

Volume 2

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No. 3

THE CHRISTIAN WORD AND WORK

FLOWER in the crannied wall,
I pluck you out of the crannies---
Hold you here, root and all, in my hand;
Little flower---but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

---Tennyson.

THE CHRISTIAN WORD AND WORK
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D. L. WATSON, Editor.
R. E. WATSON, Sec.-Treas.

GENERAL EDITORIAL STAFF

STANFORD CHAMBERS, J. E. DUNN,
A. C. HARRIS, CHAS. NEAL.

FIELD EDITORS

ANDREW PERRY, SHERMAN SEXTON.

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THE DIVINE PATTERN.

TEACHING.

In our last issue we took the position that the church must teach the Bible to all who will come to it; that the Bible school must not be a separate organization, distinct from the church, but should be the church teaching the Bible under the supervision of its Elders. Teaching is as imperative as preaching, fellowship, communion, or prayer. Statistics show that those churches of Christ that systematically teach the Bible have much larger, more earnest and active congregations than those that neglect to do such teaching. Sectarian bodies assert that 90 per cent of their membership comes through the Sunday School.

With the success of these various bodies before us and with so much plain teaching in the word of God on the subject, it is imperative that we set our church to work at once.

TEACHERS.

There is no more serious problem before the church than the lack of good teachers of the Bible. But few people, even though they have a thorough knowledge of the Bible, have the adeptness to teach a Bible class.

A teacher must be consecrated to gain the respect of his class. He should be in love with his work, which will enable him to inspire his pupils. He should always be at church before service begins; for this will discourage tardiness in others, and above all he should carefully prepare his lessons in order that he may intelligently impart them to others, and create an interest and zeal in Bible study. A class of either old or young, which shows interest and zeal, marks the teacher as a success, and the class will grow, and from it numbers will be added to the Lord.

The elders should be careful to have no teacher who comes late to church or who does not prepare the lesson. Tardiness and ignorance on the part of the teachers will defeat all efforts at enthusiastic Bible study, thereby proving an impediment to the growth of the church. A person never grows too old or learns too much to attend church for Bible study. This part of the work should never be neglected and people who attend church should always take their Bible and the elders should see that all are intelligently use them.

A teacher should be able to keep in touch with his class. If there are absent ones the cause of their absence should be ascertained and if sick the members should be instructed to visit them. If in need they should be re-

ported to the deacons who should see that their wants are supplied. A church which has every member on its class rolls can have a report every Lord's day from every member of the congregation. Then the sick can be easily visited and the needy supplied and the social obligations of the church performed.

CARING FOR THE POOR.

No one disputes the duty of the church to care for the poor. The point is how best to provide for those who need and how to avoid and expose impostors. Those who will not work shall not eat should always be observed. A church should not give so as to encourage idleness. As a rule money should not be given, but give to those who need what they need and as they need it. Observing the above and with a little firmness, deacons will make but few mistakes in distributing the bounty of the church.

I remember, when a boy, a member of the church was taken sick and remained sick for a long time. The church cultivated his farm for him and in the fall he gathered as much as if he had been well.

A few evenings since Bro. Chambers announced that a certain family was in destitute circumstances and he thought that if every one would bring something the next evening, this poor man's family would be supplied. All cheerfully complied with the request and his pantry was filled for many days. If necessary this congregation can make that kind of a contribution every Lord's day and none would lack. The above examples show how easy it is for the church to supply the needy when it follows God's plan.

Orphan children can generally be

placed in the homes of some of the brethren. This was done last week in New Orleans and both child and home have been brightened thereby. As a rule, orphan asylums are poor excuses for homes for children. From an extensive observation in this city I have learned to pity asylum children. A Christian home is much to be preferred. Finally, brethren, the Divine Pattern gives specific instructions for a model church which will save unto life everlasting and will supply every human need. The good which life insurance companies, fraternal and benevolent organizations claim to do should and will be done by the Church of Christ. At some future time we will return to the "Divine Pattern." At present other matters deserve our attention.

IMPORTANCE OF OUR SCHOOLS.

The position of an Editor soon teaches him the needs of the Church. One of these needs is more and better educated teachers and preachers. Every school needs teachers, every paper needs writers, and almost every church needs an evangelist; besides there are numerous communities all over the country which need teachers for the public schools. In most of these communities are a few disciples who, with a little assistance, would begin the weekly service. A young man with an education could teach in these schools and preach every Saturday and Sunday, and thus do much good for the cause of Christ.

But we have not men enough to do this work. There is but one way out of the difficulty and that is to improve and support our schools. Beginning with the fall term our brethren will have nineteen schools for the educa-

tion of young men and women. These are all high-class schools in every respect. They are taught by our very best men and women. These teachers are educated, they are Christians, and they are God-fearing. Besides none of them receive more than a mere living for their services. These school properties are held in trust by members of the church, hence any donation made to them does not go to a private enterprise. From these schools we must look for recruits to preach the Gospel. Even now we need a thousand more educated preachers, and as time wears on the demand will grow faster than the supply.

Besides we must educate our boys and girls in these very schools and colleges; for who could think of educating his child in an irreligious school?

Now if these schools are common property; if they are so essential to supply ministers to preach the Gospel; if we must have them to educate our own dear children; why is not every member of the Church of Christ as deeply interested in the growth and development of these schools as are the men who have devoted their time and money to them? I believe that there is not one disciple who does not see the importance of these schools; who does not pray for their success, and who would not contribute liberally of his means to help build them if the subject were properly presented to him.

All liberal supporters of our preachers would be more liberal with the schools. For certain reasons there are many brethren who never help support a preacher, but who would gladly help build a school. There are others who really want an outlet for their surplus wealth and it is our duty to show

them the needs and also the permanency of these institutions.

Who are the logical persons to present this matter to the congregations and individuals? Evidently the man who goes from house to house, from church to church, from meeting to meeting. That's the preacher and he who neglects so great a duty sins by omission. But if he will not then some one else should. The work is imperative and every congregation and individual Christian should have a part in this matter.

We have more than 1500 ministers; any one of them could easily raise \$100 this summer. This would keep the schools and teach Christians their duty in the matter of "fellowship," thereby increasing his own support.

1500 x \$100 equals \$150,000, which can be easily raised in a few months. No one will be hurt and it will place every one of the schools above want and place them in a position to do much more good.

Brethren, try to help these schools. I believe you will.

For a list of the schools see May issue of Word and Work.

The Maritime Bible and Literary College of West Gore, N. S., is now being built and will be ready for occupancy Oct. 25th, 1909, at which time the first session will begin. The brothers Tallman, graduates of Potter Bible College, teachers of several years' experience and preachers of no mean ability, will have charge. We bespeak for the College an auspicious opening and a liberal patronage from the brotherhood, both in pupils and cash. Our experience in New Orleans has taught us that it takes money to build and maintain schools.



CHURCH OF CHRIST

Montgomery, Ala.

THINGS CURRENT

Subscriptions are coming in very nicely.

* * *

Bro. Jno. T. Hinds baptized five at Lincoln, Ark.

* * *

Another new congregation is reported at Smyrna, Ga.

* * *

Bro. D. M. Iee set a congregation in order at Valley Bell, W. Va.

* * *

Bro. Flavil Hall's meeting at Tryon, Ga., resulted in eight additions.

* * *

Eleven added in a meeting held by Bro. I. C. Moore, at Hamlin, W. Va.

* * *

Elder Allen Bridges reports seven additions at El Renoy, Ark., in April.

* * *

Bro. Joe S. Warlick recently baptized thirty-four at Henderson, Tenn.

* * *

Bro. J. E. Black, of Hillsboro, Texas, has entered the field with a new tent.

* * *

Bro. E. A. Bedicheck reports seventeen additions at Santa Anna, Texas.

* * *

Bro. G. C. Reeks, of Oakland, Miss., sends us a list of five subscriptions.

* * *

Bro. F. W. Smith's meeting at Franklin, Tenn., resulted in a number of baptisms.

* * *

Bro. Price Billingsly is in an interesting meeting at Austin, Texas, with several added.

Bro. C. M. Gleaves has recently conducted a very successful meeting in Louisville, Ky.

* * *

Bro. W. H. Sandy set a congregation in order at Hamburg, Ark., with thirty-three members.

* * *

Bro. Bynum Black established a new congregation near Tyler, Texas, with thirty-five members.

* * *

Bro. H. C. Shoulders is in a meeting at Barney, Ga. He recently baptized six persons at Bemerton, Ga.

* * *

Bro. W. B. McVey reports to the Leader-Way his work in and near Monroe, Ohio, in the last ten years.

* * *

Correspondence from England brings news of a renewed interest in primitive Christianity across the Atlantic.

* * *

Bro. McPherson's meeting in West Nashville, Tenn., has resulted in over thirty-five additions and still continues.

* * *

Bro. J. W. Jackson held meetings at Jewett and Corinth, Ill., with thirty-five and eighteen baptisms respectively.

* * *

Bro. I. M. Ussery writes that he has returned from Texas and will probably spend the summer and fall in Mississippi and then move to Texas. We hope the brethren in Mississippi will see the necessity of holding him in that field.

Bro. E. E. Beck preached at Ellis, La., over the third Lord's day and at Amite, La., over the fourth Lord's day in May. Basket dinners at both places.

* * *

Bro. J. W. Perkins, of Indianapolis, Ind., has been in California for some time and has been reviving the cause greatly while regaining his health.

* * *

The Pearl and Bryan Street Church, Dallas, Texas, has a continual growth, there being an increase almost every Lord's day. Bro. Joe Warlick is now in a meeting there.

* * *

Bro. S. H. Hall's tent meeting near Atlanta, Ga., resulted in several additions and a new congregation established. Bro. Flavil Hall is now engaged in a tent meeting there.

* * *

Miss Tomie Yoshie of Tokio, Japan, having spent four years in Potter Bible College graduates June 1st, and will return as a missionary to her own people. She will be an invaluable addition to our force already in Japan.

* * *

Bro. W. J. Brown writes that he is now located in Detroit, Mich., and is ready to begin his missionary campaign in the regions in and around. He will begin a meeting at Harbor Beach June 1st.

* * *

Congregations established at Paw-Paw, Plainview, Graysville, Summerfield (reclaimed), Newcastle, Mt. Zion, Sardis, Clarington, Armstrongs' Mills, Shadyside, St. Joe, Barnesville, Nevada and Jerusalem. New, repaired and acquired meeting houses at seventeen

field, he has established congregations at Wheeling and Moundsville, W. Va., and Vinton, Ohio.

* * *

He and Bro. D. W. Harkins are planning to attack Columbus, Ohio, in the near future. May the Lord bless them.

* * *

Bro. Samuel Jordan preached one sermon for us. He has promised to write some for Word and Work.

* * *

Bro. Chambers held a week's meeting with the church of Christ in this city, which resulted in one confession--a pupil in our school here.

* * *

Bro. J. W. Stiner writes that Bro. O. M. Davis is in an interesting meeting at Atlas, Ind., with a full house each night and three confessions.

* * *

Bro. E. E. Woodward writes from San Antonio, Tex., that Bro. Arcenaux's tent meeting has begun there and that the preaching and interest are fine. They were to have an old time basket meeting the third Lord's day.

* * *

Bro. Bryan Branson, of Atlas, Ind., has begun to preach the gospel at home. We need more true and faithful preachers and we pray the Lord to make of this young brother a useful servant in His vineyard.

* * *

Bro. Chas. Neal is now located at Linton, Ind., and will soon be engaged in a series of meetings with the church there. The brethren there are to be congratulated on their procuring the able services of Bro. Neal. A more consecrated, faithful, and conscientious worker

CONTRIBUTORIAL

PREPARING TO MOVE.

A series of Letters to a Friend. No. X.

CHAS. NEAL, Linton, Ind.

Dear John—

In my last I gave you a brief outline of the development of the scheme of redemption and indicated, in a general way, the divisions of the word of God. Wemfw emfwy vbgrk). 123 123o4aa I wish now to speak more at length concerning the divisions of the New Testament.

To observe the divisions as they exist is to "rightly divide the word of truth." Readers of the Bible, teachers of its holy pages, and the religious world in general have greatly erred at this point, and the error has been fatal to the proper understanding of God's will to man. Babylon (confusion) is built upon misapplied scriptures; the misapplication often resulting from a lack of knowledge concerning the proper division. Inquiring, penitent alien sinners of this age have been directed by religious teachers to read the Psalms of David for consolation and instruction; cases of forgiveness under Christ's personal ministry are taken as a rule and are continually referred to as examples as to how we in this day should seek pardon. Statements that are made only to Christians are applied without distinction to all classes. And why all of this confusion? We assign two chief causes. First, ignorance as to the proper division. Second, an unholy desire to establish or maintain a pre-adopted

plan. However, I am inclined to think that the last named class is very small when compared to the first named.

But how shall we remedy this sad condition? Without doubt much good could be done by studying the Book instead of studying about it. Having learned how to properly divide it let us teach it to others also. "Understandest thou what thou readest?" is still a proper question for preachers to put to those observed reading the Word.

The New Testament consists of twenty-seven books or letters. These twenty-seven divisions, because of the character of their contents, are grouped into four divisions which we shall now consider separately.

THE FIRST DIVISION.

This embraces the books called Matthew, Mark, Luke and John. Each book is a history of the life of Jesus Christ of Nazareth. The purpose of this division is expressed well by the last writer near the close of his writings. He says, "Many other signs therefore did Jesus in the presence of His disciples which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." Jno. 20:30-31. Notice how fitting it is that this group comes first. It is to produce faith. Faith is the first thing necessary in the divine plan. (See Heb. 11:6). In these four books we have sufficient testimony to prove the fact they seek to establish so God says "He that believeth

not shall be condemned." Now we read that in olden times men "*were obedient to the faith.*" Having read carefully the first division we will assume that our pupil is a believer in the Son of God. He now wishes to express his faith. How shall it be done? This leads the

SECOND DIVISION.

It consists of the book called "Acts of the Apostles." This is a book teaching action. It teaches how a believer in Christ may express his faith. It is a book of conversions. Here we have the question asked, "What must I do to be saved?" and here we have the answer. We read of people "receiving the word of God" and of being "added to the church." Our believer now advances a step further and *obeys* that form of teaching and is made free from sin, becomes a servant of righteousness (see Rom. 6:17) and a member of His body which is the church. He now asks himself what shall I do to be an obedient member of the Lord's institutions? This information is not found in the Law, the Prophets, or the Psalms, but the

THIRD DIVISION

will declare it. In this division we have twenty-one letters, beginning with Romans and ending with Jude. In them we have directions telling how to add to our faith virtue, knowledge, temperance, and all the Christian graces. It teaches us our Christian duty. Then day by day we, as Christians, read our guide book and try to live out its principles. We find ourselves growing old and we look more steadfastly upon the reward of our service which we find

FOURTH DIVISION.

This is the book of revelation. Here we read of the glorious triumph of Our Leader and His followers. We learn more of that "city which hath foundations whose builder and maker is God." The tree of life, the hidden manna, and the water of life pass before our vision, and we long to "depart and be with Christ" and enjoy those promised things. As we read the last verses of the last chapter our Master draweth nigh and we almost see His glory and hear the rustle of the wings of that glorious host as "He cometh with ten thousands of his holy ones." Thus the book closes and heaven opens. Our faith which was begun under the first division is lost in sight. Our cross which we then took is exchanged for a crown and the eternal heaven is ours. When we learn to read properly we shall enjoy it better and profit by it more. Now do not understand me to teach that only the one thing can be had from the division as it has been set forth—that is not the idea. What I want you to understand is that I speak of the *leading* purpose of each division. The leading purpose of the first division is to give a basis of faith, but that does not prevent our drawing from it valuable lessons as to Christian living.

Summing up then the main feature of each division we have the first producing faith, the second tells how to express it, the third teaches how to continue in it, and the fourth shows the reward of faithfulness. Let us read more carefully, obey more cheerfully, and rejoice more truly in the precious promises of God.

In hope of Heaven,

TRAINING FOR SERVICE

JOHN E. DUNN, *Montgomery, Ala.*

“And it came to pass, that even for a whole year they (Barnabas and Saul) were gathered together with the church, and taught much people” (Acts 11:26).

I believe, my friends, the greatest weakness in the course pursued by the disciples of Christ during the last century has been their failure to train well the churches for their mission as churches of Christ in the world. That which is most needed to-day for the successful evangelization of the world is churches trained for the Master's work. We have done well in our teaching on what we call “first principles.” This we ought to have done but not to leave the development and training of churches undone. For seventeen years I have been engaged practically every day in what we call evangelizing in the South and West—out of one protracted meeting into another. At the first my chief study was what to preach, then how to preach; for the last few years I have studied most on how to develop along New Testament lines a strong church that stands for all that a New Testament church calls for.

In the latter part of Acts, 11th chapter (church at Antioch in Syria), we have a divine example of the correct teaching and training of a church. This church was established by scattered disciples who had been driven from Jerusalem by persecution. The Jerusalem church sent Barnabas to Antioch to take in the situation and give the work such assistance as it needed. When Barnabas saw the situation and needs he immediately went to Tarsus and got Saul to go with him to Anti-

Both of these men—two of the best teachers living—spent a whole year teaching the people. There were also a number of other good teachers with them. The result was that a fine working church was established. After a year of such training under the best of teachers when the occasion arose for raising money for the poor Saints in Judea it was successfully and harmoniously done. After this when the Holy Spirit told the church to separate two men and send them out into foreign fields to preach the gospel, this was also done with perfect unanimity. This work was so encouraging to the church that after a few years the church doubled her efforts. This church could not have successfully done this work if the members had not been taught and trained for service. A careful examination of every church mentioned in the New Testament that was a good working church will show that the church was trained for her work. The church at Thessalonica “sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place her faith to God-ward went forth.” This is another example of a well trained church.

The wisdom of God's order is clearly seen when we note the fact that the inspired apostle and evangelists of the New Testament established churches in the towns and cities—centers of influence and operations—so that from them as radiating centers the whole country around would hear the gospel. A church was established at Ephesus, in Asia, and the work so done “that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.” (Acts 18:8-10). This was the universal order with all the evangelizing re-

God's order to-day. The reason why to-day we succeed so poorly is that we discard divine wisdom. We should all study and pray to God that we may acquire wisdom in carrying forward the Lord's work. The way to spread the gospel all over Alabama is to plant churches in the cities and towns and from them let it go out over the regions around. In order that the gospel may spread all over Alabama two things are necessary. 1st. There must be the churches properly located. 2nd. The churches must be live, working churches. A church that is not trying to save the lost, preach the gospel to the world is a nonentity. If we preachers and teachers are apostolic in our work we build up churches that do the same work that the New Testament churches did.

(To be continued.)

THOUGHTS ON AN IMPORTANT SUBJECT

DON CARLOS JANES, Cincinnati, Ohio.

Pardon is an act of God. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. Pardon is that act of God by which a sinner comes to stand in the same relation to his Maker that he would have occupied if he had not sinned. It is forgiveness, the blotting out of sins. Pardon is the remission of sins, the washing away of sins, and the pardoning power is vested in God.

There are clearly two sides of the question, the human and the divine. If we know what is required of us, we can rest assured that the divine part will certainly be performed without error.

ner, must believe. Heb. 11:6. It is also necessary for him to repent. Acts 2:38. Confession is made unto salvation. Rom. 10:9, 10. And the unconverted must be baptized into Christ. Mark 16:16, Gal. 3:27. These things constitute the new birth (John 3:3, 5) and bring the alien from the kingdom of darkness into the kingdom of Christ.

The law of pardon to an erring Christian, a citizen of the kingdom, also requires faith. No one can please God without it. Heb. 11:6. Rom. 14:23. The sin is to be repented of. Acts 8:22. The person in error is to pray God for pardon as Peter told Simon to do. We are also told to confess our sins one to another. James 5:16.

Thus we have two divine laws of pardon. One for the alien sinner; the other for the erring citizen of the kingdom. The first is faith, repentance, confession of Christ, and baptism; the second is faith, repentance, confession of sins, and prayer to God. These should not be confused nor misapplied. Let a man determine where he stands, whether in the kingdom of Christ or in the domain of Satan, and then use the proper law.

The law to the alien is to be used but once; that to the erring Christian is to be used as repeatedly as he sins.

—Don Carlos Janes.

THE FELLOWSHIP.

SHERMAN SEXTON, Athens, Ala.

"And they continued steadfastly in the apostles' teaching and in fellowship in the breaking of bread and in prayers" (Acts 2:42).

In the above passage it is as positively affirmed that the first Christians

stantly, fixedly) in the fellowship as in the teaching of the apostles. If we abide not in the teaching, we have not God (II John 9). When we fail to keep the commandments of Christ we then cease to be His friends, also Christ ceases to be our friend (John 15:2-15). Again, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him" (John 14:21). "For this is the love of God, that we keep His commandments" (I John 5:3).

How important then for us to investigate from a scriptural standpoint the word "*Fellowship*" and its application in the scriptures, that we may ascertain if any definite conclusion can be reached as to its import. Saye one, "Does not fellowship in Acts 2:42 include or embrace the first day week contributions?" To be sure it does. But this is exactly the point upon which I wish to try to awaken the professed followers of Christ.

This seems to be the highest conception most people have of the word fellowship. To use the word fellowship which has a broad and almost incomprehensible meaning, and limit it to the weekly contribution, is to my mind offering God the bran and reserving the flour for our own selfish use.

How often we see those who have been prospered greatly, give meagerly to the Lord. As given in New Testament lexicons fellowship is partnership, joint participation, relief, contribution in aid. The Bible student can readily see that the term is not restricted to a special use; is not limited to any specific act or observance of any particular ordinance; but is freely used by inspira-

that precious spiritual fellowship which links Father, Son and Holy Spirit with those who are baptized into these sacred and holy names; and all the baptized in one grand co-partnership.

The joint privileges, responsibilities, and duties of all the members of this spiritual family, as well as their common relationship to God as their Father, to Christ as their Redeemer, and to the Holy Spirit as their comforter, all find expression in the word fellowship. It is readily granted that the word is often used in reference to money. But our purpose at present, is to try to lift your mind to a higher plane in the use of the word than is now generally attained.

Too many are at this time in perfect ease in Zion, with less than five dollars' fellowship per year in the great enterprise of saving souls, while they spend perhaps several hundred dollars for the lust of the flesh and pride of the eye. Will you please listen to the voice of inspiration? "The things which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" (I John 1:3).

In the light of the scriptural import of the word fellowship, we are constrained to regard the church of God as a grand partnership, in which God and man come into most intimate relations. In this co-partnership, or firm, there are divine partners--the Father, the Son, and the Holy Spirit, and these three perfectly agree in one. There are also human partners. All who are lawfully baptized into the name of the Father, Son and Holy Spirit en-

with each other, for a certain clearly defined, specified purpose, i. e., to redeem a world of perishing sinners from ignorance, sin and death; to educate such as are saved to a life of purity and holiness; in brief, to lift men and women of all nations and generations from death to life, from sin to holiness, from vileness and shame to glory and honor, and make the heirs of wrath and ruin the inheritors of heaven's immortal honors and delights. This, my brother, is the mighty enterprise which God has set on foot, and He lovingly invites us all to have full fellowship in it, with all we are, and all we have.

Every one coming into this partnership or firm, brings with him all his capital, and invests it all in the common stock for the benefit of the firm. Every true convert brings into the common treasury all that he owns

In this fellowship no man lives to himself. Over the door of entrance is written "Ye are not your own" (I Cor. 6:19).

The fellowship of the Bible is not money alone, but deep love, sympathy and true compassion for all. And why? Because the deepest, highest, vastest treasures of divine wisdom, love, power, holiness, justice, truth, mercy and compassion of heaven are invested in this grand scheme of redemption.

Stand up, ye hosts of baptized men and women, and let the world see that you have no fellowship with the works of the wicked.

Let me call all our readers to a genuine Christian living; to a faithful following of Him who is the light of the world. Let all of us, who have named the name of Christ, walk in the light and under the blood-stained banner of the Prince of Peace, fighting as

on the whole armor of righteousness, that we may overcome the world, the flesh and the cunning devices of the devil.

It is those who are faithful, that shall hear that welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." Then it is that our worn and wearied bodies of flesh and blood will be changed and made like unto His glorious body. Then the old armor shall be put aside; for the helmet, we shall have the crown; for the sword, we shall have the palm; for the shield, we shall have the harp, and walk the golden streets of the New Jerusalem, the city of our God.

Brethren, let us awake, have full fellowship in this the greatest and grandest enterprise on earth. "Blessed are they that do His commandments, that they may have a right to the tree of life and may enter into the city."

CHRISTIAN PARENTS AND THEIR CHILDREN.

J. W. ATKISSON, St. Louis, Mo.

Solomon said, "Train up a child in the way he should go and when he is old he will not depart from it."

A good brother in Tennessee writes as follows:

"We are often surprised at the indifference shown by Christian parents as to the religious influences exerted on their children and especially their associations when they are away from home in school. Their school surroundings are especially vital. They pass out from the home influences, from the family circle, and the school associations take the place of the home and exert a strong and lifelong influence upon the child. How little thought do Chris-

ences that next to the family exert a permanent and molding influence on the moral and religious character of the child!

“I clip the following from the Christian Herald:

“‘But after we have asked God to select our children’s work in life, we must not stop here in our divine pleadings. The school or college in which our children prepare for their life’s work is important. Now you had better make a prayerful selection of the institutions to which you send your children during the critical formative periods of their lives. You need God’s help here as you need him in other vital matters. You need to plead to Him for guidance just as much as the disciples needed to pray for wisdom to make a right selection for the vacancy in the apostolate.

“‘The older I grow, the more I am amazed to see how blindly and in what a ‘don’t-care’ spirit most parents allow their children to select the school or college at which they are to be educated. Very slight and trivial reasons weigh with the boy. Do you want to know how I went to a certain military school? There was a boy who lived on our block who went there. He came home for his vacations dressed in a beautiful uniform. That uniform, with its silver buttons and shining chevrons, was the envy of all the neighborhood. Like most of the boys on our street, I wanted to go to a school which would let boys dress up in a uniform like that. And though that school at that time was not what it ought to be in many respects, yet the infinitesimal thing of a little silver button took me to that school, where I passed four long years of the most important part of my

sands of young folks go to a school because a friend goes there, or because that college has a fine football team, or because that institution is the largest university in the State, or because that college is situated in the East. And the great essentials of the moral and spiritual characteristics of that educational institution are passed over as though they did not amount to anything.

Did you ever realize that a university or a college has an atmosphere or a soul? Are you not aware that just as you have certain special characteristics that in your life stand for something, so an educational institution has its distinct personality and stands for something, and that something is for the benefit or injury of the students who live within its walls? I received some time ago a letter from an old and very dear classmate. He was writing about some of the weaknesses of the college we both love. Then he wrote this sentence, which I have often pondered over, because it presented a truth in a way that I had never had it driven into my mind before: ‘Educational institutions are controlled by individuals who are merely human, and human actions are vital there as elsewhere.’ Do you grasp that tremendous fact? Who are the men at the head of these institutions to which you intend to send your boys? What is the moral and spiritual status of the members of those faculties? Are they noted for their Christian principles? Are they professors who will instill reverent ideas of God and of the higher life? These are questions which you should ponder well before you let that boy leave your fireside for scholastic halls. Better pray over that fact earnestly and long. God alone can direct you so that you will make no

HOW TO HAVE A SUCCESSFUL MEETING.

MRS. H. C. De GREY, New Orleans, La.

One of the essential prerequisites of a successful meeting is to have a thoughtful, forceful, earnest speaker, whose life and character bear witness to the fact that he is a living example of what he teaches.

It then devolves upon the members of the congregation to do their part equally well; and along these lines I would suggest the following as being beneficial to enlarge our congregation, not temporarily, but permanently, viz: 1st. Each and every member constitute himself or herself a committee to personally call upon every family in the same block in which they live and endeavor to gain their assurance to come and listen to the discourses, which would certainly be to the moral and spiritual welfare of all.

2nd. If possible have a printed card which could be left with friends, as well as strangers, and handed to chance visitors at the door, inviting them to attend meetings to be held as specified thereon.

3rd. Make it a point to be at each and every meeting yourself and bring with you any person whom you feel could be interested in the work of the Lord Jesus Christ. Do your part in helping everyone to feel at home.

4th. Extend to all a cordial welcome to continue their attendance, and thereby add to the upbuilding of Christianity that they, as well as we, may be benefited in this world and gain the promised reward in the hereafter; and finally let us pray to God for His blessing upon our efforts and to help us keep in sight the fundamental law

would have them do unto you.”

What is success? It is doing our level best. It is making the most of our abilities. If we do not do this we both sin and lose the goal of earthly happiness.

It then behooves us to put our shoulders to the wheel (not one but all) and make this a successful meeting.

San Antonio, Tex., May 5, 1909.

I have been working with the South Flores Street Church of Christ of this place since Jan. 11, and am glad to report that the work is doing nicely notwithstanding the fact that we have great opposition here. As this city is under the influence of Catholicism and of Sectarianism of almost every kind. But my heart rejoices to see pure apostolic Christianity being established here. We will have a tent meeting to begin on South Heights of this city next Lord's day, by Bro. Early Arcenaux. He is an excellent preacher, and we hope for much good to be accomplished by this meeting. We haven't any church at that place but hope this meeting will culminate in a strong band of disciples.

About one month ago we started prayer meetings there and they are being carried on with much interest. We have some boys, twelve to fourteen years of age, who take part in the prayer meetings and can open the meeting, lead the prayers and dismiss the assembly as well as many men.

We urge the brethren to pray for us in the work here.

A. A. GOSSETT.

When you renew do as many others have done; send in a list of names with yours. You will thus make us

CHURCHES AT WORK

The Church of Christ at Bismark, Ill.

Bro. J. A. Perry, whose membership is with the above named congregation, gives us the following information concerning the cause in Bismarek, a little farming town in eastern Illinois.

Although the congregation was established in 1880 and has been instrumental in bringing many to Christ, yet its membership at present numbers not over seventy. There are several reasons for this. The records show that thirty-six of their number have died, sixty-one have moved away without letters, twenty-five have been given letters.

But worst of all, quite a number of the congregation becoming dissatisfied with the simplicity of Bible work and worship, departed from the original faith and practice of the church, and as a result, in 1897, a separation took place and a new organization was effected.

At present the little congregation is active and doing a good work at home; and in other fields. The percent of attendance is good and the Lord's day contributions in 1908 amounted to \$519.79. Besides holding up the light at home they assisted during the year the following preachers in mission work: D. C. Janes, \$75.00; W. J. Brown, tent work, \$75.00; B. F. Ellmore, \$25.00; E. E. Beck, \$25.00. A contribution of \$37.00 was sent to the congregation at Flint Springs, Ky., to assist in completing their house of worship.

Bismarek church rejoices in the re-

ports of good work by those with whom it has had fellowship. It has, besides Bro. Perry, another able preacher in the person of Bro. W. F. Clinè, both of whom the church fellowships in evangelizing. Bro. Perry is now in the field and Bro. Cline will hold tent meetings this summer.

Plans have recently been made to contribute to Bro. Fujimoris' work in Japan.

In its worship this church endeavors to develop its own members and thus become and continue self-edifying. They study consecutive chapters in the book and see that each one in the assembly is supplied with a Bible. This is commendable.

Of this congregation it can be said truthfully that they are at work and along Bible lines. May they abound more and more in their efforts to

“Rescue the perishing.”

The above communication was sent by Bro. Perry while at Covington, Ind.

Thousands Perishing.

“Go into all the world and preach the Gospel to every creature.” Mark 16:15. Under this God-given mission, we are here (Union City, Ga.) prayerfully and sincerely preaching the Gospel of our blessed Redeemer. People that have never heard the Gospel before, are now hearing it gladly. Crowds are increasing each service—interest is rapidly growing. Those who do not know the situation here can't realize the

importance of this work. To see hundreds of thousands in this civilized section—so near home—perishing for the need of the Gospel—should cause every true Christian to be greatly concerned.

There are more than two million people in the State of Georgia, but few are members of the Body of Christ, there being only about seven or eight small congregations that are loyal to the Lord. Paul says the Gospel is God's power to save the believer—but "faith comes by hearing." (Rom. 10:17). Then to believe and obey the Gospel one must hear the Gospel. We therefore see the importance of carrying the Gospel to those that are lost. We are now laying the foundation for a great harvest of souls.

The few faithful brethren who worship in a rented hall here—are sacrificing their time and means, and are putting forth every effort possible to plant the cause here, but to accomplish this end, they must continue to keep the Gospel before the people. But this will be impossible unless they have the fellowship and the co-operation of the brotherhood.

It would do you good to be present on Lord's day and worship with this noble little band, composed of fourteen members. Their zeal, love and faithfulness would inspire any one. They believe that every true Christian should lay by on the first day of the week, as the Lord has prospered him. Give as he purposes in his heart, and they believe he should purpose in his heart to give at least a tenth, whatever that may be. May God help us to realize our duty to Him in all things. I return to Texas the first of June for work already arranged, and I prayerfully urge those who are interested in the salva-

cut their duty of encouraging the continuation of this most urgent work. Send all contributions to T. P. Gilpin, Union City, Ga.

Humbly, your brother in Christ,

FRED DENNIS.

Plain Dealing, La., May 12, 1909.

For a long time I have watched with interest the work you are doing at New Orleans and more than once while my brother-in-law, Dr. Gebberd, was in school there I promised to come down and help you all in a month's meeting, but never found the time.

I rejoice that you are agitating more work in the South and I shall do all I can to join you in the North, and I hope in a short time we may have firing forts all along the line from Memphis to your town, and some time I hope to be able to visit you and become better acquainted with you and your work.

For two years I have been settled at Macon, Tenn., thirty miles east of Memphis. I find that all south and west of us we are in need of more knowledge of the scattered members and need more workers.

I am now on a three-months' trip to Texas for nine meetings and am preaching for a week here at Plain Dealing.

Please send me "Word and Work." I will help on it as I have time.

Your brother,

J. D. TANT.

Many new names are being sent in by our subscribers who show W-W to their friends and tell them of our liberal offer. From now till January 1911, \$1.00.

Word and Work from now till Jan-
1911, \$1.00. Tell them about it

CHILDREN'S DEPARTMENT

THE MARK OF CAIN.

MRS. C. M. SITMAN, Greenburg, La.

Cain, the oldest son of Adam and Eve, was a tiller of the soil; while Abel, his brother, was a keeper of sheep.

In the process of time each brought an offering unto the Lord. Cain brought of the fruit of the ground and Abel brought of the firstlings of his flock.

God was pleased with Abel and his offering, but He was not pleased with Cain or the offering he made.

This made Cain angry and God rebuked him and said to him, "Why art thou wroth? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

Instead of Cain's trying to please God, he remained angry, and there grew in his heart a feeling of jealousy against Abel because God had been pleased with him.

Of all human emotions, from the hour it entered the heart of Cain until the present day, there has been none so deadly to the peace and happiness of mankind as that of jealousy.

It has marred more lives, caused more crimes; bred more petty feelings and heartaches, than any other emotion to which mankind is heir.

It is all consuming when given free control and soon it masters both heart and brain of him who lets it find a place in his heart.

It made Cain forget the happy hours of his childhood when he and Abel

played around their mother's knee; he forgot the days of their boyhood and their close companionship as they grew to young manhood. All was forgotten in the jealous anger that Abel had pleased God and he had not.

When they went into the field together they talked but what they said I do not know; but Cain was angry for he killed Abel.

Then God called Cain and asked him where Abel was. Cain answered: "I know not. Am I my brother's keeper?" Then God said: "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." "And now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." And Cain answered: "My punishment is greater than I can bear."

Then God said that any one who should kill Cain should have vengeance taken on him sevenfold. To let all know that Cain was a murderer he set a mark upon him. Even unto this day we speak of a murderer as bearing the mark of Cain.

Then Cain went out of the presence of the Lord and lived in the land of Nod which lies on the east of Eden.

I wish, my little readers, you would try, if only for one day, not to let a single jealous feeling enter your heart, and when bedtime comes look back over

the day and see how happy it has made you, and not only yourself but others. If there is sunshine in your heart, you bring joy to those around you.

CATECHISM ON ACTS.

WATSON FROHN, Age 10, C. H. S.

1. Who were murmuring because their widows were neglected.

The Grecian Jews.

2. What did the apostles tell the number of disciples to do?

To look for seven wise and righteous men to look after the matter.

3. Name the men appointed?

Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus.

4. What did they do when they laid their hands on them?

They prayed.

5. Which of these seven deacons became prominent in the Church?

Stephen and Philip.

6. Who rose up disputing with Stephen?

The synagogue of the Libertines and of the Cyrenians, Alexandrians and them of Asia and Cilicia.

7. Were they able to resist the power by which he spake?

No.

8. What did they do?

They suborned men to lie and say, "We have heard him speak blasphemous words against Moses and God."

9. What next did they do?

They stirred up the people, elders and scribes against them.

10. What did the people, elders, and scribes do?

They brought Stephen to the Council.

11. What did the false witness say?

This man ceaseth not to speak words against this holy place and the law, and

this place, and change the customs that Moses delivered us.

12. As Stephen was preaching what did his face seem to look like?

Like the face of an angel.

13. What did they do to Stephen?

Carried him out of the city and stoned him.

14. What was his last prayer?

Lord, lay not this sin to their charge.

15. What can you say of Stephen?

He was the first Christian Martyr.

Do missionary work by helping us put W.-W. in every home. Tell the people of our liberal offer.

Bro. Fred Dennis, writing from Union, Ga., says:

"This congregation, composed of six male and eight female members, is fifteen months old. There are seven or eight other congregations in the State, only three or four of them being at work.

"The brethren here spent last year, from January to January, \$65.00 for preaching and singing, \$25.00 for a tent in which to meet on Lord's days, and \$147.50 for mission work, preaching the Gospel in destitute fields. Besides they have bought chairs to seat a hall, which they are now using, and have met all other incidental expenses, notwithstanding these brethren are all poor, not one of them having their home paid for.

Don't forget to tell your neighbors that W.-W. becomes a weekly Oct. 1. and that the price of the paper from now till January, 1911, is only \$1.00. At that price every old subscriber can

Modern Evangelism Analyzed.

We have been regarded by many as an unfeeling people, religiously, because we have stood in opposition to all sensational methods resorted to in order to move the people. We have always contended that the power that moves people to Christ is vested, not in methods and untried means nor in men of UNDOUBTED MAGNETISM, but in the gospel of Jesus Christ. The evangelist who does not preach the word is in little business.

We have always repudiated the idea of one's feelings being an evidence of pardon. For one to trust his feelings is only to put confidence in the flesh—is to trust self. Pardon takes place in the mind of God, and no evidence of pardon is reliable but His word who pardons. The forgiveness of sins is promised upon the condition of our submitting our wills to His. "Having obeyed from the heart that form of doctrine being then made free from sin." Truly "God's method with men is that of building up intelligent volition through divine unfolding."

From The Literary Digest of Feb. 6, we copy the following on Modern Revivalists and Revivals from the pen of Dr. Klein. Do not neglect to read it.

"The expectation of people is wrought up by weeks of elaborate preparation. The attention is fixed on some one subject, hymns that do not call forth any thought are sung and resung, an appeal from a leader of undoubted magnetism follows, an appeal filled with vivid imagination and strong feeling, and the result is that the unstable element is at once in a state of mind favorable to suggestion. Then they are asked to do the very last thing that emotionally inclined persons ought to do, viz., to lay aside

asked for. Then the suggestion is made. 'Raise the hand! Rise! Rise!' Repetitious phrases are used. 'There's another.' 'One more saved.' 'See them coming.' Do we realize to what extent this whole method is a hypnotization of weak and recalcitrant wills? There are only too many passive suggestibles in the world with whom any implanted idea leads at once to impulsive fulfillment. This accounts for the large number of lapses among converts, and for the proportionately meager permanent results of revival effort. There are victims of suggestion who are converted and reconverted at every revival. There is much so-called conversion, which is really a hypnotic process that never touches ethical or spiritual life at all. When the temporary stimulation is removed the reaction comes. I wish space would permit me to quote the concrete confessions as given by Starbuck of those who were brought for the time under the sway of the excitement and the hypnotic influence of a revival and afterward when reaction and reflection came looked back on their experience with shame and repugnance. One of them called it a 'gold-brick deal.' This principle of hypnotic suggestion explains why often men of superficial character and ability have such mysterious influence over the revival crowd. Dr. Buckley wrote a few years ago an account of a noted criminal who by this same method caused almost an entire revival audience to be struck down under the influence of his sermon as though by the power of God, and later confessed himself to have been a mesmeric fraud.

"The employment of fear as the supreme motive has largely passed from the modern revival. The hypnotic feature has not passed away. The sugges-

vivalist remains. Now, suggestion and the hypnotic process are not bad in themselves. But they are not in any sense a spiritual power. The phenomena produced by them are not special evidences of the immediate presence of God. They are functions of the human mind. The hypnotic process is not one of the highest functions of the mind, either. It is primarily an animal means of fascination. Davenport compares it to the power 'the feline employs upon the helpless bird, and the Indian medicine man upon the ghost-dance votary.' To use it upon susceptible women and little children is mentally, morally, and spiritually injurious. Suggestion will bless mankind only as it comes under the calm domination of reason and will."

"The conception of God's immanence, the principle of growth, the fundamental ethical relation of man to God, have all helped to bring about the conviction that God's method with men is that of building up intelligent volition through divine unfolding. They see that it is perilous to the whole cause of the Christian religion to take a relation as intensely practical and personal as religion ought to be and to look upon it in a superficial, mechanical, and magical fashion. The modern mind resents the obtrusiveness of the revival method. The relation of a man to his God is so deep, personal, intimate, and sacred a thing that the self-respecting man shrinks from dragging it out into the public gaze. No man of really fine feeling carries his heart upon his coat-sleeve or flaunts to the crowd the most sacred things in his own life, nor dare he find it in his heart to press or demand such a public revelation from others. A man who deeply reverences personality will not do that. The more

significance of the religion of the considerate Jesus, the less will he be inclined to force his way into the secret recesses of another's heart. If there is one thing the man of fine grain dreads in himself and in others, it is this trifling play upon, this ruthless overriding of, the personality of another. A deepening sense is growing upon thoughtful men of the sacredness of the personal relation between a man and his God. It is not a thing for public gaze. It is not a question solved in a moment by the waving of a handkerchief. It is not a matter of unrestrained emotion or dramatic convulsion. The kingdom of God came not as the Jews expected through some cataclysmic stroke out of the sky. It came as the seed that bore first the blade, then the ear, then the full corn in the ear. It grew as all fellowship grows, as all true relationships ripen. See how unobtrusively God works in human hearts! See how unobtrusively Jesus led men into the Kingdom! If we understand the method of Jesus aright it conforms to the truth promulgated by modern psychology that strong character appeals normally in the growth of calm and disciplined habits of religion. The secret of the Kingdom lies in the little child and the principle of growth.

"With the passing away of the revival will evangelism disappear? By so means. A new type of evangelism will come. It will be the evangelism of Jesus. There will be less effort to gather immense crowds. It will know nothing of emotional stampeding. There will be no overriding of the will and the reason. There will be no obtrusive pressing of the sacred matter of man's relation to God under the spell of excitement or contagion. Its message will appeal not to fear, but to love, a love that is ethical and spiritual and that will inspire men to action.

Temperance

The Battleship Mississippi.

The word Temperance on first thought, means to abstain from intoxicating liquors—and a temperance department in a paper signifies war on the saloon. No doubt this anti-saloon warfare will be kept up until every saloon will be driven from our beloved country. This fight too seems to be well nigh universal. Canada, Mexico, England, Australia, Finland, and even Russia, have as much prohibition agitation as the United States and many other countries are beginning to see the evils of a public saloon, and are passing laws either for their regulation or extinction. This is as it should be. But there are many other intemperate habits which should receive attention, especially along educational lines—for there are many evils which can not be overcome except by an educated sentiment against them.

Just now the great governments of the world are vying with one another in building dreadnaughts. This, too, at a time when peace congresses assemble and the people cry out that there must be no more war; yet the battleships are made larger and larger. It must be remembered that battleships are emblems of war—earnage and bloodshed. The governments are not only intemperate in the amount they spend in building them but the cost of maintenance is enormous.

The Battleship Mississippi came into

staying a few days steamed as far up the river as Natchez, Miss. On her return she will cross the Gulf to Pensacola, Fla., where she will coal and return to Horn Island, receive the Silver Service from the people of the State for which she was named. While not a dreadnaught, the Mississippi is one of Uncle Sam's big battleships. She carries a crew of 750 men and cost \$7,000,000. The money which is put into the construction of this ship would build 200 Bible schools or four for each State at \$25,000 each and have an endowment of \$2,000,000 left. Each one of these schools would accommodate 500 pupils or 100,000 boys and girls would be studying the Bible annually. With the endowment and cost of maintenance teachers could be employed to teach every one of them. Not one I am sure will question the point that the proper education and training of 100,000 boys and girls would be worth 1,000 battleships like the Mississippi. What shall be done? Teach our children that war is cruel and that men who engage in it are not living in accordance with the spirit of the Prince of Peace.

The brethren here gratefully acknowledge the receipt of the following amounts since last report:

L. F. Watson, Ala.....	\$4.00
Mrs. B. J. Watson, Ala.....	1.00
Mrs. Rose Neal, Ind.....	3.00
Mrs. Helen Hill, Ind.....	3.00
Austin Wools, Ind.....	5.00
Miss Sophie Wiley, Mo.....	5.00
W. F. Hinton, Ind.....	5.00

A full financial report of the school year will be given next month.

BIBLE STUDIES

RECAPITULATION OF ACTS.

STANFORD CHAMBERS.

Let us now go through the book of Acts with the view of learning what it teaches concerning

BAPTISM.

The Savior's language in the "Commission" as given by Matthew (28:19) and Mark (16:15-16) shows clearly that baptism into the name of Father, Son and Holy Spirit was to be observed in all nations in all the world to the end of the world. That this was our Lord's intention is also clearly shown in the place and importance given baptism in every conversion in Acts.

Baptism commanded; Acts 2:38, 10:48 and 22:16.

Subjects: They that received the word, Acts 2:41; men and women who "believest thou mayest," Acts 8:37; Saul, believest thou mayest," Acts 8:37; Saul, a penitent believer, Acts 9:9-18; Cornelius, who received the word and the Spirit, Acts 10:48; Lydia, who heard and believed, Acts 16:14; the Jailer, who heard, believed, and showed genuine repentance by washing stripes of apostles, Acts 16:33-34; Corinthians, who, hearing, also believed, Acts 18:8. Any believing penitent sinner is a fit subject for baptism. Persons incapable of believing or being taught are not fit subjects. There is no case on record of an apostle or other New Testament minister ever baptizing an infant. The household baptisms mentioned in Acts are sometimes cited as indicating that

infants were baptized but an examination of those texts will lead one to conclude differently. Taking up first the household of Cornelius we note that those baptized were the same that spoke with tongues. (Acts 10:46). In the case of the Jailer and his household (Acts 16:34) it is expressly stated that they all rejoiced having believed, which could not be said of infants. Crispus believed in the Lord with all his house (Acts 18:8). It is improbable that Lydia (Acts 16:14) had she had infants to care for should have left her home in Thyatira to sell purple in Philippi. No infants are mentioned in any of these families.

What relation did those enter who were baptized?

"Unto (for, into) the remission of sins," Acts 2:38.

"Into the name of the Lord Jesus," Acts 8:16.

"Wash away thy sins," Acts 22:16. See Rom. 6:17.

"Into the name of the Father and of the Son and of the Holy Spirit," Mat. 28:19. Saved, Mk. 16:16. Into Christ, Rom. 6:3. Into his death, Rom. 6:4. Into one body (the church, Col. 1:18), I Cor. 12:13 and Acts 2:47. Brings good conscience. I Pet. 3:21. (See also Acts 8:39. A birth into Christ's kingdom, Jno. 3:5.

THE ACTION OF BAPTISM.

Apart from the real meaning of the word the case of the Ethiopian is the only one in Acts showing the proceedings in baptizing a person. Upon the

eunuch's confession of his faith "they both went down into the water, both Philip and the eunuch; and he baptized him." Acts 8:38. Saul (Paul) includes himself with those who (we) were buried in baptism, Rom. 6:4 and Col. 2:12.

MEANING OF THE WORD.

"Baptisma, baptism; immersion." Robinson's Lexicon of the N. T.

"Baptisma, immersion." — Westcott and Hort, Greek Dictionary.

"Baptismos, immersion; submersion; act of washing; bathing."—Donegan, Greek Lexicon.

"Baptisma, tos, to (baptizo), a word peculiar to the N. T. and eccl. writers; immersion; submersion."—Thayer, New Testament Lexicon.

"The whole person was immersed in water."—Kitto's Ency. "It is needless to add that baptism was administered by immersion."—Conybeare and Howson's Life and Epistles of St. Paul, Vol. I, p. 439.

"The dipping under the water of baptism is his union with Christ's death."—Archdeacon Farrar's Life and Works of St. Paul.

"The term baptism is a Greek word; it may be rendered into Latin by *mercio*; when we immerse anything in water, that it may be entirely covered with water."—Martin Luther.

"It is evident that the term baptize means to immerse, * * * the form used by the primitive church."—John Calvin's Institutes; Vol. III, p. 344.

"Born of water and of the Spirit; by water, then, as a means, the water of baptism, we are regenerated or born again."—John Wesley's Doct. Tracts, p. 249. "'We are buried with him'—alluding to the ancient manner of baptism by immersion."—Wesley's Notes on Rom. 6:4.

"Thou going down into the water, and in a manner buried * * * art raised again."—Cyril, A. D. 350.

"We represent our Lord's suffering by baptism in a pool."—Justin Martyr, A. D. 140.

"Buried with him in baptism."—Paul, Rom. 6:4 and Col. 2:12.

"Born of water and of the Spirit."—Jesus-Jno. 3:5.

Have You Been Scripturally Baptized?

Scriptural Baptism Requires---		Sprinkling
1. Much water	John 3:23	No
2. Going down into the water	Acts 8:38	No
3. A burial	Col. 2;12; Rom. 6;4	No
4. Coming up out of the water	Acts 8:38	No
5. A birth of water and Spirit	John 3:5	No

The Holy Spirit in Acts.

With Pentecost began the Holy Spirit's reign on earth. Acts of Apostles might properly be called act of the Holy Spirit. This book shows the reception of the Spirit by each of the

apostles and others into all truth, and its witness to the truth.

MANIFESTATIONS.

There are three manifestations of the Spirit revealed in the New Testament and these are found in Acts. The first

measures or methods of bestowal should be clear in our minds.

The Baptism of the Holy Spirit. This was promised by John the Baptist, reiterated by the Savior, and fulfilled to the apostles on the day of Pentecost when they were overwhelmed with its power and enabled to perform miracles. Another case is found in Acts X when the first Gentiles came into the church. They also gave miraculous demonstrations. In this method of bestowing the Spirit Jesus is the administrator and there is no intervention of men's hands. Those receiving the Spirit thus had miracle-working power. No person in this day receives the baptism of the Holy Spirit.

Through the laying on of hands is another method of bestowing the Spirit. Examples are found in Acts 8:14-17 and 19:6. Paul refers to it in I Tim. 4:14. The purpose is the same as that of the baptism of the Holy Spirit; the two differ only as to measure. Both enabled the recipients to perform miracles, the purpose of which was to confirm the new doctrine. Those powers are no longer conferred upon men as indeed there is no necessity for their use. The word has been confirmed, the miracles have gone on record, and we believe.

The common gift of the Spirit. By common I do not mean inferior but that which is received by all who obey Him. It is the abiding, indwelling, of the Spirit which is promised to all those who repent and are baptized (Acts 2:38) and which manifests itself in the fruits of love, joy, peace, etc. (Gal. 5:22-23). Instead of this gift of the Spirit being inferior to the miraculous gifts of the other two, it is superior inasmuch as "the greatest (gift) of

these is love." "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." (Rom. 5:5). Those who pray for the baptism of the Holy Spirit and clamor for miraculous powers should learn "the more excellent way" and believe that tongues and prophecies have ceased. (I Cor. 13:8.)

When does one receive the Spirit? Not while he is a part of the world. "Whom the world can not receive." (Jno. 14:17). "Repent and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins and ye shall receive the gift of the Holy Spirit." (Acts 2:38). "We are witnesses of these things and so is the Holy Spirit whom God hath given to them that obey him." (Acts 5:32). "And because ye are sons, God sent forth the Spirit of His Son into our hearts crying Abba, Father." (Gal. 4:6). The Spirit is not the cleansing element as some have thought but the blood is. One must come to the blood of Christ and be cleansed before the Spirit will take up His abode with him.

As a witness of our acceptance with God. "The Spirit himself beareth witness with our spirit that we are children of God." (Rom. 8:16). The Spirit says in His word, "Believe"; my spirit says, "I do believe." The Spirit says, "Repent"; my spirit says, "I have repented." The Spirit says, "Confess Jesus as Lord"; my spirit says, "I have confessed." The Spirit says, "Be baptized"; my spirit says, "I have been baptized." The spirit says, "As many of you as were baptized into Christ did put on Christ," and again, "If any man is in Christ he is a new creature." My spirit takes the Holy Spirit at His

word and rejoices in the consciousness of sins forgiven and endeavors to walk in that new life every day.

Benefits to be derived from the indwelling of the Holy Spirit. The Spirit is an earnest of our inheritance (Eph. 1:14). It sheds abroad in our hearts the love of God (Rom. 5:5). Helps our infirmities (Rom. 8:26). Makes intercessions for us (Rom. 8:27). Will quicken our mortal bodies (Rom. 8:11). We are baptized into the name of the Holy Spirit, are led by the Spirit, walk by the Spirit, worship in the Spirit, are sealed in the Spirit, live by the Spirit, bear fruit by the Spirit, will be quickened by the Spirit and be justified in the Spirit. "And if any man have not the Spirit of Christ he is none of his."

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RESULTS AT NEW ORLEANS.

Following our week's meeting in this city we have baptized three Episcopalians, two Catholics and one Presbyterian.

Brother Bert McKenzie assisted the brethren at Independence, La., in two meetings the second Lord's day in May.

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