not Paul say, “As in all the churches of the saints, let the women keep silent in the churches; for it is not permitted unto them to speak, but let them be in subjection, as also saith the law. And if they must learn anything, let them ask their husbands at home; for it is shameful for a woman to speak in the church.” (1 Cor. 14:33-35); and “Let a woman learn in quietness with all subjection. But I permit not a woman to teach nor to have dominion over a man, but to be in quietness.” (1 Tim. 2:11-12). But this teaching Paul is now giving into the hands of the women is a work that no preacher, elder, deacon, or brother in the congregation can do. Indeed, it is not such teaching that can be done, in the manner Paul would have it done, in the congregation.

And the older sisters are the only ones who can do this teaching and when they fail what terrible results follow!

A great deal of the anarchy, confusion, and innovations over the land today, is traceable to this lack of training. The class whom the older sisters must train is the young sisters.

They are to train the young women to love their husbands, to love their children, (not that poodle dog) to be sober-minded. The A. R. V. uses the word train, a stronger word than teach, including not only oral instruction but a gentle loving force or constraint leading in the right direction.

Then in this the sisters should teach by example how to be chaste, virtuous in thought, word and deed, “workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed.” These are the things that a New Testament preacher must speak with au-

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Word and Work to new names 50c, the rest of this year.

thority to the aged sister. He is now ready to take up the next class. Not in the positive and forcible manner in which he spoke to the old men and women, but in a loving earnest exhortation showing reasons high as heaven and terrors deep as hell, to get the class to do as exhorted. This class is, the young men. He is to exhort them to be sober minded; and next comes a thought that causes me to shudder for many of the 19th and 20th century preachers. "In all things showing thyself a pattern of good workers." I know a preacher who used a small cane as a pointer on a blackboard. He acknowledged that he had been at the county fair, and that he had invested 25 cents where they were pitching rings and that by that method of gambling he had secured the cane. How far from Paul's command!

Next "in thy doctrine showing uncorruptness." "If I were to preach what I believe, I could get no congregation to listen to my preaching," said another preacher. This man thus acknowledged that for worldly popularity and rewards he was standing, in his own mind, as a self-condemned hypocrite. Next, "gravity," sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of us."

What a grand thing it would be if all standing before the world as preachers, could look into this preacher's mirror and see themselves fully reflected therein.

We next find the last class to be exhorted, viz.: Servants. Every hired man or woman, on the farm, in the household, in mines, or factories, on the railroad and in the school room is a servant.

Exhort servants to be in subjection to their own masters, and to be well pleasing to them in all things, not gainsaying (answering back and harshly contradicting) "not purloining" (pilfering or stealing small and not very valuable articles,) "but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things.

* * *

These things speak and exhort and reprove with all authority. In this manner

we see the beauty and force of the discipline as addressed to the preacher.

Let us, my brethren, take heed to ourselves and to the doctrine we are preaching that we may be able to save ourselves and those who hear us.

THE TEN VIRGINS. MATH. 25; 1-13.

D. M. Beck, Columbus, Ind.

Five were wise and five were foolish. Yet in the eyes of the world they all belonged to the same class, all belonged to the church, all were recognized as Christians. But in the eyes of God they were two distinct classes; wise and foolish. They all had lamps (intellects), all had vesse's (hearts), but five lacked the oil of faith which works by love; which Paul speaks of when he says, "With the heart man believeth unto righteousness", Rom. 10-10; "without which, it is impossible to please God," Heb. 11-6. We hear people talk of "a head religion" and another kind they call "a heart religion." The former is too cold and may apply to the foolish virgins, and the latter is too ignorant and may apply to a similar class that Paul speaks of (Rom. 10-2 & 31), "Having a zeal of God but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." But put the two, the head and heart religion, together, the heart full of faith and love, shining out through the intellectual part in all our words and deeds through life, in obedience to God's command: and we have the kind of religion that will enable us to arise in that midnight hour with our lamps trimmed and burning ready to be admitted into the marriage feast of the Lamb.

* * *

Life is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.—Samuel Johnson.

* * *

We cannot value spiritual blessings too them too feverently, but when our desire makes us impatient of God's delay we commit sin.

Children's Department

(We award the book to Louise Solomon. We have other copy but it came in too late for this issue. Your pieces should reach us by the 10th of the month. We continue the prize for the best piece and hope that our little readers will take interest in this department of Word and Work.)

CATECHISM ON ACTS. CHAP. III.

Louise Solomon, Age 13. C. H.

1. Who were Peter and John?
They were apostles.
2. When was the ninth hour?
Three o'clock in the afternoon.
3. How long was the man lame?
He was lame from his birth.
4. Where did they bring him daily?
To the gate of the temple which is called Beautiful.
5. What did he ask Peter and John?
He asked an alms.
6. What did Peter say?
Look on us.
7. What did the lame man do?
He gave heed unto them.
8. What did he expect?
He expected to receive something of them.
9. What did Peter say?
Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.
10. Then what did Peter do?
He took him by the right hand and lifted him up.
11. Where did the lame man go?
He leaping up stood, and walked, and entered into the temple with Peter and John.
12. What did the people see him doing?
They saw him walking and praising God.
13. What were the people filled with?
They were filled with wonder and amazement at that which had happened.
14. Where did the people run together?
They ran to Solomon's porch.
15. What did Peter say?
He said, Ye men of Israll, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?
16. What did Peter then say?
Ye denied the Holy One and the Just, and desired a murderer to be granted unto you and killed the Prince of Life, whom God hath raised from the dead.
17. What did Peter tell them to do?
Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.
18. Whom shall the Lord send to preach unto you?
He shall send Jesus Christ to preach, whom the heaven must receive until the times of restitution of all things.
19. What did Moses say unto the fathers?
A prophet shall the Lord your God raise up unto you.
20. What shall ye do?
Ye shall hear him in all things whatsoever he shall say unto you.
21. What shall come to pass, that every soul, which will not hear that prophet?
He shall be destroyed from among the people.
22. What Prophet is spoken of in this chapter? ..
Samuel.
23. What did God say unto Abraham?
In thy seed shall all the kindreds of the earth be blessed.
24. How was that promise fulfilled?
Through Jesus Christ.

BEARING THE CROSS.

Reproduction. Ailenroc.

Cora A. Tucker.

Maud was a little girl, about twelve years old. "My little woman in brown was there again," said Maud to her mother. "I found myself laughing more than once, she has such a comic look."

"But you should not laugh at any one's appearance."

"I know it, and I just laughed inside. I don't think I was seen."

"Did you hear any of the sermon, or were you thinking of Miss Baker's appearance?"

Maud gave her mother a disapproving look. "Indeed I could tell you a great deal about it. He preached about crosses. He told how Christ was killed on the cross, and said every one should bear their cross as Christ did. I wonder what kind of a cross mine will be? Do you know of any one bearing a cross?" asked Maud.

"I know of one woman who has borne a hard cross for several years."

"O! do tell it to me. I like to hear stories, and you have not told me one since I came from school."

"Once there lived a little woman whose name was Laura. She was to get married, but her father was sick, and the family thought it better to put it off a while; and her mother lost her mind, and her elder sister had brain fever, and she and her younger sister had all the field work, house work and everything to do. One day Mary, (Laura's younger sister) was hoeing and a piece of rock hit her in the eye and put it out, then Laura had everything to do. She had to work in the field until her face and hands were brown, and I heard a girl the other day call her a brownie."

Maud started to her feet. "Was it Miss Baker! I feel almost like I have made fun of the Savior. I will never make fun of any one's appearance again. She is better than I am or ever will be."

THE SUPREME TEST.

Mrs. C. M. Sitman.

When both Abraham and Sarah, his wife, were old there was born to them a son and they called him Isaac. God promised them this child and told Abraham that from this child should grow a mighty people.

When Isaac grew to be a lad God tried Abraham to see if he would indeed obey his voice. Isaac was his only son as Sarah, his mother, had been jealous of Ishmael, Abraham's other son, and caused Abraham to send both him and Hagar, his mother, out into the wilderness.

Abraham grieved to do this, but God told him to heed what Sarah said and not to grieve as he would make a nation of Ishmael's descendants.

And that Isaac should be heir to his father and from him should spring a mighty nation.

God called unto him Abraham and he answered "Behold here am I." Then God said "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

So in the morning Abraham made ready to start on his journey. He took two young men with him and Isaac, his son. He prepared the wood and started on his journey as God had directed him. On the third day he saw afar off the place where the sacrifice must be made.

How the poor father suffered! Those long hours of agony! One sudden rush and the pain of it over with, but every hour, every moment in all that time was the father's heart wrung with the thought of the sacrifice. Yet he never faltered.

God had given him this well-be-loved son, not only as a crowning joy to his old age, but that in him might be raised up a nation that would call Abraham "Father." Yet he felt if God gave, God could take and such was his love and obedience that he needed but to hear God's voice to obey him.

Leaving the young men and bidding them wait, he laid the wood for the burnt

offering upon Isaac's shoulder while he carried the fire and the knife. Isaac said, "My father," Abraham answered "Here am I, my son." Isaac then said "Behold the fire and wood; but where is the lamb for a burnt offering?" Abraham replied "My son, God will provide himself a lamb for a burnt offering."

How Abraham's heart must have ached when he said this and how near to breaking as they journeyed on to the hardest test man ever faced.

But with unflinching trust in God he built the altar and placed the wood in order. With what tender hands he must have bound his boy his only boy and laid him upon the altar!

Now came the final test, he raised high the knife to slay his son but ere he could strike there came from heaven an Angel's voice calling "Abraham, Abraham!" and arrested his hand. He answered "Here am I." Again came the voice of the Angel of the Lord saying "Lay not thy hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from him."

Abraham lifted his eyes and looked. Behold behind him was a ram, caught by his horns in a thicket. Abraham took him and offered him as a burnt offering instead of Isaac, his son.

The Angel of the Lord called out of Heaven again, "By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the Heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

With what a thankful, rejoicing heart must Abraham have retraced the steps which he had taken in sorrow! He joined the young men and they went together to Beersheba and dwelt there.

And God has done all he promised to

Abraham. Mary, the Mother of Jesus was a descendent of Abraham and through him were all the natives of the earth blessed. God offered his son, his only son, not as a burnt offering, but as a living sacrifice for all the world.

* * * * *

(Continued from page 2.)

pend upon the faithful performance of the duties of elders and deacons. They should not do all the work, while others in the congregation sit idly by; but like faithful overseers, in any other work, will see that every man, woman and child has something to do. Again, as faithful stewards they will not lord it over God's heritage, but rather be examples to the flock. They must loose sight of the offices and so exercise their power to rule and ability to teach that it will be a service to others.

The Sun of the Blind.

I have not touched the outline of a star nor the glory of the moon, but I believe that God has set two lights in my mind, the greater to rule by day and the lesser by night; and by them I know that I am able to navigate my life bark, as certain of reaching the haven as he who steers by the north star. Perhaps my sun shines not as yours. The colors that glorify my world, the blue of the sky, the green of the field, may not correspond exactly with those you delight in, but they are none the less color to me. The sun does not shine for my physical eyes, nor does the lightning flash, nor do the trees turn green in the spring; but they have not, therefore, ceased to exist any more than the landscape is annihilated when you turn your back on it.—Helen Keller, in the Century.

* * *

Look for the things to be glad about. Insist on being happy. It is your duty; it costs effort, but it pays. Happiness comes only through making those around you happy.

* * *

Brave souls are a balsam to themselves; There is a nobleness of mind that heals Wounds beyond salve. Felicia Homans.

Churches at Work

(It is with much pleasure that we present to our readers this symposium of the work of the Church in Montgomery, Ala. We repeat that an ounce of example is worth ten pounds of theory. Every one knows how to teach the fundamental principles of Christianity, but very few know how to set a church in order and keep it at work. It will be noticed that the Montgomery church has elders, deacons, and evangelists; that they appoint committees to do certain work; that they teach the Bible on Sunday morning and almost every day in the week; that they also use literature and divide the congregation into classes on Sunday and week-days, and that the women in the church are doing no more nor less than the Bible teaches they should do. They are evangelizing their city and surrounding country and are helping to plant churches in destitute places.

We heartily endorse everything that is written in this report. It will do more good than any other piece that has appeared in Word and Work. Blessings carry responsibilities. Montgomery is blessed with numbers, influence, wealth and a knowledge of God's Word. Great in the past; we shall expect greater work in the future. —Ed)

CHURCH AND CATOMA ST. CHURCH MONTGOMERY, ALA.

The following clipping in part from The Montgomery Journal relative to the Reception given by the above church in honor of its senior elder, J. M. Barnes, upon his 73rd birthday, Feb. 10, 1909, gives the historical setting of this church:

"As a preacher Mr. Barnes has labored in Alabama and the adjoining southern states, but the greater part of his preaching has been done in Alabama and especially in southern Alabama. He served the church at Highland Home, and also the church at Montgomery regularly for several years. But the greater part of his work in this capacity, has been of an evangelistic nature, preaching and establishing churches in various parts of this and other states. He is a man of characteristic religious beliefs, and stands firmly by his convictions.

"He began his efforts to establish a church in Montgomery twenty-nine years ago. At this time there were only two members of the Church of Christ in the city. A church and lot were purchased, practically by Mr. Barnes himself, on the corner of Church and Hanrick street; and here he or Mr. Jordan preached regularly until 1898.

Since that time until two years ago he himself served the church never having received any financial remuneration.

"The church no longer worships at the above named place, but is more centrally located on the corner of Church and Catoma streets. The congregation feels greatly indebted to Mr. Barnes for his sacrifices and labors of love, and desires to express its gratitude and appreciation by a reception to be given in his honor."

Program.

Song—"Blest be the Tie that Binds—Congregation.

Prayer—W. J. Haynes.

Address—"His Connection with this Congregation.—J. M. Garrett.

Birthday Song.—Primary Class.

Address—"His Life Work."—Samuel Jordan.

Song—"Jesus Lover of My Soul."

Address—"Social Obligations of the Church."—John E. Dunn.

Double Quartette—"The Golden Gate."

Response—J. M. Barnes.

Song—"God Be With You Till We Meet Again."—Congregation.

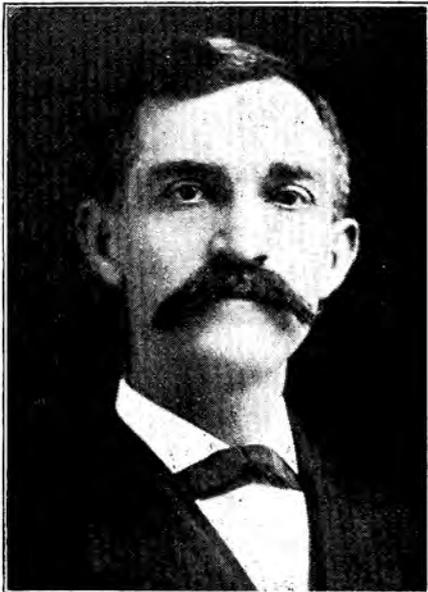
SOME OF THE WORKERS IN THE MONTGOMERY
CHURCH



PROF. E. R. BARNES,
Chr. Board of Deacons.



E. L. CULLUM,
Supt. Bible School.



J. M. GARRETT,
Chairman Board of Elders.



N. L. WALKER.

THE CHRISTIAN WORD AND WORK

I. THE LORD'S DAY WORSHIP.

J. E. Dunn.

The items of worship in which the church participates on Lord's days are singing, prayer, reading, a talk by the brother (or by some one whom he invites) who has charge of this meeting, sermon, usually by Bro. J. M. Barnes or myself, Lord's Supper and contribution. We have no set form of conducting the services. We believe that formalism tends to destroy spirituality. We vary our method to avoid formalism.

We aim to get every brother to exercise in the worship, believing the best results are obtained by all taking an active interest. Exercise is essential to growth and health. A good working church is one that enlists the activities of every member of the body.

There are probably thirty male members of the Montgomery church who will lead a service on Lord's day. One brother has a list of their names and he informs each one when it is his time to lead. They take the lead in rotation—a different one every Lord's day. We are constantly enlisting new brethren in this service. The brother who leads on Lord's day has full charge of the meeting on that day. He directs every step that is taken and closes the meeting. The preacher is called upon when the time comes for the sermon and his only part is to give his message. The sermon on Lord's day is always short; frequently not longer than twenty minutes. It is the intention to make this service as devotional as is possible. A different set of brethren wait upon the congregation during the supper and in the collections each Lord's day; every male member of the church will perform this service.

Every Sunday night we have an evangelistic sermon. The Sunday night meeting is strictly for preaching the gospel.

II. TEACHING DONE BY THE CHURCH.

E. L. Cullum.

The Sunday morning classes assemble in the auditorium at 9:45. After singing and prayer, each class goes to its room or place

of recitation. At present we have an enrollment of about one hundred and fifty pupils. These pupils are divided into classes, according to grade and age.

The advanced class uses the senior quarterly as a help, but the lesson is not confined to this text. Each pupil is requested to read everything that bears upon the lesson and to be able to answer off-hand any question asked upon the connecting links. The same method of teaching is carried out to a certain degree in the junior and intermediate classes. From Sunday to Sunday they are reviewed on preceding lessons; this tends to fix the facts in their minds in such a way as to make lasting impressions. Our little boys and girls, from two to ten years old, form one of the most interesting classes in school. They are taught by four of the sisters who thoroughly understand children and know how to get the very best work out of them. Besides being well drilled in their Bible lesson, they are taught singing. About fifteen minutes before closing, all the pupils reassemble in the auditorium and the lesson is reviewed.

On Wednesday night we have our Prayer Meeting. While this is known as a Prayer Meeting, it really is a Bible Class. The chief purpose of this meeting is to develop the young men; to train them in such a way that they will be able to conduct decently and in order any service of the church. One of our young men has charge of this meeting. It is his duty to appoint the leader of the meeting and to generally superintend it; in other words, he is responsible for the success of the meeting. The leader is appointed from one to two weeks before he is expected to lead, giving him ample time to select his subject, arrange it into topics and notify the brethren that will be expected to make a talk at that particular meeting.

On Friday night we have a class of grown-up people studying such parts of the Bible as they elect; for instance, last year the class studied the letters to the Galatians and Romans; this year it is studying Matthew as a text, taking it up chapter by chapter and reading everything in Mark, Luke and John which bears upon the sub-

ject. Each pupil is provided with a synopsis of the lesson one week in advance in order to aid him in preparing it. When the class shall have finished this course, each pupil will have a fair knowledge of the four gospels.

There are three classes which meet on Saturdays, as follows: Infants, Children and Youths. The Infants' class is taught by another one of our sisters. They are studying Matthew. The teacher tells the story of the lesson in such a way that they are able to understand it, then she writes out her questions and answers to them. The child takes these home and its parents teach it so that it will be able to recite them the following week. The other Saturday classes are taught along the same line as the Friday night class.

Besides these special classes, we have teaching every Sunday from the pulpit by one of our preachers. All of our Bible classes are open to the public. Our aim is to make them as interesting and instructive as possible.



MISS PEARL HARROL.

III. WOMAN'S WORK IN THE CHURCH.

Miss Pearl Harrell.

Woman's work, if not as prominent, is just as important as man's. It is her duty to learn in silence and to teach in private, to lodge strangers, to wash the saint's feet, to relieve the suffering and to diligently follow every good work. For examples in the New Testament, take Mary, Martha, Priscilla, Phebe, and other good women.

The women of the Church of Montgomery are engaged in all these good works. In order to the accomplishment of the most good, they meet once a month to discuss and form plans by means of which this can be done. They look up the poor, the widows and orphans, and see that they are provided for. They visit the sick and suffering and administer to them as occasion demands. They hunt up members who are strangers in the city, invite them to attend all the services of the church and give them a hearty welcome. They look up careless members and backsliders and show them how they are neglecting their duty, and urge them to a more active service. They endeavor to interest sinners in their salvation. They visit in general all the members of the church in order that they may become better acquainted, and insist on the children regularly attending the Bible classes. They see that the House of Worship is kept in a neat and orderly condition.

IV. BUSINESS OF THE CHURCH.

N. L. Walker.

The Church of God is an organic institution and must have system and purpose in the administration of its internal affairs. Coming from the mind of Jehovah a plan has been given to man.

Elders were appointed in the New Testament Churches, who had oversight of the flock, "Not as lords over God's heritage, but as ensamples to the flock". We have five of these men, all of whom in point of qualification approach the New Testament model with a reasonable degree of nearness. For

THE CHRISTIAN WORD AND WORK

the purpose of arranging and systematizing their work, this body meets at least once each month. It looks after the spiritual welfare of the congregation—settles its difficulties, strengthens the weak, encourages the timid, seeks to restore those who have wandered away from the fold and to build up all in the most holy faith.

In further compliance with the Apostolic order of things we have a number of deacons who look after the temporal welfare of the Church, "Serve tables". These men have their meetings at stated intervals just as do the elders, and have full charge of the raising of money for all church purposes, make distribution to the poor and needy, provide support for those who labor in word and doctrine, etc.

Then we have a meeting of the entire congregation once each month to transact business of a general nature. In this meeting every member is urged to participate. All have an equal voice—none prominent, none obscure, but all brethren in the Lord. Before this meeting comes up a variety of business for disposition, such as repair of church property, securing home for minister, arranging protracted meetings, appointing individuals and committees for performing these respective duties, and so on. There is no hitch, jar or discordant note among us. The elders, deacons and congregation at large, all work together in harmony for the glory of God and the common good of all.

V. MISSIONARY WORK OF THE CHURCH.

J. M. Garrett.

The Church of Christ at Montgomery is missionary, both in spirit and in practice. For years past it has given, and is now giving liberally, both in money and in work, for preaching the gospel in destitute places, and for aiding congregations that are weak.

Its senior elder, J. M. Barnes, is engaged in missionary work every Sunday in the month, but one. Brethren Hicks and Cebworth preach almost every Sunday, at some point near or within easy reach of the city.

The church sends its regular minister, J. E. Dunn, to preach at Greenville, Ala., once a month, and two weeks thereafter, one or two of its talented young men go to assist in conducting services there. Services have been held at different mission points, in the suburbs of Montgomery, for years. Last summer two successful tent meetings were held, one in Highland Park, the other in Ward Five.

It has been the practice of the church of support wholly or in part, from one to two young preachers, for several months in the summer, to preach the gospel in out of the way places.

The church assisted Bro. Haynes to build up a school, in which the Bible was to be taught daily.

Recently it has contributed, both to the work in New Orleans and in Birmingham.

The church is not satisfied with what has been done, it hopes to grow in grace, and in zeal, and in ability to give, until it comes up to the full measure of an apostolic church; until it fulfills literally the Savior's injunction, "Freely ye have received, freely give."

* * *

"The Family Altar" is seeking members. Of course its object is good. But why a league for every duty, for every commandment, for every line of service or work? Why depreciate God's way and God's organization? Why sign a special pledge or covenant for each duty or endeavor and thereby discredit one's solemn vow taken on entering the church? This taking of many vows makes all of them lighter and more easily disregarded. Of course, as with most of these leagues or organizations, there is a "magazine" to be taken by the members "at actual cost."—The Presbyterian.

* * * * *

Rest is as important as work. Dreams must precede action. Concentrated art is not art, and the acquiring of facts is not growth.—Luther H. Gulich.

* * * * *

Subscribe to the Word and Work

TEMPERANCE

The following story draws such a vivid picture of the homes which are reeked and ruined by drink, that I print it, hoping that it will cause every young girl to ponder well before she gives her heart and life to a man who takes even an occasional drink.—Ed.

THE CURSE.

Hearing that I was about to go up to town, an old friend called upon me, and placed a sealed and directed packet in my hands. "You will do me a very great favor," he said, "if you will seek out that address and give her that. You may also say that the door is always on the latch to her and her boy," but, he added, with cruel emphasis, "not to him."

By the aid of the Post Office Directory, I lost myself in various directions, but helped my sundry 'bus conductors, I found the place at last. It turned out to be a squalid alley, hidden away in a network of dismal streets. To one with the hillside breezes still fresh upon his cheeks, the whole district was a revelation of wretchedness and misery. A courteous policeman stopped me, as I ventured down. "You'd better cover that up, sir", he said, pointing to my watch chain, "it's not a safe place down here." A barefooted urchin strutted after me, in impertinent imitation of my gait, as I passed into the forbidding slum. At the door of the tenement I sought, a dishevelled creature, with beery breath, steadying herself by the doorpost, directed me to an upper landing. I groped my way up a dislocated and wheezy staircase, and knocked lightly at the door indicated. In response, an emaciated woman, with large, pained eyes, but the recognition on her part was instant. "You, Benedict, you," she said in a surprised tone—giving me the nick-name of long ago—and then a sudden tremor

passed through her—"you—you have not brought me bad news, father is not—"

"Your father is we'l, Maggie," I hastened to assure her, "and I am come at his request to give you this."

She took the packet and kissed the superscription. "Dear old dad," she murmured; "dear old dad. Now you have found me, Benedict, do come in, and tell me all about the dear old place; I never cease to think of it, though it seems like a dream to me now." I entered the room she called home, so different, so very different from the quiet elm-sheltered villa she used to call by that name.

A rusty bedstead was the only semblance of furniture in it, while several boxes did duty as chairs. The window panes of shattered glass were held together by strips of newspaper pasted across the cracks. In the grate was a handful of sticks and coal, but it was not lit. The desired information given, I repeated her father's words.

"No, I cannot do it. I cannot leave him alone in this wicked world, Benedict; he has sunk very low as it is, but without me —" She shuddered at the unuttered thought.

"Are things no better, Maggie?" I inquired gently. She shook her head.

"Then how do you manage to live?"

"I work these," she answered, holding up a beautiful embroidered shirt of finest silk.

"Sweating, I suppose?"

"No, I can't say it is. I get four and six for each shirt, and am allowed my own time. I do two a week, and could easily do three, if my eyes were not so bad.

I glanced at the fugitive light as it struggled through the patched glass, and marvelled that she could see at all. "No, it is not sweating," she went on, "the manageress at the shop at Clapton is very kind

to me, and often pays my tram fare home."

"And what do you pay for this—this garment?"

"Six shillings a week, and I live every day in fear of being turned out for someone who will pay more."

"Six shillings a week," I calculated aloud, "and nine shillings wages, leaves three shillings for food. Doesn't Harold earn any money?"

"Sometimes, yes, but I need not tell you how it goes," she said sadly. "This is what he does now." She pulled a box from under the bed, and took out an ill-printed yellow-backed novelette. "When he wants money he comes in and writes at these things for days together. He gets twenty, sometimes thirty, shillings for them, and then I see nothing of him till the money is gone.

I turned over the pages of the Penny Dreadful, and even in that lurid blood-curdling tale it was easy to detect the facile touch of the skilled penman. The yellow abomination was as the debris of an intellect in ruins. I thought of the bosom friend of my youth, and of the wasted life that was once so fair with promise.

"What a curse drink is!" I said, more to myself than to her. At the words she rose up, her thin frame convulsed with wrath, ungovernable, and fierce. Her nostrils dilated, her hands clenched, her eyes blazed.

"A curse!" she cried; "it's the curse. There's not a soul in this vile slum but's blasted by it. It taints the very milk in the mothers' breasts. It robs us of home, and friends, and God, and makes a hell of this earth. A curse! There's no curse on the devil's lips like unto it."

I waited until she grew composed, then spoke of her boy.

"Teddy is well, and at school; he will be here present'y." She put a light to the fire as she spoke.

"Is it wise to keep him here, Maggie?"

She trembled in every limb, as she answered. "No, it is not wise. I know it's not wise, dear friend, but I cannot part

with him yet, not just yet; he is the only comfort I have in this hard world, but by and by he shall come. Tell father to be patient with me a little longer. I will save my boy if it costs me my life."

She laid her hand on my arm as I rose to go. "For the sake of old times, I have told you all," she said. "But when you get back, do not bear too hardly on my husband; think of him as he was when you were friends together."

As I stumbled down the dark and broken staircase, two visions appeared to me, but they seemed too remote to belong to this world. In the first I saw a number of boisterous girls, with rumpled hair and mirthful eyes, dragging their laughing host—Pickwickian fashion—under the mistletoe. It was the night of Maggie's engagement. In the second I saw a white-veiled bride, radiant'y happy, kneeling at the communion rail, by the side of her handsome husband, and heard again the affectionate intonation of the old pastor, "The Lord bless you and keep you. The Lord cause His face to shine upon you, and give you peace." And now! Alas, now! not the blessing but the curse was upon her.—F. Willey Turner, in *The Vanguard*.

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Make sure that, however good you may be, you have faults; that however dull you may be, you can find out what they are; and that, however slight they may be, you would better make some patient effort to get quit of them.—Ruskin.

* * *

Love, something doing for the other fellow, is the real watchword of human progress, our part in which is the only true success.

* * *

Every task we master adds to our reserve fund of strength and spiritual force. Every task that masters us depletes our spiritua' force and decreases our strength of character. Dorothy Quigley.—

* * *

BIBLE STUDIES

BIBLE STUDIES.

Stanford Chambers.

Acts Chapter XXI.

Synopsis—(Vs. 1-6). The journey from Miletus past Coos, Rhodes, Patara, Phoenicia, Cyprus, to Tyre of Syria. (Vs. 7-14.) From Tyre to Ptolemais and thence to Caesarea, the home of Philip, with whom Paul and his company abide and where it is prophesied that bonds awaited Paul at Jerusalem. (Vs. 15-26.) Paul then goes to Jerusalem where he is advised by James and the elders. (Vs. 27-30.) The outbreak against Paul. (Vs. 31-36.) The officer rescues him. (Vs. 37-40.) Paul is granted the privilege of making his defense.

Perhaps the only difficulty in this chapter presents itself in verses 20 to 27.—Paul's attitude toward the law. On this question I quote from McGarvey's Commentary on Acts. "His (Paul's) mind and those of all the brethren were as yet in much the same condition on this question that those of the early disciples had been in before the conversion of Cornelius in reference to the salvation of the Gentiles. If Peter by the revelation made him in connection with Cornelius was made to understand better his own words uttered on Pentecost (II. 39) it should cause no surprise that Paul in his early writings uttered sentiments the full import of which he did not apprehend until later revelations made them plain. That it was so, is but another illustration of the fact that the Holy Spirit guided the apostles into all the truth, not at one bound, but step by step. In the wisdom of God the epistles to the Hebrews, the special value of which lies in its clear revelations on the distinction between the sacrifices and priesthood, under Moses and those under Christ, was written but a few years previous to the destruction of the Jewish temple, and the compulsory abrogation of all the sacrifices

of the law; and that, thus, any Jewish Christian, whose natural reverence for ancestral and divinely appointed customs may have prevented him from seeing the truth on this subject, might have his eyes opened in spite of himself."

Questions on Ch. XXI.

1. What and where are the following;—Ephesus, Miletus, Coos, Rhodes, Patara, Phoenicia, Cyprus, Syria, Tyre, Ptolemais, Caesarea.
2. Do not fail to get the picture in verse five. Compare with Ch. 20:36-37.
3. At what points did Paul and his company stop, and how long did they tarry at each place?
4. Who lived at Caesarea? Where did we first learn of him? Where was he last mentioned? What is an evangelist?
5. Have you heard of Agabus before? What did he prophesy? What did Paul reply? Do you admire his words?
6. Where did Paul then go? How was he received by the brethren?
7. For what were the thousands of Jewish Christians zealous?
8. What had the apostles written the Gentiles? What former chapter relates this writing?
9. Who stirred up the people against Paul? Why?
10. How was he rescued? Where was he taken?
11. How did Paul obtain the privilege of speaking to the excited multitude?

Chapter XXII.

Synopsis.—This chapter is taken up in giving Paul's defense and the effects of his speech. His life before his conversion to Christianity (vs. 1-3); his conversion and call to the apostleship (vs. 6-16); his testimony not accepted in Jerusalem and he is sent to the Gentiles (vs. 17-21); the mob becomes furious and Paul is taken inside

THE CHRISTIAN WORD AND WORK

the castle, where he is about to be scourged, whereupon he appeals to his citizenship as a Roman born (vs. 22-30).

Note the tact used by the apostle in this address. He spoke in the Hebrew language, which served to conciliate their good will and to gain their attention. Then note the fitness of all things he relates concerning himself.—I am a Jew—of your own kindred and nationality; spent my youth and young manhood days in this holy city. Under Gama'iel my education was as complete as the best of teachers and highest of your schools could make it. At that time I was as zealous for the law as ye are now and as bitter against Christians. But now I stand before you under arrest and ye are thirsty for my blood because of a great change that has been wrought upon me. Let me explain to you the mighty power that did it. The high priest and all the estate of the elders know that they once granted me the authority to go to Damascus and arrest Christians and bring them bound to Jerusalem for prosecution. I met Jesus of Nazareth while I was on that journey who appeared to me with overpowering glory and in tender, injured love asked me why I persecuted Him. I fell to the ground defeated, subdued. I could give no reason. I saw that I was fighting against God and His Anointed. What should I do? "Go into the city and there it shall be told thee what thou must do." I went, it was told me, and I was obedient to the heavenly call. I knew His voice and could not resist. Why did I go off among the Gentiles? I came to Jerusalem but they would not receive my testimony and it came to pass that while I prayed in the temple the Lord said, "Make haste. Depart: for I will send thee far hence to the Gentiles."

At these words the fury of the mob was kindled anew and they raised the wild shout. "Away with such a fellow from the earth." Paul ceased speaking and the chief captain was about to examine him with scourging, when he learned that Paul was a Roman citizen and uncondemned. The penalties were very severe against any outrage

against a Roman, so the officer desisted and provided for Paul a hearing.

Questions on Ch. XXII.

1. Where was Paul born? Where educated? What do you know of his progress in school? (See Gal. 1:14.)
2. What of his morality and religion?
3. Note each step in the process of his conversion. With what did it begin? What was the consummating act?
4. Why was he told to be baptized? How was he baptized? (See Romans 6:4) (Cor. 2:12) (Acts 8:38) (Mark 1:9-10).
5. Why did he need to see Jesus? (See verses 14-15).
6. What did Paul begin immediately to do? (See Gal. 1:17-18) (Acts 9:20). Read also Acts 26.
7. This makes how many times that we have found Paul in Jerusalem after his conversion?
8. Why did Paul go to the Gentiles?
9. Why was he not set at liberty?
10. Are you glad or sorry that he was not?

Chapter XXIII.

Synopsis.—Paul before the Jewish council (vs. 1-10); divides the council on the question of the resurrection (vs. 6-10); comforted by the Lord (vs. 11); a conspiracy to assassinate Paul made known to him by his nephew (vs. 12-16), who informs the chief captain (vs. 17-21); Paul sent to Caesarea under a strong guard and placed in care of Felix to whom was addressed a letter concerning Paul's case (vs. 22-35).

The Ananias of this council is known to have been a usurper. Paul's words, "I knew not that he was high priest," may be construed to imply that. At any rate the Holy Spirit which guided Paul in his defense knew it and the rebuke was most deserving.

After this interruption Paul continued his speech and by declaring the resurrection of the dead he threw the apple of discord between the Sadducees and Pharisees and the council was divided. While the dissension was on the chief captain, (Claudius Lysias) sent for Paul.

The hand of God in this matter comes to

view at this point in the record. The Lord had been looking on in holy approval of Paul's course and now after this brave defense and bold testimony in his Master's behalf the apostle was comforted and strengthened by the inspiring message, "Be of good cheer; as thou hast testified concerning me at Jerusalem, so must thou bear witness at Rome."

Why should the lad have been near when the plot was being laid to kill Paul? And why should it have been a lad so related to the apostle as to be interested in him enough to tell him what he heard? Surely, we cannot fail to see the special providences of God in behalf of Paul and exercised, too, in the most natural way—not in violation of natural laws at all. And Jesus Christ is the same today that He was yesterday. Let us trust and labor on.

Questions on Ch. XXIII.

1. Why did Ananias command that Paul be smitten?
2. What was Paul's reply?
3. Where is it written, "Thou shalt not speak evil of a ruler of thy people"?
4. Name three points of difference between the Pharisees and Sadducees.
5. What is the position Christianity occupies on these points?
6. What led some to say, "We find no evil in this man"?
7. How was Paul delivered from the council?
8. What plot was made against him?
9. How were the conspirators foiled in their plans?
10. How many men were sent with Paul to Caesarea?

Chapter XXIV.

Synopsis.—This chapter is taken up in Paul's hearing before Felix. The accusation by Tertullus (vs. 1-9); Paul's defense (vs. 10-2); Felix postpones his decision (vs. 22-23); Paul before Felix and Drusilla, his wife, (vs. 24-25); Felix is superceded by Festus and Paul is still held (vs. 26-27).

Felix is set forth in history as a corrupt and cruel ruler—a lustful, immoral man. It was before such a judge Paul's case was

prosecuted by the advocate, Tertullus, fully endorsed by Ananias and the elders. Three charges were made against Paul. First, he was accused of stirring up sedition; secondly, of being a ringleader of the Nazarenes, and, thirdly, of sacrilege in profaning the temple.

Paul confessed that in the way which they called a sect he worshipped God believing implicitly the law and the prophets. The two other charges he positively denied and showed the barrenness of proof in their assertions. Felix deferred his decision, placed Paul in care of a Centurion and granted him many privileges. No doubt Paul did much of his writing there.

The incident of Paul's preaching to Felix and Drusilla (not) his wife should not be passed unobserved. According to Josephus, Felix had induced this woman, who was a Jewess, to abandon her husband and come to him, and so Paul had the pleasant task of preaching to two persons living in open adultery. However he was the preacher who always declared the whole counsel of God, so he "reasoned of righteousness, of temperance and the judgment to come". So direct and well driven were these points that Felix trembled. "The terror which seized him was the beginning necessary to a change of life: but lust and ambition smothered the kindling fires of conscience and he made the common excuse of alarmed but impenitent sinners to get rid of his too faithful monitor. The "convenient season" to which he deferred the matter never came, and it never could come: for how could it ever be convenient for a man to put away a beautiful woman with whom he was living in sin, and to radically revolutionize the whole course of his previous life? This change must be made at a sacrifice of much convenience and much pride by every wicked man who makes it."—McGarvey on Acts.

Questions on Ch. XXIV.

1. How long was Paul in Caesarea as a prisoner before he was tried? How long after?
2. Who accused him before Felix? Of what

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With the Editor

Kinds of Schools.

The influence of the school and the teachers upon a child through its formative period largely determine his ideas of life, and therefore his character. Since one's eternal destiny depends upon his character, the school and the teacher are factors in the salvation or condemnation of souls.

Any school whose spirit is dominated by sectarianisms, skepticism, or infidelity, or whose pupils and teachers love the world and seek to "keep apace with the times" should be condemned as an enemy to children and to the spiritual welfare of man, therefore unworthy of the patronage or support of christians. The principles upon which they are founded and by which they are maintained are false. Their promoters are ignorant of the true principles of life, and are incapable to lead the pupils aright. They magnify empty and vain things and minify or destroy the true and good. They create in the young a desire to be fashionable and to have worldly honor and positions, which is contrary to what Christ teaches. "If any man would be first, he shall be servant of all." Mark 9:35. "The Son of man came not to be ministered unto but to minister." Matt. 20:28.

In such schools christianity receives little or no attention, so indifferent to it is the result. No young man or young woman can attend them without being injured by them. Twentieth century education cultivates and refines, but this culture and refinement only makes sin respectable, instead of purifying it. There is as much difference between this outward culture and refinement and the principles of Christ which effect the heart as there is between darkness and light. There are millions of

people in New York City who are cultured and refined, but perhaps there is not a hundred who manifest the true principles of life. Rome ranked high in civilization and refinement, yet she perished from her own corruption and sin.

The schools of New York City are no doubt equal to the average ones in the United States. They do not respect God, and are indifferent to their future welfare. What purpose will their culture and intellectual development serve them at the judgment day? Suppose the schools of New York City were taught by christian teachers who would teach the Bible daily to all the pupils. Imagine the difference in the number of christians there now and what there would be twenty years from now. At present, there is not a true church there so far as I know. This comparison indicates the difference in schools where the Bible is taught by christians, and those where it is not.

We can never regulate the public schools and the colleges run by others, but christians can have schools of their own where their children may be taught the Bible daily.

The schools of our land are in many respects a very great curse to the young. In the absence of something better they may be better than no schools. It is well, however, to view them in the proper light. They bear about the same relation to true education that the denominations do to the true church. Why the educational problem is not studied more by christians I do not know. In general men are prone to accept existing conditions as good because they either know of nothing better, or nothing better has become practical to them. So it is in regard to schools.

Should christian parents continue to manifest interest in the true education of their children as they have done for the past fifteen years, it would not be long until there would be enough suitable teachers for each community of christians to employ one to teach their children. Should the Bible thus be taught as other books

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A Biblically Organized Church.

are, the young people of the future would be better than those of the present, and the church would grow faster. It is impossible for one who has never seen a school where both teachers and pupils study the Bible each day and are trying to be submissive to its principles to have a proper conception of such a school and of its results on the hearts and lives of the pupils. Where a number of pupils from a community attend a Bible School several years you find more interest in christianity and the church doing more. This is the effect of the Bible on the hearts of people. Were this not true there would be no virtue in the study of the Bible.

R. N. GARDNER,
In Primitive Christianity.

Why not each church have its own school and teach the Bible every day to every pupil, as is being done in New Orleans?—Ed.

* * *

To use what gifts I have as best I may,
To help some weaker brother where I can;
To be as blameless at the close of day
As when the duties of the day began.

To do without complaint what must be done,
To grant my rival all that may be just;
To win through kindness all that may be won,

To fight with knightly valor when I must.
—S. E. Kiser.

* * * * *

(Continued from page 22.)

was he accused?

3. How did Paul answer the accusations?
4. What had Paul gone up to Jerusalem for?
5. How could Felix have had more exact knowledge concerning the Way?
6. What was his verdict?
7. Why did he not set Paul at liberty?
8. What grounds had he for thinking Paul could give him money?
9. Who succeeded Felix?

Suppose a Bible should float from a wrecked ship to a heathen island, inhabited by men who had never heard the gospel. Suppose that the people should by some means be able to read it, and, having done so, should accept Christ, repent of their sins, resolve to lead a new life, and determine to use all the means of grace to develop and maintain their Christian life. Suppose that to accomplish these ends and to follow the suggestions of that Bib'e, they band themselves together to worship and testify and to spread the faith amongst themselves or to islands near by, and choose out of their own number men who shall rule and minister according to the Word. Would this be a true church of Christ? Would these officers be duly authorized to administer its affairs and to set apart other officers and to send ministers to those adjacent islands? Or would they have to wait, if need be a century, until in some manner a ship could bring to them from some other land a bishop whose ordination was in the line of supposed actual, tactual, historical episcopacy? The conditions are not inconceivable. Is it likely that God would make outward touch so essential to the propagation of the faith and the validity of the ordinances of his house? We opine that the church organized on that island and having God's Word for its guide and authority would be as regular and true a church as any in Eng'and or America.—South-Western Presbyterian

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