

The Christian Word and Work

MOTTO: WORK AND WORSHIP

HE KNOWETH BEST.

Whichever way the wind doth blow,
Some hearts are glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher will
To stay or speed me; trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not
fail,
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering haven at last.

CAROLINE A. MASON.

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"DO IT NOW!"

 THE
**CHRISTIAN WORD
 AND WORK**

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AMBASSADORS FOR CHRIST.

For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting and ordain elders in every city as I had appointed thee: Titus 1:5.

Now that the protracted meeting season is upon us and will last far into the winter; it is well for every minister to consider the best means not only of converting and baptizing the penitent, but to direct his attention more especially to so nourish and establish congregations, that they will grow and prosper after he is gone.

It is more important to thoroughly instruct one or two good men for elders and have them so they can conduct the work and worship of the church in decency and order; than to have a number of baptisms and leave them to die a spiritual death after the meeting is over.

An agent representing any firm or business corporation will thoroughly understand the firm's affairs; will know

every detail and will be able to convince men of the superiority of his goods over his competitors. He can establish branch houses in every city he may enter and leave it in a short time with men at its helm capable of discharging every duty pertaining to that business.

Ambassadors representing any government watch every little incident the minutest detail, and are careful to observe every point that enhances or jeopardizes their government's interest. Of how much more importance is the welfare of the kingdom of our Lord and Savior Jesus Christ. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." II Cor. 5:20.

Ministers should be as diligent in promoting the development and growth of the church, as other men are in conducting temporal affairs.

Much good teaching can be done outside the pulpit. Visit the people in their homes, especially the poor ones; learn how they live and have heart to heart talks with them; encourage them to ask questions for by this means you learn their difficulties. Share and pray with them in their sorrows, for in this way you gain their confidence. Never leave a home until you have read the Bible and prayed with them. By all means keep yourself free from idle gossip and political or lodge affiliations. The people expect better of a minister. In the pulpit and in private; everywhere you go HIDE YOURSELF behind the cross of CHRIST and only in HIM glory.

Every church should be a nucleus that will draw around it the best people of the community and from it should go devout men and women teaching privately, the word to every one until all should be brought to a knowledge of the truth.

Let every minister be careful that he teaches a congregation to live in peace and harmony with itself; that every member individually lives a sober, godly upright life in his community. Be certain that you model a church after the divine pattern and you will find that the church of Christ will supply every human need and every human want. It will certainly prepare every soul for a home in Heaven.

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith and increased in number daily." Acts 16:4;5.

◆

"PERMANENT POSSESSIONS."

"Mary Hath Chosen the Good Part,
Which Shall Not be Taken Away
From Her."—Luke X, 42.

It will be acknowledged, without argument, that we live in a commercial age. When men invest capital, or talents, or powers, which they possess in any enterprise the great question is, how much is there in it for me. The possessions gained by speculation, labor, or in business channels, is not permanent. Those who are wise will seek for the possession of that which is permanent.

The text notes the fact, that Mary chose the "God part" which is permanent. Let us note.

These permanent possessors:—"The good part, which shall not be taken away from her." The first permanent possession we note, is CHARACTER. Character is what we are. Reputation is what the world knows about us. Character is what

God sees we are. We are personally responsible for character. "WE ARE JUST WHAT WE MAKE OURSELVES!" We brought nothing into this world. Character is the only thing that we take out of it. Character is construed the same as a building, it must have a foundation upon which to build the superstructure. It must, likewise, have a plan of construction. The builder is the individual personally. His will is the motive force of the building. The plan adopted for a life, for the building of a character may be one originated by the builder, or borrowed from another. The best and safest plan for building a character is the one laid down in the word of God. The plans and specifications therein laid down are the best. God proposes to test the character built, at the Judgment Day.

The materials of which character is constructed are also subject to the will of the builder. Some men build a structure upon wooden piles, others upon brick, others are erected upon foundations sunken deep in the earth and composed of large blocks of hardest granite. It is necessary for us to look well to our foundation, i. e. our principles. Christ is the only true foundation.

The superstructure builded on the foundation laid, must be erected after some plan if it is to be permanent. The plan laid down in God's Word calls for the best materials. Some build the superstructure of hemlock, others of bricks stone, iron, or concrete. It behooves us to put the most durable materials into the character which we build, and build it according to God's plan.

Inasmuch as we travel this way but once, and, what we do is done for forever, let us WILL to build according to God's plan, that we may permanently possess a Godlike character.

MILLISEN.

 ✻ **BEN'S BUDGET** ✻
 BEN J. ELSTON, HARPER, KAN.

THE TRUE WORSHIP OF GOD.

This transcendently important subject should be considered early in the life of C. W. and W. Not in the mountain of Samaria, "nor in Jerusalem, shall ye worship the Father * * * Now is, when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshippers. God is Spirit; and they that worship him must worship in spirit and truth." (John 4:21-24).

True worship, then, must not be "mere form." In it the spirit must sincerely engage; but it must also be according to God's revealed truth. Indeed, upon nothing else can we rely as being truth and a true or correct worship, based upon a false idea, is not possible.

Worship, in this series of articles, is meant to embrace not all worship, but only the public worship as it should appear in the assemblies of the saints on the Lord's day. Under the old covenant God stipulated that his people should appear at Jerusalem at certain times to do certain things. This was the occasion of the Eunuch's visit. Luke says he "had come to Jerusalem to worship." Read Acts 8:27-28. When we now meet, therefore, as prescribed in the new covenant, we are certainly engaged in the worship of God. Of what this consists we may learn by the inspired actions and instructions of the New Testament.

Preaching was done by all brethren who could handle "aright the word of truth" (compare Acts 8:4; II Tim. 2:15), at all proper times and places. Paul desired "that the men pray in every place"

(I Tim. 2:8). Even the distinguished Priscilla, with her husband, took the eloquent Apollos" unto them, and expounded unto him the way of God more accurately " (Acts 18:24-26). But on "the first day of the week" occurred a meeting, having an object distinct from all the other meetings of those zealous Christians, when apostles, evangelists, and all other disciples, "gathered together to break bread" (Acts 20:7).

They could, and certainly did, remember their Master in ways innumerable; but in the distracting shadows of near-approaching crucifixion, he had begged them to remember him in this special way. To discern his body and blood, to proclaim his death till he should come again were points upon which special emphasis was placed.

The observance of this supper was a duty of Christians, not of the disobedient. The latter might witness the loving fidelity of the former. They were sometimes made worshippers by attending the services of these devoted disciples. (See I Cor. 14:23-25). It was a blessing to the world to look on, and the worshippers were made happy of course, by their respectful presence. But it was the disciples' duty to be present as participants. It is none the less a privilege because a duty.

Combined with this observance of the Lord's supper (which shall later be treated more fully) were other duties, privileges, joys.

Luke says (Acts 2:42): "And they continued stedfastly in the apostles' teaching and fellowship in the breaking of bread and the prayers." These were

the Jerusalem disciples. How long after the memorable Pentecost these things were affirmed of them is problematical, unless we take the time Luke probably completed his second treatise to Theophilus. I mean "Acts of Apostles," which was completed near the close of Paul's imprisonment at Rome. Certainly it was not immediately after their baptism, for then they had not "continued in these things. With yet less propriety could it be affirmed that they "continued steadfastly" in the mentioned items.

Verse 42 is not an idle bit of information. Too carelessly has the splendid example been noted. Could this be honestly affirmed of every disciple today it would cause the desert to "rejoice, and blossom as the rose." The knowledge and practice of this divine plan would transform humanity. That is why you are invited to consider in the order the author employs the various items

1st. THE APOSTLES' TEACHING

To continue in the apostles' teaching is evidently to continue to teach and practice what the apostles' taught. But teaching is here so associated with giving the supper and prayers, that we safely infer they continued to teach and be taught all the things enjoined by the apostles. This teaching was indispensable then; it is no less necessary now. There is a unanimity of understanding that this teaching was done on the occasion of their "first day" meeting, when they broke the bread and contributed of their means. They not only taught the things the apostles taught, but they taught in the ways the apostles had taught them to teach. Paul, an apostle, taught as the other apostles. He says: "teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God"

(Col. 3:16). One way then, the apostles tell us to teach is by singing the right kind of songs. Paul says: "I will sing with the spirit and I will sing with the understanding also" (1 Cor. 14:15). Less than this is disobedience; more is transgression.

The teaching then, embraces singing and all the forms of teaching from the simplest, plainest, kindest expounding of the truth to the deeper lessons of God's revelation, and the enforcement of the ways of God by exhortation, admonition, reproof, rebuke and the sad, stern and final stages of discipline in the case of reprobates.

Ability to instruct ought to be early developed in each congregation. Praise is bestowed where this has been done; blame attaches where it has not. Consult Rom. 15:14; 1 Thes. 4:1, 18; 5:11; Heb. 5: 11-14.

When a church is properly developed and all instructed as they may and should be, it is no longer at the mercy of evil workers.

Another thought. All this is one of the ways God seeks to have us know his will. Jesus came from God, bringing his will to earth. He specially qualified the apostles to fully reveal this will of God to the world. To continue in the apostles' teaching, therefore, is to continue to teach and learn the will of God. It is not asserted that we may neglect the study or practice of the apostles' teaching at other times. Far from it. We should read and meditate on it constantly and prayerfully endeavor to "live it out." But, when we meet on the Lord's day, a well taught and heartily received lesson should unfailingly constitute a part of the service. The lesson has its best effect when announced beforehand, studied diligently by all and

publicly impressed by those who have moral strength and skill in the word.

Another thing needed is to impress on all brethren their responsibility in this matter. Begin by doing as well as you can what you can do. Then try to improve. Try to be prompt in conveying what you know. Study to express yourself in simple words of unfeigned earnestness. Above all else read until you know the language of the spirit. If you cannot prepare a good speech—even of a moment's length—in one week, take two weeks. But work prayerfully at it. Maybe you are the servant in that community with the "one talent" and you must use it or be lost. Whenever a church can be safely left to do its own edifying, one more preacher can advance into new territory. And, Oh! "the harvest is ripe."

EDUCATIONAL

The closing exercises of the Christian High School were held on the evening of Friday, May 29. An interesting program, consisting of songs, recitations, and elocutionary contests was rendered, the feature of the evening being the recitation of the Sermon on the Mount by three of the classes. Class No. 2 recited the 5th chapter of Matthew; Class No. 1, the 6th; and Class No. 3, the 7th.

The chapel was filled to its capacity by the parents and friends of the pupils, and surprised was evident on every face in the vast audience at this remarkable accomplishment. Every number of the program was interesting and well rendered, and the progress made by the pupils is certainly a cause of rejoicing. Those who have carried on the work of teaching, as well as those who, by their contributions, have made the work possible, have sown in fertile soil, and by

and by the rich harvest for the Lord will bring abundant blessings to the laborers.

God alone can measure the good results of this work. The truth is being taught, and in the years to come the influence of those boys and girls who pass through the Christian High School will certainly be found on the side of right, and who knows but that they might be the leaven that will leaven the whole lump?

The closing exercises of the third term show conclusively that the Bible has been taught thoroughly, and there can be but one result—better men and women better Christians and better citizens—a higher standard of morality—all a more potent factor for good in this community.

J. F. WILLIAMS.

TO OUR READERS OUT OF CHRIST.

STANFORD CHAMBERS

Friendly sinner, will you read a few words written directly to you? You may be a moral man or woman but you are not in Christ; you are yet in your sins. You have done many things that were wrong and displeasing to God and are therefore separated from God, dead in trespasses and sins. Every sin you ever committed is retained against you because you "believe not on me." (Jesus.)

You have no power to forgive your sins nor to atone for them. You might begin today to live a better life but, even though you should live henceforth without sin, that would not blot out the record of the past you are yet a sinner. Then you need a Savior. You can not be saved without a Savior. In sinning, you violated justice. You cannot satisfy justice. The soul that sinneth it shall die. "But Jesus Christ" gave HIMSELF a RANSOM for all. "HE SUF-

FERED to that extent that justice is satisfied with reference to you when you reckon yourself dead to sin and your life is hid in Christ. In his dying for you, you were "bought with a price," you are "not your own." "He died for all that they who live should henceforth no longer live unto themselves but UNTO HIM who for their sakes died and rose again." "There is now, therefore, no condemnation to them that are in Christ Jesus." "If any man is in Christ, he is a new creature; old things have passed away, Behold all things are become new."

The above quotations show the blessing of being IN CHRIST. To live out of Christ is to live in sin. To die out of Christ is to die in sin. "If ye die in your sins, where I am ye cannot come."

Do you ask how to come into Christ? I hope you sincerely ask that question now. I believe the Bible answers it. "He that hath heard and hath learned of the Father COMETH UNTO ME." What are the steps in coming?

1ST FAITH.

"Without faith it is impossible to be well pleasing unto him." He that COMETH to God MUST BELIEVE." "He that disbelieveth shall be condemned." We obtain this faith in 'learning of the Father.' "How can they believe in him of whom they have not heard?" "So then faith cometh of hearing and hearing by the word of God." This faith in the heart leads to the next step,

2ND REPENTANCE.

Jesus cannot save you in your sins. "He shall save his people FROM their sins." You must die to sin, renounce and forsake it. "Repentance and remission of sins shall be preached in his name among all nations beginning at Jerusalem." You cannot receive the forgiveness of a single sin unrepented of. ONE act of disobedience separated

Adam from God and he was banished from the Paradise of Eden. No one will be permitted to enter the Paradise of Heaven with a single sin against him. "Repent * * * in the name of Jesus Christ for the remission of sins." Repentance PRECEDES and is IN ORDER TO the remission of sins. But coupled with repentance (see acts 2:38) is another act of obedience,

3RD BAPTISM.

"REPENT and be BAPTISED every one of you in the name of Jesus Christ for the remission of sins." Baptism is thus placed between repentance and remission. It is the final step in coming into Christ. "Know ye not that so many of us as were BAPTISED into JESUS CHRIST were baptised into his death?" (Rom. 6:3) "For as many of you as have been BAPTISED INTO CHRIST have put on Christ." (Gal. 3:27)

"Therefore we are buried with him by baptisms into death; that like as Christ was raised from the dead by the glory of the Father even so we also should walk in newness of life." (Rom. 6:4.) Having "obeyed from the heart that FORM OF DOCTRINE which was delivered you, being THEN made FREE FROM SIN." (Rom. 6:18.) "And now why tarriest thou? Arise and be baptised and wash away thy sins calling on the name of the Lord."

CONTINUED.

MISCELLANEOUS.

Born to sister A. C. Harris a son; congratulations.

* * *

Errors and omissions are charged to the printer's devil this month. The editors are out of the city.

* * *

Brother A. C. Harris will preach in South Alabama during the summer.

Brother Stanford Chambers is holding a tent meeting in Linton Ind. Large crowds and two baptisms the second night.

* * *

Brother Chas. Neal is holding a tent meeting in Cincinnati, Ind. There is no church in or about the town. There has been no preaching there in sixteen months. He has large and attentive audiences.

* * *

Brother W. J. Brown is holding a tent meeting at Arney, Ind. with large crowds and good results. Pray for these faithful men in the field.

* * *

Sister Georgia Kirby of Opp Ala. sent us a list of ten subscribers and a donation of \$2.00 to our work.

* * *

A Sunday morning Bible School has been started at Evant, Texas.

* * *

Brother Sam Jordan of Highland Home, Ala. sent us a list of ten subscribers.

* * *

Sister Sallie Lloyd of Pine Apple, Ala., who is unable to attend Church because of poor health has organized a Bible class of 43 boys and girls, who meet at her house every Sunday afternoon. This is an example of the work women can do in the church that will be approved of God and will bring forth fruit unto righteousness.

* * *

Brother J. M. Lemmons of Paragould, Ark. sent in quite a list of subscribers.

* * *

We want an agent for Word and Work in every church. Please send us one name from every church you know.

* * *

Brother S. W. Bell of Lebanon, Tenn. is open for preaching in Arkansas during

July, August and September and in South Ala. during the fall and winter.

* * *

We are compiling a list of the churches. If you are willing to help us send us a list of all the churches you know. Their elders, number of members value of property etc. or drop us a card and we will send you a blank.

* * *

Send us a list of subscribers. We need them.

* * *

The church in Montgomery, Ala. sent Brother J. E. Dunn to hold us a meeting beginning May 18th and continuing two weeks. The crowds grew from the beginning. The meeting closed May 29th with a large crowd and much interest manifested. There were two baptisms. There has been seventeen baptisms in the last few months.

* * *

Read the financial report of the church here and consider that it has only about 90 members in 18 families, all poor and you will congratulate it on the work it is doing.

The total enrollment in our day school was 60 with an average attendance of 50. Total enrollment of the night school 166. We are going to support two men next session. Will you help support a third man? Take it up with your congregation.

WITH THE EVANGELISTS.

J. E. Dunn, New Orleans, La., 2 baptized; A. B. Blazer, Wildwood, Ga., 5 baptized; J. Will Henley, Greenway, Ark., 16 baptized, tent meeting; W. A. Jones, Daybrook, W. Va., 10 baptized; Sherman Sexton, Athens, Ala., a new church; E. C. Fuqua, Shelby Ave and Seventeenth St., Nashville, a new church; Stanford Chambers, Linton, Ind., 2 baptized.

CONVENTIONS IN THE FIFTH CENTURY.

MOSHEIM HISTORY.

Divide favor with the Bishop of Rome and the Bishop of Constantinople.

CHAPTER II FIFTH CENTURY.

1. Several causes contributed to bring about a change in the external form of ecclesiastical government.

The power of the Bishops, particularly those of the first order, was sometimes augmented, and sometimes diminished, according as the times and the occasions offered; and in all these changes the intrigues of the court and the political state of the empire had much more influence than the rules of equity and wisdom.

These alterations were indeed matters of small moment. But an affair of much greater consequence now drew the attention; and this was the vast augmentation of honors and rank.

Accumulated upon the Bishop of Constantinople in opposition to the most vigorous efforts of the Roman Pontiff. In the preceding century, the council of Constantinople had on account of the dignity and privileges of that imperial city, conferred on its Bishops a place among the first rulers of the Christian Church.

This new dignity adding full to their ambition they extended their views, authority and dominion; and encouraged, no doubt, by the consent of the Emperor, reduced the provinces of Asia Minor, Thrace and Pontus, under their spiritual jurisdiction. In this century they grasped at still farther accessions of power; so that not only the whole eastern part of Illyricum was added to their former acquisitions, but they were

also exalted to the highest summit of ecclesiastical authority; for, by the 28th canon of the council held at Chalcedon in 451 it was resolved that the same rights and honors which had been conferred upon the Bishop of Rome were due to the Bishop of Constantinople, on account of the equal dignity and lustre of the two cities, in which these prelates existed their authority. The same council conformed also, by a solemn act, the Bishop of Constantinople in the spiritual government of those provinces over which he had ambitiously usurped the jurisdiction. Pope Leo the Great, Bishop of Rome, opposed with vehemence the passing of the decrees; and his opposition was seconded by that of several other prelates. But their efforts were vain, as the emperors threw their weight into the balance, and thus supported the decisions of the Grecian Bishops. In consequence then of the decrees of this famous council, the prelates of Constantinople began to contend obstinately for the supremacy with the Roman Pontiff, and to crush the Bishops of Alexandria and Antioch, so as to make them feel the oppressive effects of his pretended superiority; and no one distinguished himself more by his ambition and arrogance in this affair, than Acacius.

2. It was much about this time that Juvenal, Bishop of Jerusalem or rather of Aelia, attempted to withdraw himself and his church from the jurisdiction of the bishop of Caesarea, and aspired to a place among the first prelates of the christian world. The high degree of veneration and esteem, in which the Church of Jerusalem was holden among all other Christian societies (on account of its rank among the apostolical churches

(Continued on page 75)

 *
 * *Family Memories* *
 *

(CONTINUED.)

"The habits and manner of society are improving. Much more reading and sociability than formerly, and less of the frontier rudeness and forlic. The churches are in general getting along pretty, smoothly. Some additions are a growth and progress in knowledge, and good behavior, in the churches of the Savior.

"I cannot, my dear children, ever be reconciled to your removing westward or southward and still less to a slave population.

"The moral and physical evils attendant upon, and consequent upon that society and location are becoming more and more revolting to my mind. Besides that property in these United States must be destroyed or the Union must be dissolved.

"There is no alternative. It is as certain as fate. Circumstances are forming and gathering like a storm which will reduce the value of slave labor and sink them (slave and master) down to zero.

"Civilization, emancipation and reduction in value of slaves and their labor must proceed in a geometrical ratio.

"Virginia has moved forward 25 years in the last two. You cannot believe the change of opinion in Eastern Virginia on the subject of slavery. It will astonish the Nation. I mean the change of sentiment will astonish the Nation.

"'Enough of this,' you will say, 'I know all about it.' Well, we shall see. If you move westward and southward and make a final settlement in a slave population, to live by slave labor, I will say that you are not at all approved of—the fact in the case.

"But I am selfish and partial to my location and want to have all my children and grandchildren locate around me. I do not deny it. But I would not have one of them to make a sacrifice in their temporal or spiritual interest for my gratification. I would have them to better their circumstances while they gratify me.

"Now if I cannot show in dollars, cents and mill that they can be benefitted in a pecuniary point of view, if I cannot show that in a moral and religious point of view—and if I cannot show that in a social and literary point of view that they can be benefitted—I will say it is because arithmetic is fallacious and religion and literature are intelligible.

"You live in an artificial, irrational and irreligious society (excepting your brothers). A REFINED society after the maxims of Chesterfield, and the beau ideal of the world, is a very vain, foolish (to say nothing of religion and morality) society. It is enmity with God. The farther from nature and wisdom—the farther from God and happiness. The more simple, the more rational and religious. While in this world, why not live soberly, religiously and godly! Why not be happy and why not raise an industrious, virtuous, religious, and happy family. By the way, my daughters Eliza and Lavinia (are much reformed in their view and behavior as respects the foolishness and show and glare of the world. They read the Bible and reason like women.

"All this you will think is but the preamble to the following question: Shall I buy for you 200 acres of land adjoining me, formerly the hill farm of Thomas Crawford, now of Dr. Adams? It joins me and Joseph Briant's place. The object and purpose is this—It is a good sheep farm; 100 acres cleared

and 100 acres well timbered—quality like J. Briant's and McClure farm.

"My purpose is to purchase it for you for a grazing farm and when you can make it agreeable and convenient to sell in Tennessee, you can purchase a good and well improved farm (I know of two first rate for sale) not far off, say from two to three miles of us in Virginia. I would say the farm which you would purchase would be your residence and the one adjoining us would be a most excellent sheep farm, and in a neighborhood every way eligible.

"Dr. Adams has taken it into his head that he is going to die soon and wants to sell this farm and settle up his affairs. He proposes selling to me and has sent me word by M. McKeever and J. Briant that he wishes me to buy it.

"The money I could not pay for it for sometime and the interest will suit him just as well—and if you will allow me, it is quite probable that I could make a bargain for it in a few days and have it decided in your name. He says there is more than three hundred acres of it, but I am of the opinion that the whole tract contains only about 240 or 50 and there is on the east end of it 40 or 50 acres hill and good timber that I have wanted for my bottom over the creek which lies down next to me and could be of no great advantage to the place. Some of it is of no advantage whatever—and there is such an abundance of excellent timber on it that the 200 acres including all the clear *** and 100 acres of good timber would make it a very neat and convenient tract. He paid Crawford about ten dollars for this tract per acre. but expects eleven or twelve dollars for it.

"You have now the data as amply as I can give it in one letter. For my part when I take into view all the conveniences and comforts of this country—air,

water, health, soil, markets and morality, I regard the land as cheap as Congress land in Ohio and Missouri at \$1.25 per acre. Let me hear from you soon, and let me add that I know of nothing that would give me and all your relations in Virginia a higher gratification than to be assured that the proposition will be favorably received.

* * * * *

"Your affectionate father,
"A. CAMPBELL.
"June 19, 1833."

WAYSIDE JOTTINGS.

BY SHERMAN SEXTON.

The finest fruit of Bible influence is still in character. Christianity had scarcely opened its first buds before the heathen world began to say, "What women these Christians have!" We might add to-day, "What men! What little children!" No other faith had ever laid such stress upon probity, chastity, benevolence. Human life, wherever one sees it, has something divine about it, something pathetic. But only under the power of the Christian religion does it develop that symmetry, restraint, and sacrifice which are its moral perfections.

* * *

Christians have no right to become so absorbed in the concern of this life, whether of pleasure or business, that they have no time for the higher service to which God has called them. A mode of living that requires a man to give his whole time to business, in order to maintain it, is not right or worthy living.

* * *

The millionaire and the pauper stand on an equal footing before God. Hoarded wealth does not insure His favor, nor does poverty, of itself, commend a soul

to Him. What men are, and not what they have, is the final test of character. Therefore, the rich should not despise the poor, nor should the poor envy or condemn the rich. Both must some day stand before the bar of divine judgment. He will not ask, "What are you worth?" but, "What have you done?" They who would do for Him, must do for his. What words will greet your ears? Will it be "Depart from me, ye cursed," or "Come ye blessed?" It all depends upon what we have done in life for each other.

* * *

Nothing is more characteristically apostolic than the work of Christian benevolence. Benevolence is one of the first fruits of the Spirit. No other grace is more conspicuous in the lives of the primitive Christians. The first collection of which we have any record was taken for the poor saints in Jerusalem. The first church under the guidance of the inspired apostles made choice of seven men, the choicest in the church, to distribute the daily portions to the needy, so that no one might be neglected. The few glimpses we catch of this infant church show this rich fruitage in abundant yield. The poor were looked upon as the treasures of the church. No effort to restore primitive Christianity can be considered complete without a large place given to benevolence. The church that neglects to care for her poor can lay no claim to being apostolic. The apostle of love said: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." We need not ask God to bless us unless we keep His commands. James said: "If a brother or sister be naked, and destitute

of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"There are little children glancing about
in my path

In want of a friend and a guide.

There are dear little eyes looking up into
mine

Whose tears might be easily dried.

Will any of them at the beautiful gate

Be waiting and watching for me?"

"There are old and forsaken who linger
awhile

In homes their dearest have left,

And a few gentle words or an action of
love

Might cheer their fond spirits bereft.

But the Reaper is near to the long-stand-
ing corn,

The weary will soon he set free.

Will any of them at the beautiful gate

Be watching and waiting for me?"

Education is the chief corner-stone
of the American government.

(Continued from page 72)

and its title to the appellation of mother-churches, as having succeeded the first christian assembly founded by the apostles,) was extremely favorable to the ambitious Juvenal, and rendered his project much more practicable than it would otherwise have been. Encouraged by this, and animated by the favor and protection of the younger Theodosius, the aspiring prelate not only assumed the dignity of patriarch of all Palestine, a rank that rendered him supreme and independent of all spiritual authority, but also invaded the rights of the Bishop of Antioch, and usurped his jurisdiction over the provinces of Phoenecia and Arabia."

FRUITS OF KINDNESS AND OF ITS LACK.

Kindness is good will; benevolence; that temper or disposition which delights in contributing to the happiness of others, which is exercised cheerfully in gratifying their wishes, supplying their wants, or alleviating their distresses. Kindness ever accompanies love,—is love manifesting itself. "Kindness is never out of fashion."

"Love suffereth long and is kind. Kindness may be made known in words, and is thus helpful, but words alone will not always suffice; kindness in purpose is no less kindness, but the execution of a good purpose brings forth more fruit.

"Let us love one another, not in word, neither with the tongue, but in deed and in truth."

Many lives have been made to droop, sad at heart, and fail in good undertakings because of unkindness shown by those who should have taken a kindly interest in both the worker and his work. Poor children in vile raiment and with a scanty lunch in basket have had their poor little hearts broken and crushed by the frowns and taunts of schoolmates in better circumstances. Many poor Christians have been driven from the Church of God by the unkind, haughty, spirit of the rich.

Once visiting a church in Western Kentucky, I was told that a certain lady member had been heard to say, "I am tired of having poor trash trample on my silk dress." The hearts of many good Christians there had been wounded by the bitter piercing words of her uncharitable tongue, and some absented themselves from the assembly because of her cold attitude toward them. That woman should ponder well Mat. 18:6. How ugly is that life and how impoverish-

ed the soul that is lacking in kindly affection! More anon.

J. M. DENNIS,

Franklin, Ky.

CHURCHES RADIATING CENTERS

God intended that a church should be a leaven of righteousness in the community in which it is situated. Just as a stone dropped on the water in the center of a lake starts a wave that spreads equidistant from the center until it reaches the shore, so it is God's will that a wave of gospel light should go out from every church of Christ as a center. In this way the churches are to be God's institutions sending the gospel all over the world.

Christ's final words of instruction to his apostles were; ye shall receive power when the Holy Spirit is come upon you and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth. (Acts 1:8). The church was established in the city Jerusalem at the beginning. From Jerusalem as a center the gospel spread throughout Judea, thence into Samaria and unto the uttermost part of the earth.

A church was established at Antioch in Syria and from this city as a center the gospel spread over the surrounding country. Paul in his missionary tours established churches in the cities so that these cities might become centers of influence and from which should go out the gospel into the adjacent territories. Note that on their first missionary journey, sent out by the church at Antioch, Paul and Barnabas established churches in Antioch, Iconium, Lystra, and Derbe, chief cities in Pisidia. In the province of Macedonia churches were established at Philippi, Thessalonica and Berea, the three principal cities. In Achaia a

church was established at Corinth the chief city of the province. A church was established at Ephesus and with Ephesus as a radiating center the work of spreading the gospel was carried on; "so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." Paul in his first letter to the church at Thessalonica wrote, "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God—word is gone forth." (1st Thess. 1:8.) From these examples we observe God's wisdom in having churches established in the chief cities from which to send the gospel out into the surrounding countries. The Holy Spirit directed in this work.

Instead of ecumenical councils, conferences, synods, associations, assemblies, conventions, etc; instead of missionary societies, etc. to do missionary work the preachers of the gospel should establish and train churches after the New Testament order. The churches should work as did the mentioned New Testament churches. Only in this way can the gospel be preached to every creature in all of the world. Let there be churches of Christ after the New Testament order in such cities as New Orleans, Mobile, Montgomery, Birmingham, Atlanta, Memphis and scores of other cities and you will see the gospel of Christ spread all over the United States, into Canada and unto the uttermost part of the earth. What we need is not human organizations and money. We need a complete return to the New Testament order. We need faith, loyalty to God's word and zeal. The churches need to be filled with a consuming zeal for the salvation of sinners. Every member of the church should feel woe it unto me if I preach not the gospel.

JOHN E. DUNN.

KNOWING AND OBEYING.

To know the truth, and then refuse to obey it; to hear the message, assent to its accuracy, bow in the presence of its great demand intellectually, and yet not answer its claim, that is the sin which hardens a man. When a man so disobeys, he becomes hardened by the very truth that might have softened him; he becomes enslaved and debased by the very message that ought to have made him free indeed. In that sense the gospel is a savor of life unto life, or of death unto death.—CAMPBELL MORGAN.

* * *

"How much I owe to my mother for having so exercised me in the Scriptures, and, above all, having taught me to reverence them as transcending all thought and ordinary conduct!"—RUSKIN.

* * *

Truth never comes to the man who is not willing to hear all she has to say.

* * *

"I amount to nothing," said the little stone as it rolled away from its place in the dam, and that night the town was flooded.—O'CONNOR.

* * *

The way seems long to the twilight west
As we follow the road afar;
But the thought of a friend gives courage
to wait



For the gleam of life's evening star.

* * *

No boy or girl has any excuse for going through life without a good education. There are free schools and free books in every community in this great republic.

* * *

The Bible is the basis of all moral and ethical laws. Keep it from our public schools as is being done and in fifty years America will be peopled with infidels and agnostics.

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 *  **BIBLE STUDIES**  *
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CHAPTER 16.

1. Who killed deceives thinking he did God service?
2. Why was it necessary for Christ to go away?
3. When did the comforter come? How long will He remain? What will He do when he comes?
4. What does reprove mean in the 8th verse?
5. When were the disciples scattered every man to his house?
6. How can we overcome the world?
7. Where do we have tribulation?
8. How and when do we have peace?
9. Do we obtain that peace in this life?

CHAPTER 17.

1. What is chapter 17th?
2. What are the leading thoughts in the chapter?
3. What is it to glorify God?
4. For whom did Christ pray?
5. How can all believers be one in faith and practice?
6. What three bear record in heaven? What three on earth?
7. How do we know when we are one in Christ?
8. How does Christ dwell in our hearts?

CHAPTER 18.

1. Who betrayed Jesus? Who denied him?
2. What office with the apostles did Judas hold?
3. What did John say of him?
4. What was prophesied of him?
5. Portraying Judas character, what question did he ask the chief priest?
6. What did Judas do after betraying Christ?

7. What did Peter do after denying Christ? What must all do when we have sinned?

8. How many trials did Jesus have on this day? Before whom? What was the accusation?

9. Why did not the Jews go into the judgment hall?

10. Why did they request Pilate to try Jesus?

CHAPTER 19.

1. How many times did Pilate declare Christ innocent?

2. What final argument did they make that caused Pilate to deliver him?

3. Mention all the indignities heaped upon Christ during his trial and crucifixion?

4. Which two bore the cross? What other incidents happened on the way?

5. Did Pilate believe that Jesus was the King of the Jews. Give your reason?

6. Where was our Lord crucified? With whom?

7. How many hours was he on the cross?

8. What did the Centurian think of Christ?

9. What was Jesus last words?

10. Who buried Jesus? Of what court were they a member? Were they disciples?

11. What two women were at the sepulcher when it was closed?

12. What precautions did the Jews take to prevent the disciples from stealing his body?

13. Why was it necessary for Christ to be crucified?

ANSWERS TO BIBLE QUESTIONS.

CHAPTER 8.

1. Jesus went from the Mount of Olives to the Temple. 8:1; 2. (Mabel and Mildred Miller.)

2. Teaching the people. 8:2 (all)

3. Tempting him, that they might have to accuse him. 8:6. (Lura Chambers.)

4. He first paid no attention to them, but with his finger he wrote on the ground, but as they continued asking, he said, "He that is without sin among you, let him first cast a stone at her." and again wrote on the ground. 8:6;7;8. (J. Lemmons.)

5. Thou hypocrite, first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye. (All.)

6. Jesus is the light of the world as a leader and an example for us to follow. M and M. M.

7. For if ye believe not that I am he; ye shall die in your sins. 8:24, M. and M. M.

8. Everlasting punishment. (Cora Walters.)

9. Freedom from sin. (All.)

10. By believing and accepting the truth and being baptized. (C. L.)

CHAPTER 9.

1. Jesus anointed the eyes of the blind man with clay and told him to wash in the pool of Siloam. He obeyed and received his sight. (All.)

2. To test his faith. (M. and M. M.)

3. There was no virtue in the water of that pool. If Jesus had told him to wash in any other pool it would have done as well. (C. W.)
L.)

4. When he had washed (obeyed.) J.

5. Yes. He confessed and worshipped him. (John 9:38; all.) He con-

fessed and worshipped after he had received his sight. Read carefully (Ed.)

6. To be saved from sin. He that believeth and is baptized shall be saved. Mark 16:16. (All.)

7. The Pharisees and Jews. His parents. (All.)

8. John 9:27-33. (M and M.)

9. Cast out of the synagogue. (L. C.)

CHAPTER 10.

1. Yes. Because it tells how Jesus loves and watches over those who obey him. (M. and M. M.)

2. Jesus. John 10:14. The church of Christ. All who hear and obey the master's voice. (All.) The pasture is the word of God. (M. and M. M.)

3. I am the door, by me if any man enter in, he shall be saved. John 10:9. (C. W.)

4. By hearing the shepherd's voice and following him. John 10:3-4. By confessing our sins and being baptized. (J. L.)

5. All false teachers are thieves and robbers. (M. and M. M.)

6. One fold and one shepherd. (All.)

7. He wants them brought into the fold. (All.)

8. Those who use religion for their personal profit. The hireling runs away when there is danger. The Shepherd lays down his life for the Sheep. (C. W.)

9. Because Jesus said he was the Son of God. (All.)

10. Beyond Jordan where John at first baptized. (All.)

CHAPTER 11.

1. Raising Lazarus from the dead. (L. C.)

2. I am glad for your sakes that I was not there, to the intent ye may believe. (Verse 15.) That thou shouldst see the glory of God. (Verse 40.) C. W.)

3. Many of the Jews believed. Verse 45. They were afraid if they believed;

the Romans would take away their place and nation. (All.)

4. All who believed on him should never die, but would have everlasting life. (M. and M. M.)

5. Jesus wept in sympathy with Martha and Mary because they were so badly grieved. (M. and M. M.)

6. Lazarus. Verse 43-44. The widows son Luke 7:14: 15. The rulers daughter Matt. 9:25. (J. L.)

Answers for this department must be in our hands by the 10th of the month. There is a decided improvement in all the answers. Let all the readers of Word and Work invite their neighbors to study the Bible with them. Bible study is very fascinating. You will be surprised how the interest will grow.

PROHIBITION

Total abstinences on the part of all church members would solve the saloon question.

* * *

The first temperance society of which there is any reliable data, was organized April 30, 1808, by Doctor Billy J. Clark, at Moreau, Saratoga County, N. Y. It has kept up its organization ever since. Its centennial was celebrated June 14-20 by the assembling of the World's Centennial Temperance Conference at Saratoga Springs, N. Y.

* * *

Statutory prohibition will go into effect January 1, 1909 in eleven of our great states, eight of which are Southern. Besides, there are many other prohibition counties and towns in almost every state in the Union.

* * *

No question is ever settled by the American people until it is settled right.

North Carolina recently carried for prohibition by a majority of 50,000. The Old North State generally does things right. * * *

The Democratic party of Texas will vote on a prohibition plank at its primaries July 22, 1908. As the Democratic party is in complete control of the Texas legislature, should this carry, it will mean that Texas will have statutory prohibition at an early date. More than two-thirds of its territory is already prohibition. * * *

Governor J. Y. Sanders sent a ringing message to the Louisiana Legislature, which is now convened at Baton Rouge. They have passed a law eliminating race-track gambling in the State. That is very good. As they have done so well on that one law and as all reform measures come slowly, we will excuse them for white washing all the other reform measures the governor recommended. Ye Louisiana Solons! The people are watching you. Be careful for your political heads.

* * *

The consternation among the saloon interests indicate that they see the hand that is writing: "Mene, mene, Tekel, Upharsin," on the wall; but it does not take a Daniel to interpret the meaning thereof. Fifty years from now a history of the saloon as it exists today will sound like a page from Baron Munchausen and our great-grand-children will wonder what kind of animals their fore-fathers were.

* * *

"Some religious instruction in the public schools is indispensable as educators are generally coming to acknowledge. An irreligious school will soon become unethical as well."—L. Williams D. D.