

CHRISTIAN WORD AND WORK

NEW ORLEANS, LOUISIANA

Jesse M. Burge 974
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This Issue Contains Eight Extra Pages

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ONE DOLLAR PER YEAR. TEN CENTS PER COPY

We give a prize each month to the one sending in the most subscriptions. Valuation based upon the number of subscriptions sent in. This month was awarded to Augustus Shanks of Louisville, Kentucky.

THE WALL

I had builded a wall,
That was strong and tall,
I had fashioned it year by year,
Till the light grew dim,
And the shadows grim
Ushered an aching fear.

I had listened long,
For the rare sweet-song,
Of a soul that was tried and true;
But "Faith" seemed dead,
Her presence fled,
And lo! the wall still grew.

But I've lifted eyes,
To the sun-bathed skies,
My faith has breathed a prayer;
There are hearts of gold
In a world grown cold,
And lo! no wall is there.

EARL A. BRENNEMAN.

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Christian Word and Work

Vol. 6

APRIL 1913

No. 4

OUR PLACE IN THE WORLD SITUATION.

E. L. Jorgenson.

There are about one hundred and nine millions of people in North America.

Only seventeen millions are being instructed in the Bible and most of these are in Sunday Schools where the Scriptures are scantily and imperfectly taught. There are ninety millions of people in the United States. Twenty millions are Protestant, twelve millions are Catholic, some are Jews and over fifty millions are churchless. Moreover better than one million emigrants are coming here yearly. Twenty per cent of these are Protestant the majority of others are Catholic, many are heathen, some Jewish and some atheistic. The Protestants have so far maintained their place as the dominant part of this prominent land. But every Bible-reader knows how sorely *they* are in need of light. Many are worshipping vainly, after the doctrines and commandments of men. Many are worldly and unspiritual.

Let us take a closer view. Louisville, for illustration, is a grossly wicked place. It is not laudatory to say it, and some will think it unpatriotic, since it is my home. But it is a fact and facts must be faced. Yet Louisville is probably next to the holiest large city in the United States!

I have grounds for the statement. Church membership does not stand for much in these days of low standards and easy church entrance, but it stands for something, morally at least. And of our thirty-seven principal cities, Louisville is second in percentage of church-membership. Fall River which is first is almost entirely Catholic.

True five-eighths of Louisville's church membership is also Catholic, but this city is yet second in *Protestant* church membership, being surpassed only by Washington. And Washington is not Paradise! From Washington the highest, to San Francisco the lowest, what must be the state of the Christless town between? This is in north America, the land of light! In Europe, South America, Asia and Africa conditions are worse in the order named. Where are the eyes and ears of those who say we are entering the millennium? After nineteen centuries of Christianity it is thus. To those who look for the thousand year reign of right through the spread of the word alone it must be disheartening; but to those who Biblically expect that reign through the personal advent of Jesus it only confirms faith; for they see that conditions are as Christ himself foretold of the end-time. But while they were foretold, they were not desired by the Lord. Two reasons underlie the present world-situation:

1. Failure on the part of the church to adequately sound out the word.
2. Failure, on the part of many who have heard the word, to accept it.

With reference to the first reason let us take our share of the blame, for a clear understanding of where we have failed is the first step to success. The churches of Christ are nowhere Anti-missionary in theory, but in some places they have been that in practice. For, as not to accept Christ is to reject him, so not to be positively missionary is to be negatively Anti-missionary. It is for or against, gather-

ing or scattering, says the Lord who knows. The next step then is to make God's church, already theoretically missionary, practically so. This will we do, moved, under the love of God, by the need of mankind, not the interests of the unsaved alone but of the church itself demand it; for the church is a rallying point that it may be a radiating point. Without this realization it dies. The very purpose of the church is to hold forth the word of life. This is its legal outlet of energy whereby it keeps pure and strong. We often meet churches that are senile through inaction. Some preachers hold meetings for such churches entirely too often. Once is sufficient. I mean such torpidity should be corrected at the first visit. It is vital and fundamental.

With reference to the second reason mentioned as underlying the world's unbelief and darkness let it be understood, we are not commanded to bring the world to Christ, but rather, *Christ to the world*. There is a vast difference.. The gospel has never swept

clean and it will be anomalous if it ever does. God can and desires to save all, but here free-will enters, and not all will be saved. He is now selecting, on the principle of gospel obedience; taking "*out of them (the Gentiles) a people for his own name*" (Acts 15: 14). Just as the magnet selects out of varied particles the iron fillings, so the gospel finds response here and there in all lands from those who have an appetite for it. Thus our work is that of testifying, witnessing, to all nations. This is possible to us and therefore incumbent upon us. A few missionaries in each land will in time be able to testify in their ever-widening circles of influence to the world's great host of lost. To this end let us pray and seek; and as those to whom Jesus said, "Pray ye therefore the Lord of the harvest that he send forth laborers" (Matt. 9: 38) were the first to go (Matt. 10: 5), it may be that those of us who first bear the world's great need to God in prayer, will be the first to bear God's answer in Christ to those who know him not.

ABOUT THE BIBLE

Don Carlos Janes.

If there is no God but nature; if man has neither creator nor governor; if the rights of property, now protected by law and guarded by the sanction of solemn oaths, are based upon absurd and groundless traditions; then what is to hinder any man falling back upon his original rights, derived from his remote ancestors, and stealing, right and left, whatever he can lay hands on? And should he succeed in plundering a government, and thus robbing fifty or sixty millions of people of their rights, through crooked contracts and villianous frauds, he would be perfectly justifiable in doing it, and in invoking the aid of some

brilliant lawyer who agreed with him that Moses was mistaken when he declared that God had said, "Thou shalt not steal," and who would gladly aid him to escape punishment, and divide with him the profits of the job.

Both the Old and New Testaments are full of commands, precepts, and exhortations to care for the poor. What other nation ever had a law compelling men to lend to the poor without interest? What other nation ever had a law allowing the poor and the traveller to eat and fill their hands with fruit from any vineyards and orchards which they passed. Only prohibiting their taking any vessels or bags with them to carry

fruit away? What other law ever forbade the taking a pledge from a widow for her indebtedness, or required a pawned garment to be returned to a poor man at night? What other nation ever had laws requiring that the wages of the workman should be paid, not quarterly, monthly, or weekly, but before sunset *every night*? What other nation had law forbidding men to curse the deaf, or put a stumbling block in the path of the blind? What other nation had a law forbidding the husbandman to reap the corners of his fields, or gather the gleanings of his harvest, or the scattering grapes of his vineyard; but commanding him to leave them for the poor and the stranger? What other people had a law which forbade the muzzling of the ox as he was treading out the corn, or which protected the birds upon their nests, and commanded men to show kindness to beasts in distress; even though they belonged to their enemies? What other nation had a law requiring men to love their neighbors as themselves, and forbade them to cherish grudges against them, and prohibited malice, tale-bearing and revenge? What other nation ever had a law which gave every man an inheritance of land, and so secured it that ever the king on his throne could not take it from him; and so arranged it that if he himself was compelled to part with his land, he could sell it outright, but could redeem it at any time when able, and if not, at the end of the jubilee period his children could go and claim their ancient inheritance? What nation, outside of the influence of the law of Moses, which sacredly reserved every seventh day for *rest*, and forbade people to require or permit their servants, or their beasts, to do any servile work on that day? Surely if there ever was a law which was emphatically *a law for the poor*, the law of Moses was that law.

Whether a law which forbids all sin and inculcates all virtue, which has outlived the laws of all ancient emper-

ors and conquerors, which has entered into the jurisprudence of the world, and exercises today a greater influence on the morals and manners of the world than any other law that was ever made whether such a law was a fraudulent trick of a contemptible, hypocritical liar and impostor, or whether this law, the most perfect that the world has ever seen, sprang from the bosom of God, the fountain of all law, and was sent forth for the guidance of the erring sons of men who were groping in the darkness and lying in despair, is a question which seems easy to answer.

Man, as a being possessing moral nature and distinguishing between right and wrong, must be the creature of a Creator who loves the good and hates bad, who has linked sin with sorrow, and righteousness with blessing. And if the Creator desires the well-being and well-doing of men, why should he not make known his desires to his creatures, and place them on record for their instruction? But if there be any such law which bears the impress of the divine hand, and which exhibits energies analogous to a divine vitality, it is the law which came by Moses, which flames forth among the nations as a cloud by day and a pillar of fire by night, in the darkness of a world of heathenism, pollution, and sin.—H. L. Hastings in "The Wonderful Law."

This wonderful law came from a wonderful law giver. It is not the result of chance, neither did it come from the minds of mere men. The Bible is no ordinary book. Indeed it is a very extraordinary volume. It has no equal in all literature.

Except Jehovah build the house, They labor in vain that build it: Except Jehovah keep the city, The watchman watcheth but in vain.—Ps. 127: 1.

THE FAITH

J. M. Barnes

Continued from last issue.

CONFIRMING THE SOULS OF THE DISCIPLES Acts 14 22.

Let us read, Acts 15: 36. "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord and see how they do."

PREACHERS' WORK Acts 16: 5.

"And he went through Syria and Cilicia, confirming the disciples." Acts 16: 5. "And so were the churches established in the faith, and increased in number daily." Acts 18: 23. "And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in order strengthening all the disciples." I have quoted these passages so we can learn the duty of a preacher. I was amused once at a young preacher's dodger. He announced himself as the Great Evangelist. Reader, how many great evangelists have you known judging by the example of Paul? How many of these claiming to be such have you known that spent much time in confirming, strengthening, establishing, the disciples? Do you not see that this belongs to it and is inseparable from it? Is there any wonder that so few bodies live when the work of the preacher was only half done?

All who have tried to live the Christian life understand how necessary it is to be strong. What Paul did to these Christians to make them strong, is a matter for study. We have had twelve children at our house and I have taken some interest in making them strong. I began with my babies as soon as I could to make them stand on their feet and was not in the least afraid of making them bowlegged. I taught them to stand by a chair. I made them walk while I held their hands and as soon as they could I let them hold to one finger only. If I could I slipped both fingers away so that they would be left alone. As strength grew so power to walk was acquired and we never had a child a year old when it began to walk. Now notice the point, to make churches strong make them exercise. I have been somewhat successful in developing workers and my rule is never do for my own child or my Father's what it can do for itself. Here comes in one of the evils of the pastor or the minister doing pastor's work. They do what the disciples themselves should do. Whose duty is it to exhort one another, to teach the untaught, to visit the sick, to look after the erring brother and the poor

to carry on the meetings of the body? Now it is in these things that strength comes. It is such kind of work that develops the child of God just as the continued exercises made my child strong. The pastor and the preacher in charge, and the minister fiddling around is a consummate nuisance. Let the ekklesia attend to her own business and the preacher save sinners. Give himself to the ministry of the word. The ekklesias have also a work of saving sinners of a two fold nature which we will talk about before we are through with this investigation. They must save themselves and at the same time save others. Now it is just impossible for a body to be an able one, when it denies itself the necessary health giving exercise. Going to meeting on Sunday and listening to an hireling orate has no strength in it, no life in it and God never intended it and never gave any order for it that I can find. But I am going to look for anything that may be shown me. A thus saith the Lord will satisfy me. The example of one church that kept a stall-fed will suffice. I asked brother Jorgenson (let me interline that I think he is fine) where he preached and he said I think for the Portland Avenue Church. Where? Whom are you following? Will some one answer this question and answer so you will be satisfied with it yourself. But I hear an old echo, that I have heard so often, brother Barnes we have to make a living, we have not the time to do church work. Then will you do like Sarah, substitute a Hagar? I fear that many of us will have to go to hell from the simple fact that we have not time to go to heaven. A brother once insisted that he did not have time to do the work of the Lord. I told him to do all he could on Lord's Day, but he said he had to ride about with his wife that day. God is not mocked. Montgomery was once the best church I ever saw. I took great interest in it and thought that we would have a model ekklesia but over my protest she hired a pastor got killed, died, or committed suicide do not know which.

ORDAINED THEM ELDERS IN EVERY CHURCH. Acts 14: 23.

McKnight, in his comment on I. Tim. 5: 17, says in the first age the name presbuteros, elder, was given to all who exercised any sacred office in the church. When I read this first I thought it absurd. After more reflection I thought it preposterous. I now think that it is the only way possible to satisfy all the texts that we will call up in this search we are mak-

ing for the truth. He also in his note on Titus 1: 5, in the first age, bishops and presbyters or elders were the same. This I do not believe and I will get you to thinking right away just as I did a brother whom I asked if there is a definition of elder in the New Testament and he said oh, yes. I asked where is it, and he turned readily and hastily to I. Tim. 3: and to Titus 1: why I replied these are definitions not of elder but bishop every time. Now reader can you find in the New Testament the qualification of an elder? I know that we can find the qualification of a bishop or overseer twice, once in I. Tim. 3:, and once in Titus 1: but can you find anything like the stipulated elements of character that belong to an elder? I will say no, and I will say more that the qualifications of a bishop cannot be made to fit all the elders mentioned in the texts. Let me ask you to let us proceed with the understanding that all bishops, overseers, deacons are elders but all elders are not bishops, nor are all elders deacons and we can study to see whether this is a true statement or not, as we go onward and as texts present themselves. It will avail you nothing, reader, to tell how much I have studied over this subject and prayed over it, but the one question with you is, Is it truth?

I never could understand some passages, if elder means bishop and bishop means elder and that deacon means neither of them, all hands look for the qualifications of elder. You say you cannot find it? No I cannot either. As it is a word brought over from the Old Testament let us look and see if we can find it there. It is used in the plural most. It is found one time in Genesis, five times in Exodus, once in Leviticus, a few times along and only twice in the prophets; but who were they? The seventy elders are first mentioned in Exodus 24: 1, but, their appointment by the order of God is to be found in Numbers 11. From this we are ready to go to Deut. 1st chapter. We get here a little and it is a precious little. In speaking of the men the Lord told Moses to select he says, in verse 13 "Take you wise men, understanding, and known among your tribes, and I will make them rulers over you. This is short but fine. Now this is the kind of men that Paul and Barnabas ordained in these ekklesias. But, there is a little more about these rulers but it is suggested by Moses' father-in-law. He seems to have been a man of God and he tells Moses if he does as he advises him God will be with him. Exodus 18 chapter. Read the whole chapter but the kind of men he suggests is found in the 21st verse. "Moreover thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness." We have enough but I have one more suggestion to make. Young defines one of the words used to express elder as, "bearded," another as "gray headed." Now I think we have been repaid for our trouble and time. Paul and Barnabas ordained able men, wise men, men of understanding, known among their tribes

such as feared God, loving truth and hating covetousness.

ALL BISHOPS, OVERSEERS AND DEACONS ARE ELDERS—ALL ELDERS ARE NOT OVERSEERS OR DEACONS.

Now Preacher, let us have your experience. How long have you been at the work? In this time how many men have you developed with qualifications like those laid down by Paul in I. Tim. 3: and Titus 1? I have preached this Anno Domini fifty one years. (It is nearly one year since I wrote the first page of this article.) During this long time I have not had in the work I have done as many as Paul made at the four places of which we are speaking, supposing that there were three at each place. I have worked too. Now men with all the attributes Paul says they must have are hard to find. Yet Paul and Barnabas made them in all these places. It looks to me that all the men would have been novices more or less. The time was short to have had believing children. I have been wont to try to explain their success by saying that Christians were more isolated then and more consecrated. I did not satisfy myself, though this was good, good as I could do. Notice that God has never said that an elder must be blameless, the husband of one wife, having believing children. This was my scripture not God's when I said so. See if you can find that an elder and an overseer (I prefer overseer to bishop for episcopos means overseer) are are identically the same. If we get the idea that all deacons and overseers are elders but all elders are not deacons and overseers then we can understand how Paul and Barnabas found in Galatia wise men, men of understanding, known among their tribes, able men, fearing God, loving truth and hating covetousness. Do not forget that these are good men. These they made elders. I do not doubt that they could have sent to Jerusalem or Antioch of Syria and imparted a pastor or Resident Minister but this was not the apostolic way, however popular it is growing among rich churches that wish to worship God by proxy, nowadays, and though it has the stamp of days gone by on it. Now, I have often been surprised by revelations made right from the New Testament. Others have shown me scripture that has escaped notice entirely. It will not do to be dogmatic but keep a lookout for revelations. I remember going to old sister Wiley's when a young preacher. It was late when I reached her house. After supper, she came into the room with that grace and modesty and dignity characteristic of the matron of the southern home. She laid her well worn Testament and spectacles in her lap and looked at me inquiringly and asked me what a certain passage of scripture meant? I gave a learned exegesis of it when to my surprise she said brother Barnes do you not think that it means this,

and went on in the most graceful way to show me what it meant. Of course I was a smaller man in my own opinion after that thunder clap than before. Now would it not be another bolt from heaven striking terror, if some young preacher not long from college or some one else would point out to my old dimmed eyes the apostle or prominent preacher in the New Testament that was called to some church and spent all his time feeding that particular body with his clerical tidbits, looking after their sick, poor, erring, and taking special pains to see that the stover kept the house clean, coal in its bunk, looking carefully after the weekly announcements, making searching researching for something more startling than the simple (notice the word) word of God, getting up subjects that will awaken the careless and unconcerned, holding women's meetings during the week, parading the streets with a dignity that would have put Lord Chesterfield to shame, and all around exhibiting all the characteristics that Paul did not have. Let me say, right here, for it is a good time, that I do not believe that any one man that ever lived, (just man) not even Talmage or Beecher can entertain the same people at the same place for any great length of time, by declaiming to them, and further, I do not believe that the Lord ever ordained such as his worship.

A man can hold out much longer as a teacher than he can as orator, and hearers tire of one of these all the time, and God did not ordain just one of these. If it were not using bad words, I would say he that tries to do all the talking of the church is a simpleton for doing it. Preacher, do not do anything for an ekklesia of God the members can do for themselves and you will find that they grow stronger every day. Remember that James and Peter were elders. Keep in mind that Paul and Barnabas ordained elders in every church and that there were four of them. You cannot make it possible that Paul and Barnabas ordained overseers and deacons as described in Timothy, but you can, and I can see how they could find men like Moses put into office in every church, that is wise men, able men, fearing God, loving truth and hating covetousness, and by the way, this kind are really nice men, just like the church should have at all times. According to these the ekklesia of God starts out with good men, those characteristics only being eliminated that a new body cannot have. Then the development, the growth, the strengthening of both mind and spirit begins and the body that grows none is not discharging its duty. The ambition of every disciple should be to grow to the full statue of a man in Christ Jesus.

Then at the proper time they can have those that will be able to fill the places of overseer and deacons so called in Kings James. Every man in the congregation that will come up to the description of the elders of Moses should be put into the work of elders. If there are two they should go to work. If twenty put them all

at work. Yes if there are only two members as said before, they should go to work. If there out of a large number appointed to be elders then the others will shirk duty. The apostolic way puts all the working force to striving together for the faith of the gospel, this embraces the salvation of sinners and this is the biggest thing in this world.

I want to read for our learning, Acts 18: 23, "And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples". When we get to realize the value of a soul then it may be that we will work for them as we should. Christ wept over sinners. How should we do? Notice the scripture we quoted and see how Paul looked after all the disciples. Say that Lystra had forty disciples in the body of Christ there and eight of them were wise men and able, and feared the Lord, loved truth, and hated covetousness, and there were ordained elders, do you not see how they would grow while taking proper care of the forty and themselves for we will see in time that this is one of the imperative duties of the elder, and do you not see how **there** would not be a disciple neglected if all had the spirit that Paul had and take the matter in order and strengthen all the disciples. Let me call your attention to the fact once more, that these four bodies of disciples has laid an example for all other disciples for all time in that they went on doing the work of the Lord without any help from outsiders. Who does this now? Disciples why do you die? Because you do not work. I might call it inertia, but the naked truth is it is spiritual laziness.

ORDAINED THEM ELDERS.

Do not get scared at the big work ordained, for there is no danger in it. The word here translated Ordained is the Greek word, *Cheirotonoo* and it is compounded of *Cheir*, the hand, and *Tonoo* to extend or stretch out. A few words to those who do not understand Greek and are anxious to study this momentous question. You are not at as great a disadvantage as you may think. If you have a friend or an acquaintance that understands Greek just go to him and ask him to read from his Lexicon or dictionary the meaning of the word in question and nothing more and see if the things which I bring to your attention are not just as I say they are.

Liddell & Scott in their unabridged Lexicon (and it is first class) give as the first definition of *Cheirotonoo* "to stretch out the hand, for the purpose of giving one's vote in the Athenian ekklesia; to vote for, elect properly by show of the hands." He gives also to appoint to office in the church. Do not forget that we are trying to find out how to do in the Lord's ekklesia.

Thayer's Greek-English Lexicon of the New Testament; *Cheirotonoo*, (a) prop, "to vote

by stretching out the hand;" (b) "to create or appoint by vote," (c) "with the loss of the notion of extending the hand to elect, appoint, create."

Young, "to elect by stretching out the hand, *Cheirotoneoo*," Acts 14: 23.

I suppose this is enough. Paul and Barnabas did something in the four cities to some men expressed by Greek word *Cheirotoneoo*, now what did they do? It is not guess work but it is fixed by the Lexicon and the Lexicon is not guess work either. They made believers, these were the *ekklesia* at the respective places. Then confirmed they the disciples and ordained elders in each of them that is they elected, created elders and manifested this by extending the hand. Before they ordained them they were not elders, after they ordained them they were elders. Now, Reader, you better get down to business for all of this and more too is not only holy ground but it is disputed ground. Shall I say, if I am wrong the Lexicon is wrong? This would sound rather uppity would it not? Now if this is not right who can show that it is wrong. Dwells there a man on God Almighty's green earth that can show the least deviation from the truth of God? If I am correct and I verily believe I am, the starting of believers in the work of the Lord is much simplified and preachers can see their way much clearer? How When they have made believers and strengthened them they find more easily men who can take the lead. They do not have to look for a man that has a wife, or for one blameless, or for one that has believing children.

Once the work of the *ekklesia* is understood there will be a lot of plain, practical, common sense, men that will develop under the tutelage of the Lord into the most useful members of the body. I tell men and women if they will turn themselves over to the Lord there is no telling what he will make of them. But, he does it, and the work he imposes on them with his word. He made the world by his word, and they need not think he can make anything of them without the word and the more of it the better. Now it has been taught by some of the best men I know, and some of the most learned and some of the best thinkers, that elders are not made but grow up into the eldership. That they become elders by practice. Reader, it is your business to weigh this matter and it is worth weighing accurately.

Now read, the Lexicon again, or get your friend (if you do not understand Greek) to look in the New Testament and see if the word is not *Cheirotoneesantes* one of the inflections of *Cheirotoneoo*? The read the definitions of the same and say if they are not just as I read them? Then say if it is not true that the churches at Antioch of Pisidia, Iconium, Lys-tra, and Derbe had elders and Paul and Barnabas appointed, elected, or created them, and did it from the number of disciples at the respective places? Did you ask how they did it? Well as I am anxious to go on, and I will have

occasion to advert to this matter again, I will just say by reading Acts 14: 23, there were prayer and fasting in the creating and as the word *Cheirotoneoo* is made up of *Cheir*, the hand, and *Teinoo*, to extend, I will ask if these things are not suggestive of other similar cases, and this is all I wish to say for the present. Now where are we? Paul and Barnabas left the four churches of disciples and they had elders but not an overseer, or deacon so called. Take notice as we will call up this matter again

ORDAIN ELDERS IN EVERY CITY. Titus 1:5

Now reader, searcher for Truth, Greek Scholar, let us get down to our business in real earnest. Have we not been in earnest? Yes, but the search is warming up. I have said that there are places where elder cannot be synonymous with bishop or overseer, and here is one. Ordain elders if any be blameless. This implies:

that there were elders that were blameworthy or to be blamed. If such they could not be bishops for Paul says he must be blameless. This is just what I have said that all bishops, overseers, deacons are elders but all elders are not bishops, deacons, or overseers. Well but a brother will say to me you said back at Acts 14: 23, that ordain elders means make elders, or create them. This is just what we said and I want to call your attention to the nicety with which the spirit uses words. Ordain here in Titus 1; chapter is not the same Greek word at all. What does it mean here? Now it does not make any difference what it means but with it Titus was to do something to elders so that if any of them were blameless, the husband of one wife, having faithful children, they would be bishops or overseers. Am I correct?

Now I do not want you to pass this without a thought. The Greek word here is *Kathisteemi*, made up of *Kata*, down, and *Histeemi*, to set, to place, Young.

Liddell and Scott have over a page of definitions. Among these are, to set down, to bring down, to bring before a magistrate, to set in order, to make, to render, to appoint, to establish. They tell us that *Kata* the preposition is simply intensive or strengthens the meaning of the word. I doubt if the word ever loses its meaning, set, place, put. It is used in the New Testament twenty-two times. Translated "make" fourteen times, "appoint" one time, "ordain" three times, "is" two times, "conducted" one time, "set" one time. It is used with the preposition *epi* eight times, with two objects five times. It is passive six times. I am paying much attention to this word because it is a big word. I do not object to the word appoint as its meaning but this will not suit Titus in 1: 5 because the word *Kathisteemi* was intended by Paul to do something to elders so that they would be overseers. Now listen you good thinkers. Would this be right: "For this cause left I thee in Crete, to set in order the

things that are wanting, And make elders, bishops if any be blameless, for a bishop must be blameless? Do not forget that five times this verb is used with two objects and one is made out of the other. No word will fill the place here legitimately that would convey the idea that elders are to be created from the rank and file or from the start as in Acts 14: 23. It is clear then why the spirit used a different word here and one too that often has two objects, one of which made out of the other. If the bishop of the seventh verse is not made out of the elder of the fifth verse then some scholar of Europe or America tell me how the bishop of the seventh verse got there. To repeat, the seventh verse contains a reason for Titus, doing what Paul told him to do. What was this? To ordain elders if any be blameless. Why was this a reason for Titus's action if he did not by this action make a bishop? Suppose we turn it another way. Suppose then Paul wanted Titus to make elders just as he did at the four churches, would it not make better sense to say for an elder must be blameless? Would not this be the case even if elder and bishop mean the same thing? As said the language most assuredly means ordain elders if any elders be blameless, for the elders that were to be made overseers had to be the required character or they could not go up higher. Now it is evident that the churches of Crete were just like the churches of Galatia, when Paul first left them they had elders but no overseers and Paul knew that there should be some in those congregations that had more authority than they did, and he tells the facts that demand some more authority. Read from first chapter tenth verse, Paul's reason why, "For there are many unruly and vain talkers and deceivers, specially they of the circumcision. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies. Wherefore rebuke them sharply, that they may be sound in the faith. Not giving heed to Jewish fables, and commandments of men, that turn away from the truth." Now that there are some that rule in the church is evident from I. Thes. 5: 12: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you. (There are two classes of laborers here)" Also Heb. 13: 7 "Remember them which have the rule over you, who have spoken unto you the word of God," 17th. verse, "Obey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you."

It is easy to get frightened at an error and run away from the truth. The ecclesiastics usurped so much authority and became so obnoxious that referers are afraid to see any functionary have power, but there is no disput-

ing the fact that there are and ought to be some who have heaven given authority. If we have a religion without some one that rules, or I should have said Some Ones (as this word, have the faith that was delivered to the Saints like elders, is always in the plural) we do not for we have seen we are told to obey those that have the rule over us. Oh yes I know, they do not rule as Lords, but they rule all the same, and as we have it no one rules, and can we have the faith spoken of? There is yet more light to be turned on this subject, so let us give it another turn.

First Timothy and Titus.

Student of the New Testament, did you ever notice the similarity between First Timothy and Titus that amounts to just a little less than identity? Timothy was asked by Paul to remain at Ephesus, Titus was left at Crete. The erring Ephesians needed Timothy while the erratic Cretians were in need of Titus. Both were delegated by Paul to correct the evils in his respective field. The remedy of one was the medicine for the other and by a special provision of the spirit we have the one to help us to understand the other. As I have called attention to the evils in Crete it is only necessary to say that Paul asked Timothy to remain in Ephesus to Charge some that they teach no other doctrine, neither to give heed to fables, and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. See First Timothy 1: 3-4. Do you not see that their work is the same and as said the study of the one helps that of the other.

THE ELDERS THAT RULE WELL. Tim. 5:17.

Read the whole verse. How many kinds of elders are taught here? Two you say, are there not three? Let us see. First the elders rule well. Second the elders that did not rule well. Third the elders that labor in word and doctrine. Where is the man that breathes that can reconcile this text with the idea that elder is Bishop and that Bishop is elder, and both must have the qualification Paul gives? The same length, breadth and thickness. Paul left elders in Galatia but no bishops. They were to develop and to show in their work in what capacity that they worked best. When one turned out well as a ruler let him go up higher, let him be counted worthy of an other honor, he has one already that is, he has been ordained elder now let him be ordained overseer. The man that shows his tact for preaching let him have another honor also, let him be ordained minister (miscalled deacon). I seem to see ten thousand hands go up in holy horror and hear ten thousand ejaculate at the sacrilege of Bro. Barnes. As the the Grecian said to the other old Grecian when he drew back to strike him, "Strike, but hear."

Did it ever seem strange to you that Paul

would describe a deacon, minister, so carefully I. Timothy 3: 8-13 and then never say another word about him again? Reader, you are half converted right now. But you will say why, I thought the seven in Acts 6: were deacons. Well if they were, no inspired man ever told me about it. If you know that they were you are the one to teach me for I have nothing on this subject. But let us study a bit. Read I. Timothy 3: 13, "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Did you ever study this well? Did you ever study it and try to make it fit the man that hands the bread and wine around or feeds widows and nothing else? What does a good degree mean? It means that he that serves well or ministers well (this is the meaning of diakoneo) purchases a high place as in the synagogue, an honorable place. Then, again he attains great boldness in the faith. Now do you not know that a man would never be known as a man of great faith by feeding widows? This text must be dealt with, with common sense. A man might get up a good reputation for honesty, or generosity, or industry by feeding widows but he never would be known as a man of faith by so doing. Now what is it that makes a man's faith known? Did you say it is preaching? That is it, and this is just what *parresis* (boldness) means. Bold speaking as you will find in I. Cor. 7:4. Paul was a minister.

Christ was a minister (deacon) Tychicus was a minister and others are called ministers. Read Gal. 2: 17; Eph. 3: 7; Col. 1: 7; 1: 23. King James' words. Deacon Bishops, Baptism, Baptist Church, Easter, and such like have added great confusion and been the source of much misunderstanding. Had *diakonos* been translated minister here as it is in twenty out of thirty of the cases where it occurs in the New Testament the conception would have been different. Had it been translated servant as it is seven of the times, it would have been better. As it is three times out of thirty it is deacon and no one knows what a deacon is. Deacon then is servant or minister and from this and what we quoted from I. Timothy 3: 13, we must make up the scope of its meaning. Now reader, you can see why I say that when Paul commanded "Let the elders that labor in word and doctrine be counted worthy of double honor or it means the deacons, so misnamed. But do not most of the scholars think that this double honor means pay or support. Now let us reason on this subject, just as on others. Do these scholars think that some elders should have support and some of them should have double support? Or some should have pay and some double pay? But you remind me, "that honor widows that are widows indeed," in this same chapter means take care of them. Well, may it not mean this and more? Is it not true, as I have said that if these disciples had been made elders at Ephesus just as Paul

and Barnabas made them in Galatia, and now Paul wanted to do them just as he told Titus to do to the elders in Crete, that is, make them overseers and deacons or ministers that this would be another honor? Do you think for a moment that if a woman with little reputation had been supported by the church this would have been called, "honor?" Now think, and especially let the women think along here for we are going to study this subject by and by. Turn over and begin at I. Timothy 5: 3 and read all that is said about the widow indeed.

How many widows indeed do you know and how many have you ever known? The *ekklesia* of God ought to team with them, and when we get down to our duty we will have them, but before we do, our women will have to quit their Hogish ways and ask the Lord "what will you have me do," and do it. But more of this further on.

I do not want to get up something new, but I do want us to dig up the old and have the faith that was once for all delivered to the Saints. I believe that division is one of the big sins and the man or woman that causes it contrary to the things that we learn from Paul (Rom. 16: 17) will have a poor chance at the judgment. I have for forty years been satisfied, that the greater part of the brethren are wrong on the laying on of hands but I tried to be cautious and have no division on this subject. I do not want now to distract the disciples but to instruct them. Coming out of the wilderness was a huge job the first time and it is much greater now. We have not only to get out of the wilderness but also to free ourselves from the bondage of Babylon. Too many sects, too many hard feelings, for the gospel of the Lord to have free course and be glorified.

It is not wrong, it is wholly right, to discuss any portion of God's word in order to know the truth, that we may practice it. But it is beneath the dignity of a Christian to show temper in any way. I will now proceed. If there be any difference in a minister like Timothy and the one Paul is describing in I. Timothy 3: 12-13 then what is it? Who told you so? I am willing to learn from the Book. I know that the one Paul describes in this third chapter must have a wife. I know that they must rule well their own children and their own house. Now, I am at the end of my row. Paul addressed the "Saints in Philippi with the overseers and deacons." Phil. 1: 1. All that I see that we can possibly learn from this text is that there were overseers and ministers that belong to the *ekklesia* and this throws much light on the places in which preachers are told to make them. Now is not the work of the *ekklesia* simple, practical, and well suited for the work to which the God of heaven appointed it, the salvation of itself and all others that it can?

Disciples are made. They are the *ekklesia* when they meet. Then with their elders they go to work. Their aim, as said before, should

be to grow to the greatest usefulness, and in doing this they develop more help and in the course of time they can turn out such men as Paul told Timothy and Titus to move up to double honor as overseers and ministers. One of these rules over the ekklesia and it is quite sure that the other is a big helper. The minister labors in word and doctrine and what a power they are for good in converting souls. Such an institution would be a glorious church, not having spot or wrinkle or any such thing, but it would be holy and without blemish. Did the church at Ephesus have elders when Paul besought Timothy to abide there to correct some evils? If it did not how will any one explain I. Timothy 5: 1-19? How could Timothy rebuke an elder that did not exist, verse 19? How could he receive an accusation against one that had not been created. Student of the Bible, I walk by faith when I say that when Paul made believers at any place and at all places he first strengthened them and then ordained elders and I got my information from Acts 14 chapter.

If a man desireth the office of a Bishop, He desireth a good work. 1. Tim. 6: 1. This scripture here is like a stream that breaks out into a river all at once right from the open, level ground. What does it mean and why is it here? It must have some connection with the work that Timothy was to do here and for which Paul would have him remain, in Ephesus.

The people of Ephesus were giving heed to fables and endless genealogies. The Cretans were giving heed to Jewish fables and commandments of men, which turn away from the truth. You see they were afflicted with the same trouble and Paul applies the same remedy, or gives the same things for each one. Now the fables were something that man made and as they were Jewish it is more than probable that they were the Jewish traditions. I do not know why it is so, but men have always preferred the traditions of men to what God has said. It was so when Paul was here and it is so now. Paul told both Timothy and Titus why he ordered such good men to be at the head of the ekklesia of God in Titus 1: 9. Giving as a last qualification of the overseer, "Holding fast the faithful word, as he has been taught, that he may be able, by sound doctrine both to exhort and to convince gainsaying," he then says, "For there are many unruly and vain talkers, and deceivers, especially they of the circumcision. Whose mouths must be stopped." Were the instructions of the spirit carried out the religion of the Savior would prevail every where and save too to the uttermost parts of the earth.

What a pity that those, who keep the lustre of the church dimmed, do not see what an injustice they are doing to humanity and change their way, what a pity that those that are entrusted with the growth of the spiritual body do not see how much depends upon them. Let us read what Paul charged Timothy. I. Tim.

3: 14. Now this comes right after the qualifications of the overseer. How like Titus. These things write I unto thee, hoping to come unto thee shortly; but if I tarry long that thou mayest know how men ought to behave themselves in the house of God, which is the ekklesia of the living God, the pillar and ground of the truth." Here we have *multum in parvo*. Paul, for what did you write these things? "To show Timothy and all others, how men in all times should do in the ekklesia of God." What things Paul? I told Timothy that a man that craves, eagerly seeks, (this is the meaning of the word I used) the overseeing, seeks a most excellent work for I used the Greek word *kalos* and not *agathos*... I gave the character of this man just as the spirit demands it, and no man has a right to alter or vary it. These overseers are the men, that when things get tangled as at Ephesus I appoint to lead my ekklesia out of the errors that arise from Jewish fables and the doctrine of men, I want them to stop the mouths of bad teachers. Then I want my ministers that I appoint to go along with them to have the good character I stipulate in 3: 8 but I want them to hold the mystery of the faith in a pure conscience. Why? Because they by the exercise of the function I impose upon them are to purchase a high place in the house of God and their work will cause them if they discharge it well to purchase the reputation of great boldness in the faith. I have also written something about good women. The ekklesia of God needs them very much and if they will do what I command them in 1. Tim. 5: and Titus 2: and not turn away to go after something I never said a word about, things will go much better. Timothy 3: and 5 always gave me trouble and they did you too, preacher, if you did the thinking you ought.

Church economy is fine, but it will take time to carry it out. From what I can see and learn otherwise, going to heaven is worth ten thousand times more than we can possibly give to it. Going to hell is too awful to measure the importance of this business by time lost, as some think. But there is no time that we save except that in the work of going to heaven. Did you ever think that the Lord's day is his? Did you ever give all this day to the Lord? You never did. Then you never did render to the Lord what belongs to him. Did you ever think how much of visiting the sick, the poor, the straying, you could do on Lord's day? Did you ever think how many sinners you could talk to, or read to, or in some way show that you want them to go to heaven with you? Now as said do not mar your mission by putting on saintliness or a look at me style, or I am better than you, demeanor, just be a saint and it will take care of itself. It is hard for the sinner to get around a humble love. But do not bore any one with your religion. It is not impossible to gorge even with sugar or pound cake.

You may ask what have you done in such

work, Brother Barnes? It is hard to move people out of old ruts. But the Catoma Street Church in Montgomery Ala. grew to such proportions that such men as F. W. Smith pronounced it equal to the best. It tired of my insistence upon more work and better lives, hired a pastor and went all to pieces or about so. At least there are none so poor now that do it reverence. I believe that none of the candid will say it is the shadow of itself. I began work out at West End, Montgomery, Ala. when I lost out at Catoma Street and John T. Poe and others who have visited us tell what we are doing. But they are far from doing what I show them that the New Testament commands them to do. You see they look around to see what the nations around are doing and the dislike to get so far out of fashion even effects religion.

Before leaving this part of the subject I will say again to young preachers; the making the most of the churches as the New Testament teaches is a great work if not the greatest work of this age. You must make them work if they grow. I tell you again, never do for a body of Christians what it can do for itself. I have seen preachers and elders that were willing to do it all. Thus they stunt things. I have seen many things called churches in which there were young men and some boys that were never called upon to do anything and they wandered away where they are noticed. I have said that if old Brother Jones got drunk on Saturday and came to meeting on Sunday, I would call upon him to pray and get down with him and ask with him the Lord to forgive him. He would go away feeling a thousand times better. Work every member of the body. The ones that work most will grow most.

LAY HANDS SUDDENLY ON NO MAN

1. T.m. 5: 22.

As there is more disagreement on this text than on any other we will have to pay the more attention to it. Paul told Titus to ordain elders, Titus 1: 5. Paul asked Timothy to remain in Ephesus to do some kind of work that he left Titus to do in Crete. Now if he did not tell Timothy to ordain elders in 1. Tim. 5: 22, where did he tell him? I must confess that I have been surprised at so much confusion over what seems to me to be as simple as it can be. Now let us look at it with both eyes. Paul told Titus to ordain elders and he expressed the action by "kathisteemi." Paul told Timothy to lay hands on elders while doing the same work and he expressed the action by *epititheemi churas*. Now in Acts 6: the apostles told the *ekklesia* at Jerusalem to choose seven men and they would do some thing to them expressed by *kathisteemi*. Now listen when they did what they would, they did something expressed by *epititheemi*. Now if this is not demonstration tell me, deep thinker, what

is? It does not seem to me that God Almighty himself could have made it clearer with his omniscience and omnipotence than he has unless he had said when I told Titus to ordain I meant the same thing when I told Timothy to lay on hands. Oh, but it does not make any difference, Brother Barnes, this all passed away with the apostles and the days of inspiration. Now who said so? Did you find this in the New Testament or did you hear some one else say so? Does the spirit mean what it says when it commands, "Beloved it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once for all delivered to the saints?" We should be anxious to have this faith just as the Lord wants it. If the Lord has cancelled his command we should know it and know it well. Did not spiritual gifts pass away? some ask, are baptism, breaking bread, fasting, washing feet laying on of hands, anointing with oil spiritual gifts? Men have passed all these away, some at one time and place and some at another. Did they have the authority? Let us take up the one that receives the least attention, that is anointing with oil. James says, "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." Where is the miracle? But some one will say that he calls up the case in which Elijah worked a wonderful miracle. Did James call up the example of Elijah to teach a lesson of the elders working miracles to teach them to pray? Look before you leap too far, or too quick. Did Elijah work a miracle or did he pray and get God to work the miracle? Does James teach the elders here to anoint the sick to heal them or to pray to get God to heal them? Then to accompany this with obedience? Now I do not want to contend for anything that God has left out for there is just a big lot in the lists of duties but I insist that a better reason should be given for leaving undone what God said do.

SPIRITUAL GIFTS.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away." Brother Common Sense, are you willing to take this as full satisfaction for setting aside some positive commandments of the Lord God Almighty? Adam and Eve, Cai, Nadab and Abihu, Moses himself, David, and many, many, others were punished for not observing positive laws.

Epitheemi Cheiras, Epitheesis toon Cheelroon, Epibaloo Cheiras. The first of these phrases are words used when the verb from of "lay hands on" is meant. In New Testament it is used about eighteen, times. The second is the

noun form and means "laying on of hands," four times in the New Testament, Acts 8: 18; 1. Tim. 4: 14; 2. Tim. 1: 6; Heb. 6: 2, the last, *epibaloo Cheiras*, is found seven times in the New Testament, as follows: Mark 14: 46; Luke 21: 12; John 7: 30-44; Acts 4: 3; 5: 18.

DIFFERENT VIEWS OF LAYING ON OF HANDS

1. Some say it was done to impart the spirit some say that it was to work miracles,
2. Some say it was an apostolic practice and passed away with the apostles.
3. Some say in 1. Timothy 5: 22, it had reference to bringing those in verses, 19, 20, 21, up to trial. that is, it has here the sheriff idea, or the take him by force idea. Now listen and act if you want to make money.

\$100 REWARD.

I will give one hundred dollars reward for every case, in which, the first of these phrases is used in the New Testament in any but a religious sense.

\$100 REWARD.

I will give one hundred dollars reward for every instance in the New Testament, in which the first of these phrases is used to express a violent laying on of hands, or the sheriff idea.

\$100 REWARD.

I will give one hundred dollars reward for every case in the New Testament in which *epibaloo Cheiras* or the last phrase is used in a religious sense.

\$100 REWARD.

I will give one hundred dollars reward for every instance, in which *epibaloo Cheiras* is used in the New Testament in any but a violent sense.

\$100 REWARD.

I will give one hundred dollars reward for every phrase in which *Cheiras* is used to express a violent laying on of hands in the New Testament and *epibaloo* is not used.

\$100 REWARD.

I will give one hundred dollars reward for acceptable rule of philology, or of reasonable and commonsense interpretation, that will allow *Cheiras epitithie (epitithemi)* 1. Timothy 5: 22 to be taken from a family of eighteen or twenty legitimate children and made a bastard and put in the *epibaloo Cheiras* family. I am trying to settle this matter. It has been a trouble for a long time. Critic, study, see how nicely the Spirit uses words.

The importance of this matter cannot well be overestimated, and I have taken this manner of getting things before the minds of thinkers whom I have failed heretofore in enlisting. I should have offered another hundred dollars to any who will show what miracle was performed when Jesus laid hands on the infants. Matt. 19. I should have offered another hundred dollars for any one that can show that Timothy could work miracles when he laid hands on the

elders in 1. Timothy 5: 22, if he obeyed Paul.

SEPARATE ME BARNABAS AND SAUL UNTO THE WORK WHEREUNTO I HAVE CALLED THEM.

Acts 13: 1-3.

It looks to me that I have made this matter as plain as needs be and what I write now is not to make laying on of hands as a duty any plainer but simply to call up some things left out. You perhaps noticed that I did not notice much the first verses of Acts 13, when I began the article. Well I waited until I should get to this place and now it comes in all right. Where did the Holy Spirit get this word *Separate*? It got it from the Holy Spirit. Turn now to Numbers 8: 14. "Thus thou shalt separate the Levites from among the children of Israel: and the Levites shall be mine. Now what is included in *THUS*? Read 7th. verse "Cleanse, them. sprinkle the water of purifying upon them take a young bullock with his meat offering flour mixed with oil, another young bullock bring the Levites before the tabernacle of the congregation, gather the whole assembly of the children of Israel together: and thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites. And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the head of the bullock: and thou shalt offer the one for a sin offering, and the other for a burnt offering unto the Lord, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. Thus shalt thou separate the Levites from the children of Israel: and the Levites shall be mine." The man that can separate laying on of hands from the things necessary to separate the Levites can separate baptism from remission of sins, it seems to me. Did laying of hands here accompany any miracle? Not at all, but the Levites were in one state before this lot of things were done as respect the other Israelites and after they were done they were in another. This is all God saw fit to bring some things down from the law of the Israelites as we have seen about elders. Let us ask when the Spirit said *separate me Barnabas and Saul* did he get it from the law? I could not say that he did but one thing is evident, the same expression is used in a work of the same kind. Let us see. Barnabas and Saul had a special work to do and the time had come when they must be about it. It is strange that brethren will contend that these prophets and those to whom the Spirit spoke directly had hands laid on them to give them the spirit when they prophesied by the Spirit. All they needed was to be separated to their work and the Spirit gave instruction how God would have this done. He that says that hands were laid upon these two men for

anything but to separate them seems to me evidently to add to God's word.

THE ELDERS THAT RULE WELL.

I have said nearly all I wish on 1. Timothy 5, but I will say, that the Spirit has arranged this matter, so if no one has the qualifications for the overseer the work will still go on. We see from 1. Timothy 5: 17—that elders rule in the *ekklesia* and labor in word and doctrine before they are made overseers for it says, "Let the elders that rule well," and this must mean that they are to be of this character to know that they are fit for another honor. If elders ever quit ruling I do not know it. Verses 19, 20 says, "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear, must mean that some of the elders at Ephesus had been doing wrong and were perhaps of the number of those that were teaching some other doctrine, and giving heed to fables and endless genealogies. This brings us to consider,

THE EKKLESIA AT EPHEBUS.

For some reason Paul did not go to Ephesus but went to Miletus and sent for the elders of the church. Several reasons are suggested, but none are known as a certainty. Acts 20: 17-28, informs us that the spirit had made the elders of Ephesus overseers. Do not forget that this is just what Paul asked Timothy to remain in Ephesus to do. We see here a superb example of "Before taking" and "After Taking?" We can see what an excellent work Timothy did while he was there by the spirit. I wish you would read the poscript at the end of 2. Timothy again. Timothy is here represented as ordained, first Bishop of Ephesus. How different this statement of men from the facts in the case. Paul asked Timothy to remain in Ephesus to ordain overseers or bishops in this city but men were so anxious to establish the one man system that they made statements right to the contrary of the texts. I am truly glad they left us the original text just as the Spirit had it penned.

The Spirit has nowhere spoken of one elder or one overseer or one bishop or one deacon. In fact I do not call to mind where God ever instituted a monarchy. Some one may suggest here that all these elders were overseers, for Paul sent for the elders and addressing them said, "Take heed to yourselves and to all the flock over the which the Holy Spirit hath made you overseers." Now if the eldership at Ephesus did not include and cannot include elders that rule well and that were made overseers, elders that labored in word and doctrine, and were made ministers; elders that did not come in either of these classes then I do not understand this text and cannot explain it. The making of overseers and ministers does not keep

the other elders from being and from having their part in the management of the church.

Paul sent for the elders not for the bishops alone, but this body had in it overseers, and ministers, King James' says, deacons. They were now of such character that Paul told them to feed the flock, to be God's stewards, to keep off the wolves. Peter (first letter and first verse) tells the elders to feed the flocks, taking the oversight.

Now these did not all have the same governmental ability but it was possessed in the body. When Paul left the four churches of Galatia he expected and intended to visit them again. Acts 15: 36, shows how Paul intended to teach and practice the work of preaching. He commended the disciples to God on whom they believed. It was quite different with the Ephesians. See Acts 20: 38, where he says, "That they should see his face no more." Here is one *ekklesia* that Paul graduated. He never expected to see them again and he says "Now, I commend you to God and to the word of his grace, which is able to build you up and give you an inheritance among all them that are sanctified."

It should be the greatest desire of a preacher to educate a body so that he could leave it and be satisfied it could go a head and not have to hire a pastor. Having to hire a preacher to kepe up life or for any cause is writing page against its character. Evangelist, preacher, minister do you not see that the work we have been doing is not like that done by Paul and that he told Timothy and Titus to do? No preacher should boast of a church that cannot live and do well with God and the word of his grace. The most emphatic comment on the best preachers locating with rich churches and drawing monthly stipends is right here. The body claiming to be the pillar and ground of the truth and has to hire an orator to deal out stimulants weekly is not walking after the teaching of Paul when he taught the Ephesians to rely upon God and the word; assuring them that this was able to build them up. The preacher that can start only a pastor hirer, is not the stamp found right here.

QUESTIONS LEFT WITH THE READER TO PONDER OVER UNTIL WE GET BACK.

1. Why did Paul and Barnabas ordain elders in every church and Paul tell Titus to ordain elders in every city?
2. Why, does Paul address some of his letters to the church of God (1. Cor. 1: 2. Cor. 1.) and others to all that be in Rome, beloved of God, called to be saints; "to all the saints which be in Christ which are at Philippi?" etc.

PAUL'S SECOND PREACHING TOUR,

Acts 15: 36.

"And some days after Paul said unto Barna-

bas, let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." This trip was frustrated so far as Barnabas was concerned for a difference arose about Mark who had left them at Perga of Pamphylia and Barnabas dropped out of our history never to be heard from until the day of judgment. Paul chose Silas or Silvanus and departed. Acts 15: 41. And he went through Syria and Cilicia, sconfirming the churches.

Then came he to Derbe and Lystra. Now they are on the old camp ground. I promised you to show you another evidence of the confirming that Paul and Barnabas gave the *ekklesias* at Antioch, Iconium, Lystra and Derbe. I will now show it to you. These churches had by their activity developed a preacher who had a reputation at home and abroad and he a very young man too. See Acts 16: 1. The brethren were so pleased with him and spoke so highly of him that Paul would have him go with him. Every church should have or does have a measuring rod if they will use it. If they turn out no workers they may know that they are not working themselves. Here is God's Bible School. The place to make preachers is the *ekklesia*. Now I am not fighting Bible Schools for I believe they are first rate Hagars. The big trouble with the college boy is that soon after he gets popular as a preacher he grows too big for any where in the world but some place where there is a good salary.

Churches, see what Lystra did. They paid attention to their young men. I know his mother and his grand mother taught him but they did not lead him to put it into practice for the church is the place for th's work. In 1. Cor. 14: Paul tells how men should do who received revelation by the Spirit. The same of course holds good with those who receive revelation from the Spirit by studying what it has penned for us. At every meeting then there should be two or three to talk, exhort, teach, preach. Then the men every where in the churches should pray. These exercises develop men wonderfully for usefulness. The man that talks should be certain of one thing and that is that, he gets what he says from the Spirit. The man that got words from the Spirit directly, is not better informed than the one that gets it from the Spirit where he Spirit has written it, if they get the same words. Take notice that a lazy church must resort to the pastor, or resident minister, or something of the abnormal kind. Were all churches to live as churches in Galatia there would be no need of Bible Schools. For there to be a fair representative Hagar there must of necessity be a Sarah and the churches go about to help the Lord simply because they will not do their duty, and propose to help the Lord supply the deficiency. They first get a substitute pastor because they will not do their own work and then get up a Bible School to make more pastors. This is double Sarah and they produce a double Hagar. Do not think I

am opposed to education but I am ready to fight every departure from the word of God to the finish. Let us have all the learning we can but no presumption. Disciples of Christ, are these our lessons from which we are to model the body of Christ in this our day? Then am I pointing out the Lord's way or am I making new things?

TIMOTHY.

Paul circumcised Timothy but was this all that was done to him? Read 1. Timothy 4: 14. Neglect not the gift that was in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Those same elders that Paul and Barnabas ordained here turn up in an efficient way and laid hands on Timothy. 2. Timothy 1: 6, "That thou stir up the gift of God which is in thee by the putting on of my hands.

It is certain that Timothy had that spiritual gift called by Paul, evangelist, Eph. 4: 11. It is certain that it was imparted to him by Paul's putting his hands upon him. It is certain that it was imparted by the putting of Paul's hand and with the putting on the hands of the elders of Lystra. Now what about this spirit? It could be neglected or stirred up. It did not carry with it revelation for Timothy had to study, also have Paul to tell him what to do, to exhort him to do it, he had to keep that which was committed to him, to meditate upon what he heard, to hold fast of what he heard and these are not the characteristics of those to whom revelation was committed for they did not have to think. Mc Knight says that this gift enabled Timothy to discern the men fit for Bishops but is this true? Then what did Paul say and mean when he said, 1. Timothy 5: 19, "Against an elder receive not an accusation, but before two or three witnesses? If Timothy had supernatural discernment, he did not need witnesses for he could tell who was fit himself. Read from verses twenty-one to end of chapter. Timothy could show partiality and become the partaker of other men's sins and from verses twenty-four and twenty-five it looks like he had to search the past and the present to settle who was fit. Now honestly and candidly what did Timothy have from this gift that any evangelist cannot have now? Come let us study that subject. It needs study. Let me say again that I am aware that some brother may show me a text that I have overlooked but I am not running from it but want to see it all. What did Timothy have more than Titus, and all the other preachers or evangelists that Paul used, for instance Epaphroditus, Epaphras, Tychicus, Trophimus, Aristarchus, Secundus? Aristarchus and Secundus were from Thesalonica, Tycicus, and Trophimus, some manuscripts say were from Ephesus, Gaius from Derbe, all places where Paul preached. Now a question. Why was Timothy chosen from all the number and so much told about him, so much written to

PAUL'S SECOND JOURNEY, CONTINUED.

Acts 16: 6 relates the continuing of the journey of Paul and Silas begun in Acts 15: 40. Going through Asia Minor they came to Troas and here Paul had a vision and saw a man appealing to him to come over into Macedonia. This seems to have determined his course and gave direction to his work which resulted in such wonderful bodies of disciples. Luke joins the company here and I leave the reader to find out how this is to be known. The work of Paul at Philippi is told in Acts 16. The turning of Lydia and her household and the jailor and his household to the Lord are parts of God's word, rich in instruction to the seeker after the ways of the Lord. Persecution drove them from this place and next we find them at Thessalonica, then again at Berea and at these three places there were *ekklesias* of God after Paul's departure. Paul had to be hurried away from Berea on account of the persuasion against him and the next time he is found at Athens, then at Corinth. How long it required to make this tour and how long Paul remained at places is not told or known. Had this been necessary God would have given us the information, for he has given us all that goes to thoroughly furnish the man of God unto all good works. 2. Timothy 3: 17.

Is not the man of God the preacher? The good, faithful preacher is the man of God, sure Paul gave another demonstration of the great proposition, How to preach the Gospel, and I am almost ready to say the greatest that the earth ever witnessed. There have been many, very many heroic efforts made in carrying salvation to the people of the earth, but perhaps none attended with more daring, more self denial, more trials, more faith, and more good results to the human family. It did not require the raising of a million of dollars, the organizing of societies, the creating of secretaries, presidents, vice-presidents, etceteras and etceteras to do this vast work. While organizing and doing around, one president, one secretary, and one vice-president could do more than the whole segregated misconception, if they would work like Paul and those with him. The Lord's way is too old foggy for men of this world of worldly wisdom. Paul followed instructions of the Lord and if needs be that he departed from this then Paul's example became instruction for us also. Not a word is said about money in this whole journey. Was it because money was not needed? I do not think so, but because it is not an essential and God seems to want to fix this upon the minds of these who would preach his gospel. He demonstrated that the gospel can be preached under the most trying circumstances without the aid of a small piece of insignificant and almost valueless brass money. But money was used in preaching by Paul and now we come to this part of the old foggy part of God's revelation, to speak after the manner of men.

MONEY AND HELP IN PAUL'S WORK.

I think I can safely say that all the help Paul received was from those he made believe. Is there any lesson in this? Is it worth the notice or the having? Paul just tells enough of the financial part of his work 'o let us see how it is done and how easily it is done.

PHILIPPIANS 4: 10.

But I rejoiced in the Lord, greatly, that the last, your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want; for I have learned, in whatsoever state I am therewith to be content. I know how to be abased and I know how to abound everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have done well, that ye did communicate with my afflictions. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again to my necessities.—I have all and abound: I am full, having received of Epaphroditus the thing which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." What have we learned? That the *ekklesia* at Philippi sent as here stated, twice if not three times to help Paul. That it was a sacrifice. That God was well pleased with it. That Paul had all he needed. That he had all he wanted. That it was carried from Philippi by Epaphroditus. (As understood, from Rome.) That it did the Philippians good as well as Paul. That they sent to Thessalonica soon after Paul left Philippi.

2ND. CORINTHIANS 11: 8.

"I robbed other churches, taking wages of them to do you service. And when I was present with you and wanted I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you and so will keep myself." We learn that Philippi again came in for work for the *ekklesia* there was one of the three Macedonia churches. We learn further that when Paul preached at Corinth and they were able to bear the expenses but did not do it, Paul got his support from other disciples. He called this robbing those people. That it was his right to get his living from the places where he preached. That Corinth suffered loss by not supporting Paul and those with him. These are fine lessons, are they worth anything? Has any one better ones or as good?

These lessons are in keeping with the fact that Jesus lived upon the people and carried

with him twelve apostles. He sent the eighty-two preachers, about whom we have said so much, out to live upon the people, and taught them that the laborer was (and is) worthy of his hire. Yes the great son of God taught clearly that the man who carries the message of salvation to lost man is worthy of a good living and it is not begging or stealing to get it. The true preacher is always worthy of it. The earth is the Lord's and the fullness thereof and if he sees fit to dispense it thus, some may demur but none have a right. Corinth has the reprehensible distinction of being the only place in that which Paul says he did not get a living. It may be that Paul intended to teach that the wealth of Corinth was not essential to preaching and it could be done without their money. Corinth was rich, learned, proud, and I dare say fashionable and few of this kind of folks receive the gospel, or those who preach it and make preparation for the coming day. If you find a rich, popular brother with a fashionable wife and daughters and he entertains strangers and poor ones let me know where he lives for I want to go to see him as the EIGHTH WONDER of the world. There are few things in this world that are more dangerous to an adulterated righteousness, than riches and put on riches are nearly as bad as the real stuff. It has been said that I would have the poor preacher labor without support. I never said so. What did I say? I do say that the New Testament, filled with marvelous lessons, furnish thoroughly the man of God, (and the preacher surely comes in this catalogue) unto all good works. Paul taught me this. I do say that the lessons on preaching and how to get a living are as clear, and as easily understood, as any in the book. I do say that man has never been satisfied long at a time with what God has said. I do say that if Paul, with his helper could preach the gospel, in Asia, Macedonia and Greece in Europe, then turn and strengthen these, that by these acts he has given us lessons in preaching including the how the preacher got his living, and that these are the only ones for all times and places. Am I wrong? Was Paul wrong? Is not the substituting of man's ways presumption in the sight of God? Do you know of a case in all God's dealings with man, in which man did his way or some other man's way and God approved it? Do you not believe, you believer in holy writ, that the cause of the failure of the word of the Lord to have free course and be glorified is the substitution of the fallible for the infallible, the human for the divine?

1. CORINTHIANS 9:

We have just had before us the words of Jesus, "The workman is worthy of his hire," Now let us have the words of Paul, "They that preach the gospel shall live of the gospel." Do not fail to notice that this is ordained of God. To live of the gospel is to live off of the

gospel, is it not? Read closely. If I mistake not Paul uses six figures to show that it is in harmony with all business and God has made it or the getting a living a business proposition. Come up now you men that are always talking about business in religion and look at the man going to war; the one planting a vineyard; the one attending a flock the ox treading out the corn; him that plows, and the priest standing by the altar of God. We walk by faith and not by sight. The warrior fights, having faith in his country, that she will take care of him. The man that plants a vineyard waits with patience and faith till the fruitage appears, the man that ploweth, ploweth in hope and so does the man that thresheth, thresh in hope. The same may be said of him that waits upon the billies and nannies for he does not require of them to make a deposit or have a bank account before he will give them his attention. The priest that left home for Jerusalem to stand by the altar believed that God would feed him from the altar or of the altar and he walked by faith.

Is it possible that the man of God who of all should be preeminently the man of faith will not budge a peg, until a certainty is in the treasury, a bona fide security is behind his move, or the promise of another brother rich in this world's goods, if not in faith, or some society of some sort of combination of men, furnish a main-spring to give him action?

PREACHING BY FAITH.

"They that preach the gospel shall live of the gospel." 1. Cor. 9: 14. Did not the eighty-two demonstrate that this could be done? They carried the fact that the lowly Nazarene, a obnoxious character to most Jews, was the Christ right to them and enforced it upon their attention. Did not Paul and Barnabas make a grand exhibition of preaching by faith, when they carried the banner of Prince Emmanuel right among the heathen nations and made believers in four places in Galatia, and left as the result of their labors, ekklesias at Antioch in Pisidia, Iconium, Lystra and Derbe? Did not Paul and Silas walk by faith, live by faith and work by faith when they passed through Asia Minor, crossed the waters and preached Christ at Philippi, then at Thessalonica, then at Berea and when forced to flee from the wrath of unbelievers went hurriedly to Athens and Corinth? They left ekklesias at all these places the legitimate fruit of such preaching. Is it ordained that they that preach the gospel shall live of the gospel just like the priest lived of the altar? 1. Cor. 9: 13. If not what is the meaning of, "Even so," in 14th. verse?

2. CORINTHIANS 10: 15.

Churches should have faith as well as preachers. I would like to quote all of the 10th. chapter, but must be content with beginning

at verse 14, "For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as unto you also in preaching the gospel of Christ; not boasting of things without our measure, that is, of other men's labors; but having hope, that when your faith is increased, that we shall be enlarged by you according to our rule abundantly. To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." I am glad that this scripture is here. What was Paul's rule or measure? Was it not, to preach only where others had not preached? Was it not, not to boast of other men's labor? It seems that there were some regions beyond Corinth that Paul wished to preach to, but the Church of God at Corinth did not have faith enough for him to do so. Does this seem strange? Well he was keeping before the minds of these Corinthians the good work of the Macedonians and he thought to impress upon their minds that they would do this way if they ever had faith enough. Paul suggests that he wanted to go to these places and he wanted fruit to abound to the account of the Corinthians as it did to the Philippians (4: 17). That is he expected to preach to these places according to his rule and he looked for the Corinthians to send once and again to his necessities see Phil. 4: 16. Do you not see the Lord's way? Now I expect to find few that will see it this way. Why? It is so easy to see man's way while it is so hard to see the Lord's.

ONE HUNDRED PREACHERS.

Suppose one hundred preachers start out two and two. They work upon Paul's rule that is they select a field in which the gospel has not

been preached, make believers, and of course there will be a church, or to speak more correctly there is a church just as soon as there are believers. Then they go to the nearest place that will receive them and do the same thing and there will be two bodies of believers. Now they have a base. They teach these believers as Paul did to send just as soon as they leave there, and go on working and the believers to send to their necessities, and if they do not tell them that as soon as their faith is increased, they will. But if they still do not it is because they do not believe. Would not this 100 spread the gospel very rapidly and be supported well. How many *ekklesias* could two ordinary preachers, in a life time start out? Then like Philip, the evangelist they could have a home, some children, and look after the *ekklesias* when they did not do their duty Acts 21: 8-9. How do I know that Philip did this? Because it is evangelist's work. Do you want to know where I got this? When the church at Ephesus went wrong Paul asked Timothy to stay and charge them that they teach no other doctrine, neither give heed to fable nor endless genealogies. He told him to lay hands on no elders suddenly and the apostles show what laying on of hands means. He left him for this a lone. He charges him to do the work of an evangelist so it is easy to find out what this is. When the Creteans went wrong Paul left Titus there to do the same work that Timothy was to do as we have seen. Churches are not more unwilling to do their duty than preachers. In my short experience of fifty years I have found the right sort of preachers rather scarce. I have written enough for the present. I have much more to write, but it may be that I can write better after some brother or brethren show me where I am wrong. The Lord lead us into the TRUTH.

UNSKILLED LABOR AND ITS REMEDY

C. O. N. Martindale.
In the World.

In the industrial world the greatest and most perplexing problem concerns those unskilled in labor, i. e., without special preparation for particular work, able to do work not requiring training. This class of labor is usually the lowest and the cheapest, the source of our social derelicts and the result of neglect in learning a useful trade while young. Lack of skill in service works both disadvantage and demoralization. Interest in life is lost

and a spirit of fault-finding is generated. Criticism rather than enthusiasm dominates. Disgruntledness and unrest and self-assumed idleness find expression only in discord and riot and uncurbed crime. Unskilled labor means unemployed labor because work of the kind they can do is not sufficient to keep them busy in employ. They are unused not so much because they are lacking in brain or brawn, but because they, their brain or brawn, is

untrained for any special kind of work. And the world is increasing in specialization and in its demand for specialists, persons who know how to do some things better than others. Better to begin acquiring skill late than never. For there is no remedy that goes so deeply to the root of the trouble.

IN THE CHURCH.

It is the lack of skilled labor in the church that lies at the root of many things that ought not to be in the churches, and that gives room for much of the keen criticism of the world that the life of the membership in a large degree accords not with their confession of faith in Christ and the Word and that the power of the church over the lives of men is not as potent for good as it should be because so unresponsive to the will of God. Lack of knowledge and right direction in its use is the fertile source of evils in the church as well as on the outside. (See Matt. 22: 29).

It is the province of every living member in the body of Christ not only to be a member of the body but to have some particular function to perform in the body, and for the body, under the direction of its Great Head, and inspired by His Holy Spirit. A useless member in the Church of Christ is an anomaly beyond measure. Yet in our churches representing Christ how many are members but not working members, how many make confession of faith but are not putting the faith they have professed into everyday practice, as they should! So many unemployed laborers in the Master's vineyard! Unemployed, in the Master's service, too, for lack of learning to do definite work of a Christian sort needful, for want of willingness to be used of the Master as He will, for want of application to the doing of some one thing well. Interest and enthusiasm and growth are linked up with employ in Christ's service. The

idler is not the enthusiast in the work of the church; and the less one knows about the Word of God and its use in meeting the difficulties and in solving the problems of life the less serviceable in the Kingdom are they. *Definite training for definite service is the need of the hour among the members and overseers of the churches. And the best time to begin is in childhood.* And the inspired sage said, "Train up a child in the way he should go, and even when he is old he will not depart from it." (Prov. 22: 6. S. V.) Beginning with training for Christian efficiency in childhood we are to keep up the training for service through youth and maturity; for the better trained we are the more efficient service we can and shall render to God and our fellow men. It is the skilled laborer that can do common as well as special work for the Master.

As it is the trained and skilled worker to whom the resources of nature respond, so it is that the spiritual forces of the kingdom respond most readily and effectively to the touch of the trained Christian worker. The better the instrument the better the work that God can do with men in the world. This is the lesson of science and of history. Moses and David and Paul, Augustine and Calvin and Knox, Wycliff and Luther, Wesley and Edwards, are exhibits of what God has done and can do through trained workmen. Not that God doesn't use any other than trained workers, for He does some of His most astounding transformations through those without special training though never without special fitness for definite service; but God employs and honors the trained worker to do his best and most far-reaching work. Instances of this are too numerous to undertake to mention.

Commit thy works unto Jehovah, and thy purposes shall be established.

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THE FOUNDATION OF THE CHRISTIAN'S HOPE

(THE GOOD CONFESSION)

J. E. Dunn.

The durability of any structure, either material or spiritual, depends upon the foundation of the structure. No enduring building can be erected on a poor foundation. In making an examination of any structure we always look carefully at the foundation. There are truths all accept.

The one great central truth of the whole Bible is, Jesus Christ, the Son of God. The purpose of the Bible is to reveal this one central truth to man and cluster every thing else around it. In the next sentence after the one in which God pronounced the curse upon man for eating the forbidden fruit, He gave promise of man's redemption through Christ. "The seed of the woman shall bruise the serpent's head" (Gen. 3: 14-15). There never was but one seed of a woman. Jesus Christ is the only being a woman ever gave birth to without the intervention of an earthly father. The way you kill a serpent is by bruising its head. While you are crushing its head it is striking back at your heel. Christ's mission is to completely destroy the old serpent, the devil. The devil crucified Christ and put Him in the grave. But the grave could not hold Him. He arose from the dead and renewed His war on the devil and will continue that war till the old serpent shall have been cast into the lake of fire and brimstone.

The leading promise that God made to Abraham was salvation through Christ. It was the gospel preached to Abraham. "God preached the gospel to Abraham, saying, 'In thee shall all the nations be blessed.'" (Gal. 3: 8. Gen. 12: 3) "God saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." (Gal 3: 16) Therefore the promise which God made to Abraham (salvation is by the promise, Gal. 3: 18.) was fulfilled in the person of Jesus Christ. The foundation of Abraham's faith was his belief in the promise and that promise was Christ.

All the prophets prophesied of Christ. John, the Baptist, pointed Jesus out as the "Lamb of God, that taketh away the sin of the world!" * * * "I have seen, and have born witness that this is the Son of God." (John 1: 29-34.) The one central truth of the promise and types of the Old Testament, the prophets and the preaching

of John, the Baptist, is Jesus Christ, the Son of God.

Christ hinged every thing on his resurrection from the dead. He forbade His apostles to teach salvation in His name until He was raised from the dead (Matt. 16: 20; 17: 9.) "If Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God because we witnessed of God that He raised up Christ: whom He raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have only hope in Christ in this life, we are of all men most pitiable. But now hath Christ been raised from the dead, the first-fruits of them that are asleep." (I. Cor. 15: 14-20).

In all the preaching of the apostles recorded in the New Testament they set forth Christ the Son of God as the central or foundation truth. "Ye are built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone." (Eph. 2: 20.) "For other foundation can no man lay than that which is laid which is Jesus Christ." (I. Cor. 3: 11)

This foundation is the one upon which the church is built. When Peter confessed Jesus to be the Christ, the Son of the living God, Christ's answer was, "Upon this rock I will build my church." This is the good confession which all must make. "Every one therefore who shall confess me before men, him will I confess before My Father Who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Who is in heaven." (Matt. 10: 32-33.) "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead thou shalt be saved., (Rom. 10: 9.) Whenever one is to be baptized

he should in some form confess Jesus as Lord, the Son of God. We are to baptize believers only. Therefore when one presents himself to be baptized unless he voluntarily makes this confession the baptizer must ask him to make this confession. Then all through life both by word and deed he must at all times avow that Christ is the Son of God." "Wherefore also God hath highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 9-10.)

DISSEMBLING

This is an infrequent subject and a very common practice. Many people neglect the assembly on the Lord's day, for what they term good and sufficient reasons. That is, there is some practice in the method of work or worship, or some member whose life is not what it should be, they therefore dissemble those who are in full sympathy with the evil charge of the church. Many times these have been the most active, and frequently the best members in the congregation. The doctrinal part of the church may become so corrupt that a member is justified in withdrawing and beginning worship in another congregation, or in his own home. The apostles and early disciples, were no doubt driven from the synagogues of the Jews. The early reformers, through many of the centuries, were driven from churches with which they were affiliated. But, as a rule more good will result by remaining in a congregation and reforming it than by going out and leaving it to its fate. If Campbell had remained in the Baptist church and made a church of Christ out of it, we might have had twenty less denominations. If

the divisions which have formed several factions in our church had been fought in the church instead of forming new bodies, the result would have no doubt been different. If a congregation is left to the bad leaven the entire lump will become corrupt. Whereas if the purifying element remain, the entire body may become pure.

Moses might have said many times, "I am tired of this stiffnecked and rebellious people, I will leave them to their fate and form a company that is more congenial to me and more in keeping with my views." But under such a decision, neither Moses nor the children of Israel would have reached the promised land.

Paul might have left the congregation in Antioch to the dictation of Peter and Barnabas when they dissembled, but he withstood them to their face and saved the proposition "that the gospel should be preached to the Gentiles," and that Jesus Christ was no respecter of persons.

ONENESS IN CHRIST.

As long as man is human differences in opinion, misunderstandings and difficulties will arise between members of the same congregation. God foresaw this and provided for it. His directions, if followed will always quell any disturbance, or if it arises will restore the good will and fellowship which should exist among members of the same body.

God appointed that elders should rule the congregation and to them such matters should be referred. This is such an important person that God used several names to designate him.

1.—Elder. An old or elderly man; not young. A person who on account of his age is appointed ruler or judge.

2. Shepherd. One who guards and protects.

3.—Overseer. One who superintends, watches over, or directs.

4.—Bishop. A spiritual superintend-

ent, overseer or director.

As a rule, the Word does not use different names or expressions, except to make it explicit. Each one of the above words convey a somewhat different meaning, yet all referring to the same person. Now if there be such a person in a congregation it is the duty of any person who is in any difficulty whatever to go to him for counsel and advice. Any elder possessing the above qualifications would smooth the way for an amicable settlement of all differences. But there is one very great difficulty. Many young people feel that an elder must agree with them. If he does not they refuse to accept his counsel or heed his advice. This is not the spirit of Christ. It is as natural for Christians to agree, to be of the same mind, as it is for two drops of water to intermingle. As an elder should be an ensample to the flock so should a congregation be an ensample to a community.

"Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:31-32).

REFLECTIONS.

It is always pleasant to reflect that most of our grievances against our brethren are imaginary. That in the end, differences will adjust themselves if let alone. Scarcely any of the characters in the Bible were perfect, but the penitent lives and faithful character of most of them made them well pleasing to God.

The lip of truth shall be established for ever, But a lying tongue is but for a moment. Deceit is in the heart of them that devise evil; But to the counsellors of peace is joy.—Prov. 12: 19-20.

CHURCHES AT WORK

BIBLE SCHOOL.

Augustus Shanks.

Lesson April The Sixth.

Subject: Jacob and Esau.

Gen. 27: 22-34; Golden Text: Isaiah 30: 18.

BETWEEN THE LESSONS.

On March 23, we substituted the spiritual lesson of "The Empty Tomb" for the regular one, "Isaac and Rebekah."

The omitted lesson dealt with the happy marriage of Isaac to Rebekah (See Gen. 24). That was a happy union on account of three things:

1. In obedience to God, Abraham made choice of the proper family connection.

2. A faithful servant sought and received guidance from God as to the individual maiden.

3. Isaac accepted the one divinely chosen for him. Ideal as that marriage was, it did not secure to the happy pair a morally perfect issue. Even though Jacob and Esau were born in answer to Isaac's prayer (Gen. 25:21), they each had great moral imperfections.

JACOB AND ESAU.

Jacob and Esau were twins only in their common parentage and time of birth. They were as unlike spiritually as they were physically. Esau was hairy, Jacob was smooth. Esau was a hardy out-of-door man, "Jacob was a quiet man, dwelling in tents." There

were many other physical differences that marked them but the difference in their character was the thing that really affected their lives. It was this latter difference that reveals the wisdom of God in His choice of Jacob, made before the children were born (Gen. 25: 23). Yet, election, let us note, while it is made without regard to works (Rom. 9: 11,) does not ignore character. Note too, that Jacob's election was national, not personal. (See Gen. 25: 23; Mal. 1: 2-4). Jacob's election was personal only as it made him the head of the elected people. Esau proved himself unworthy of this honor, with the attendant blessings, by selling to Jacob his birthright for a mess of pottage (Gen. 25: 28-34).

FAMILY DISCORD.

The seed of discord was sown in Isaac's family by each of the parents. Isaac showed partiality to Esau; Rebekah, made Jacob her favorite. Esau and Jacob reaped evil from their parents' sin as well as their own. The sin of Esau was his despising of his birthright. Jacob's sin was his failing to wait upon God. The results of all this is brought out in the present lesson.

THE PRESENT LESSON.

Isaac despatched Esau on a hunt for venison, which Esau was to cook for Isaac. He promised Esau that when he had eaten he would bless him. Rebekah heard and instigated Jacob to a counter-move to obtain the blessing for himself. Then Jacob, disguised in Esau's garments, with skins of kids upon his hands and neck, presented

himself before his father's age-dimmed eyes. Then he offered the cooked meat, and the bread his mother had prepared saying, "I pray thee eat of my venison." To call that dish venison, was to lie. This lie preceded by two others when he said, "I am Esau thy first-born; I have done according as thou badest me." And when Isaac asked how he had found it so quickly he told another lie saying, "Because Jehovah thy God sent me good speed." But Isaac lacked assurance. He said: "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not." The flimsy disguise was sufficient to deceive an old man in his dotage but the voice was recognized. Yet he went by the sense of touch in preference to his hearing and "so he blessed him." A lingering doubt remained, therefore the question: "Art thou my very son Esau?" Then Jacob told his fifth lie. "And he said, I am." Now, in what did all this deception and lying result? Simply in obtaining that which God had purposed from the first that Jacob should receive. Isaac's blessing had virtue only because it was Jehovah's blessing too. The fact that Jacob obtained the blessing proved that God had purposed beforehand that he should have it. And that in spite of, rather than on account of, the means Jacob used. For God's blessings can never be obtained by lying and fraud. Instead of seizing it by such means, Jacob should have waited on the Lord for this blessing. Our golden text reads, "Jehovah is a God of justice; blessed are all they that wait for him." Jacob's impatience led to deception and to lie upon lie. One sin always leads to others.

A RUDE AWAKENING.

When Jacob had departed from his father's presence Esau entered with the food he had been sent to procure. It is doubtful whether he had realized un-

til now the full import of his sale of the birthright. He was foolish enough to think it could again be his for the same price he had sold it: a mess of food! But he soon learned that it was not to be had at any price. Another had obtained it. So his father informed him. "When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father." The eyes of Esau are now open. The full realization of his error is the misery of hell to his soul. For one has said, "Hell is the truth seen too late." Let us heed the warning in Hebrews 12: 16-17 lest we lightly esteem our birthright of spiritual advantages. Since we are of the race we are, citizens of a land of gospel light and living in the most enlightened age of the world, surely we can say with the Psalmist: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psa. 16: 6.) If David had reason to thus praise God, we more.

QUESTIONS

1. In what points were Jacob and Esau unlike?
2. What was the main point of difference?
3. What great fault do you see in Isaac? In Rebekah?
4. What kind of influence did Rebekah have on Jacob?
5. What do you condemn in Jacob's character?
6. What do you condemn in Esau's character?
7. How are God's blessings obtained?
8. What is the Christian's birthright?
9. What warning is given us in Hebrews 12: 16-17?

Lesson April 13.

Subject: Jacob at Bethel.
Gen. 28: 10-22.

Golden Text: "I am with thee, and will keep thee whithersoever thou goest." (Gen. 28: 15.)

BETWEEN THE LESSON.

The events intervening between the last lesson and this are detailed in Gen. 27: 35; 28: 10. When Esau had learned how Jacob had supplanted him he besought Isaac to bless him also. But this Isaac could not do, for, in his prophetic ecstasy he had almost exhausted himself on Jacob. Isaac's attempt to comply with Esau's request resulted only in a microscopic blessing. Esau then became a potential murderer. His mother again resorted to deception in order to get Jacob out of range of Esau's wrath. She said to Isaac, I am weary of my life because of the daughters of Heth: If Jacob take a wife of the daughters of Heth, such as these of the daughters of the land, what good shall my life do me?" Then Isaac called Jacob, and charging him not to take a wife of the daughters of Canaan, he sent him away with his blessing to his uncle's home in Paddanaram. How true are the Savior's words: a house divided against itself shall not stand!" See the effects of Isaac's partiality to Esau—of Rebekah's partiality to Jacob, with all the lying and deception as concomitants. One son becomes a murderer at heart, the other becomes an exile. Family peace is broken and separation ensues. Sin is the great separator of men from God (Isa. 59: 2), and also of man from man.

JACOB'S DEPARTURE.

"And Jacob went out from Beersheba, and went toward Haran." A long journey of near five hundred miles is now begun. It will be found both in-

teresting and profitable to contrast the reasons and causes for Jacob's leaving home with Abraham's. Viewed thus, Jacob's character appears in no very favorable light. But the grace of God appraises men, not as they really are, but at what they shall become. God was with Jacob in spite of all his faults. And in the twenty years exile to follow He will teach Jacob the lesson of patient waiting and dependence on the God whom he has not yet personally, known. Heretofore, he had used the expression. "Jehovah *thy* God." (See Gen. 27: 20) He will soon learn to say, Jehovah *my* God.

As Jacob journeyed on toward Haran the setting sun bade him to halt. There in the wilderness, "he took one of the stones of the place, and put it under his head, and lay down in that place to sleep." This was no pleasant experience for one who had been "dwelling in tents" (Gen. 25: 27), yet we read, "and he dreamed." Bodily fatigue offset the hardness of the earthen couch and stony pillow. As man would view it, that was not a good time or place for sleep, much less for visions. But God thought otherwise: it was the time of Jacob's need. And there away from human hue and cry God can best reveal himself.

JACOB'S DREAM.

Dreams divinely given always come true. Jacob's dream was never fully worked out until Jesus, the Savior fulfilled it (John 1: 51). Jacob saw, "a ladder set up on the earth, and, behold the angels of God ascending and descending on it." What a vision was that! Earth and heaven linked together—a means of communication established between the two! Do you envy Jacob his vision? Do it not. For we who behold him who said, "I am the way, and the truth, and the life: no one cometh unto the Father but by me" (John 14: 6), have far greater vision than he; yea, we who trust in Jesus

experience that which Jacob's dream but symbolized. Though Jesus, heaven is brought near to us and we to heaven. As in the vision the ladder touched earth at one end and reached to God with the other, so Jesus came to earth for the purpose of bringing us to God (I. Pet. 3:18).

JEHOVAH'S PROMISE.

Sweet as Jacob's vision was it was made more sweet by Jehovah's words, "I am Jehovah, the God of Abraham the father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." Then followed the promise of numerous posterity, and that in him and in his seed all the families of the earth should be blessed. Then was the assurance given that the God who had been with his fathers would be with him also. "And behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land." Then it was that Jacob arrived at a great turning point in life. With the new conception of God came larger hope and purpose. It is ever thus: the greater one's conception of God, the larger and fuller will be his life. God's omnipotence was far too great for Jacob to grasp, but to know God as in itinerant being was a great advance on his previous conception. That he had previously thought Jehovah a local deity is evidenced by his exclamation, "Surely Jehovah is in this place; and I knew it not." In this day of revelation's wondrous light we find many Jacobs who have not learned that God is where they are. How different things of sight appear when unseen things are apprehended! After Jacob's vision, he could say of that lonely, wilderness place, "this is none other than the house of God, and this is the gate of heaven." Such a place must needs be consecrated, marked and hallowed so thought Jacob. So he took his stony pillow, anointed it with oil and set it up for a pillar. And

he called the place Bethel: that is, house of God.

JACOB'S VOW.

In the vow of Jacob we see coming to the surface the one redeeming quality he possessed; namely, his faith. He quickly seized upon God's promise and turned it to account. He said, "If God will be with me, and will keep me in this way that I go, and will give me to eat, and raiment to put on, . . . of all that thou shalt give me I will surely give the tenth unto thee." Jacob has been accused of shrewd bargaining in this vow. We grant it was not the highest expression of faith yet it was faith nevertheless. He puts to shame many Christians who allow God's promises to go unproved. God would have us prove them. See Mal. 3:10; Matt. 6:33; 2 Cor. 9:6-10.

QUESTIONS.

1. In what points did Jacob's leaving home differ from Abraham's?
2. Where and when can God best reveal himself to man?
3. What did Jacob's vision mean to him?
4. What does it mean to Christians?
5. What was Jacob's conception of God before the vision?
6. What evidence of faith does Jacob give?
7. Have we with our superior knowledge of God made a better vow than Jacob's?

APRIL 20. JACOB'S MEETING WITH ESAU. (Gen. 33: 1-15.)

Golden Text: "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 32.)

BETWEEN THE LESSONS.

The preceding lesson shows Jacob leaving his father's house but not his

father's God. Through all the vicissitudes of twenty years God was with him. Chapter 29 tells of his arrival at Haran, of his serving his uncle Laban fourteen years for the daughters Leah and Rachel. In chapter 30 we read of the birth of Jacob's eleventh son, Joseph. At that time Laban saw that God had not only blessed Jacob but that the blessing reached also to him for Jacob's sake (v. 27). An agreement made by these two resulted by the providence of God, in the transfer of the bulk of Laban's property to Jacob. In the next chapter we read of Laban's change of face toward Jacob and God's charge, "Return unto the land of thy fathers" coupled with the promise. "I will be with thee." The next chapter tells about the sending of messengers and presents ahead of Jacob and his company to appease the wrath of Esau. He did not depend on these means alone but made his prayer to God for protection.

A HAPPY REUNION.

"And Jacob lifted up his eyes, and looked, and, behold, Esau was coming and with him four hundred men." The sight of that great company struck chilling fear to Jacob's heart. After twenty years of growth in faith and godly character, conscience made that welcoming company appear to Jacob as a malicious army. Resourceful Jacob proceeded at once to make the best of what seemed a bad situation. He divided his children, handmaids and wives into separate companies. "And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost." Thus placed, the ones whom he most loved were in the place of least danger. Such an expedient is no satisfactory evidence that Jacob mistrusted God's protection. It brings to view his discretion; and discretion is always compatible with faith. "And he himself passed over before them, and bow-

ed himself to the ground seven times, until he came near to his brother." Jacob's excessive politeness was in keeping with the peculiar customs of Orientals. We are inclined to think, however, that much of it was prompted by his fear of Esau. Certainly, his manners have improved since leaving home for then he did not even tell Esau good-bye.

A CHANGE OF HEART.

"And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept." A change of heart had been experienced by each of the brothers without which there could have been no reunion. Murderous Esau is now charitable, and greedy Jacob has become generous. The magnificent present of over five hundred and fifty animals (32: 13-15), which Jacob offered, Esau at first refused, saying, "I have enough, my brother; let that which thou hast be thine." But Jacob pressed the gift upon him urging three reasons: "forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me * * * because God hath dealt graciously with me, and because I have enough." Jacob's recognition and appreciation of what God had done for him prompted him to generous action. No Christian is gracious toward his brother as he ought to be until he realizes how gracious God has been toward him. God's goodness toward us is the ground of the exhortation in our golden text. The story of the forgiven servant in Matt. 18: 23-27, is calculated to heighten our conception of God's goodness toward us. To Jacob's kindly overtures Esau responded heartily. He offered to leave with Jacob an escort from among his men which Jacob as courteously declined. "So Esau returned that day on his way unto Seir. * * * And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram,"

Now is the promise to Jacob fulfilled after years of joy and sorrow; pleasure and pain; of hopes and fears. God had said, "I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of (Gen. 28: 15), Jacob's life, with God's watch-care over him, may be regarded as a picture of the Christian life. For we too, have the promise, "I will in no wise fail thee, neither will I in anywise forsake thee" (Heb. 13: 5). God will surely lead us safely home.

QUESTIONS.

- How did Jacob feel when he saw Esau's company?
 What did he then do?
 Did Jacob mistrust God?
 Is descretion an evidence of lack of faith?
 What change do you note in Jacob's manners? What caused it?
 What change has come upon both Esau and Jacob?
 What moved Jacob to generous action?
 What promises were fulfilled when Jacob returned home?
 What similar promise is made to Christians?

Lesson April 27.

Sub: Joseph Sold Into Egypt.
 Gen. 37: 23-36.

BETWEEN THE LESSONS.

Genesis 34 records the avenging by Jacob's sons, of the defiling of their sister, Dinah, by Sechem, a Hivite, the prince of the land where they dwelt. Jacob feared that their rash action would result in the extermination of him and his house as a consequence. But God was still with Jacob to guide and protect him. Chapter thirty-five tells of God's command to journey on

to Bethel. God made this move safe for him by putting terror on the cities round about so that they pursued not after him. It tells also (a second time) of the changing of Jacob's name to Israel; of Benjamin's birth and Rachel's death; of their journeying on to Hebron where Isaac died and was buried by Esau and Jacob. Chapter thirty-six gives the genealogy of Esau. At this point Genesis drops Esau and his family. From now on the Book is concerned with the fortunes of Jacob and his sons, only.

INTRODUCTION

Jacob made the same mistake that his father Isaac had made, by showing partiality toward one of his sons. The favored one was Joseph. He set aflame the fires of envy that had long smouldered in the hearts of Joseph's brethren, by giving Joseph a coat. Then when Joseph told his dreams—which figuratively represented the whole family bowing down before him—the flame leaped high and would no longer be controlled. The opportunity to relieve their pent up rage came on a day when Israel sent him to Sechem to see how his brethren fared. Before he came near they conspired against him to kill him. Such is always the fearful effects of unrestrained envy. It makes murderers of men. (See Matt. 27: 18; Dan. 6: 1-13; 1. John 3:11,12.) They determined to kill Joseph and cast his body in a pit but Reuben prevailed on them to spare his life.

AN EVIL TRIUMPH.

It seemed like an evil providence was aiding the wicked sons of Jacob. Here at last, far off from home, the hated stripling is in their power. For what could a seventeen year old lad do against these many elder brothers? "And it came to pass, when Joseph was come unto his brethren, that they

stripped Joseph of his coat, the coat of many colors that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it." How their wicked hearts exulted when that hated coat, the emblem of their father's partiality, was stripped from off their brother! Then to add injury to insult, they "cast" him into the pit—no gentle treatment is here implied. So hardened were their consciences that their appetite was not affected by what they had done. "And hey sat down to eat bread." Their evil providence seems to favor them again; for, they lifted up their eyes," and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt." And now it appears that the faculty of shrewd bargaining so characteristic of Jacob, has descended to his sons. In Judah it seemed to be more highly developed. He advanced the argument, "What profit is it if we slay our brother and conceal his blood?" He followed this argument with the proposition, "Come, and let us sell him to the Ishmaelites." Something moved him to add: "and let not our hand be upon him; for he is ur brother, our flesh." Fear of the guilt might have prompted that speech. possibly it was compassion. If so, it was of a doubtful quality; because, for aught he knew, death might have been more preferable to Joseph than life as a slave. Joseph's brethren, like their father Jacob, were willing parties to any bargain so long as they could have the advantage. And so we read, "his brethren hearkened unto him." For twenty pieces of silver they sold him to the Ishmaelites. "And they brought Joseph into Egypt."

THE REWARD OF INIQUITY.

The wicked scheming of Joseph's brothers has moved without a hitch or break. And now what is their reward?

We cannot here anticipate the after-years of suffering. But we feel assured that the recollection of Joseph's distress of soul (Gen. 42: 21), marred their success to some extent. And Reuben's anguish, when he returned to the pit and found not Joseph, did not contribute to their joy. And the grief of their father, when they showed him Joseph's coat smeared with blood from a goat, surely must have caused some remorse. When they showed the coat, they said: "This have we found: know now whither it is thy son's coat or not." Thus by one more sin they seek to cover up the former. Jacob is reaping the fruit of early sin. As he had been the deceiver of his father in time past, so now it has come his turn to be deceived by his sons. What his sons reaped later will be seen in subsequent lessons. It seems like a stroke of retribution that the garment that expressed Jacob's partiality should now be presented as evidence of Joseph's death. He knew it as his son's coat and said, "an evil beast hath devoured him; Joseph is without doubt torn in pieces." And now the house of Jacob is become a house of mourning. "Jacob put sackcloth upon his loins, and mourned for his son many day-." The efforts of his sons and daughters to comfort him proved unavailing for he said, "I will go down to Sheol to my mourning." Now while Jacob mourned, Joseph was being borne along on the wings of God-appointed destiny. "And the Ishmaelites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard." Thus ends the present lesson but not the story of Joseph. The story of one of the rarest and purest characters in all history is now but begun.

ONE APPLICATION.

The many passages in the New Testament inveighing against envy point to the universality of that sin. It can only be barred from our hearts by en-

throwing love, for "love envieth not." Had Joseph's brothers loved him they would not have mistreated him.

QUESTIONS.

What mistake was common to both Isaac and Jacob?

What was the sin of Joseph's brothers?

What change did they make in their wicked plot? Why?

In what point were these sons like Jacob?

From what sin did Jacob reap?

How were the wicked plotters rewarded?

MISSIONARY SUPPORT

Stanford Chambers.

For Sister Bishop.

Mrs. G. B. Harrison, N. O.	\$ 5.00
Mrs. Hy. McGeary, N. O.	2.00
Miss Wiley, N. O.	2.00
Mr. and Mrs. H. C. DeGrey, N. O.	10.00
.....	25
Miss Susie Smith, N. O.	3.55
Church, Ellis, La.25
Anonymous, N. O.	
Will remit on the 20th. inst.	

ACKNOWLEDGMENT.

Tokyo, Japan, Feb. 7, 1913.

Dear Brother: Your letter of Jan. 11. with check for 6.00 received. 3.00 from Marco Elldridge and 3.00 from Edgar Davis. I thank these friends for the gifts. Our work goes on. Bro. Hiratsuka has two more men ready for baptism and we hope for others soon.

Sincerely,
Clara Bishop.

The brethren at Terrell, Texas sent several substantial gifts to the church in New Orleans and to others in need as well. They are now trying to build a church home for themselves. I sincerely hope their kindness may now be

repaid. Send to Brother J. E. Gibson and make their hearts glad. The church at Ellis, La. has sent one contribution.

ANOTHER CALL.

A little band at Sharp, Ark. is also striving to build. They give good reference such as Andy T. Richie, Madison, Tenn. E. M. Borden, Little Rock, Ark. and M. L. Lawrence, Rector, Ark. The safety clause is in the deed.

Miss Amelia Osborn will gladly receive and acknowledge all donations. Address her at Shrap, Ark.

AS TO BROTHER KARLSSON.

Brother E. S. Jelly reports that Brother Karlsson and wife to whom we have forwarded two donations are now in Position to make their own way and are no longer soliciting our aid. We trust no one will conclude that Brother Jelly is in such position but that all will bear in mind his great sacrifice and even privation to hold Brother Karlsson in that land and send him aid.

DOORS STANDING OPEN.

You can always rest assured that your fellowship will be needed in the following fields and by the following workers:

IN INDIA. E. S. Jelly, and Armstrong-Hopkins with their native workers.

IN JAPAN. J. M. McCaleb, C. G. Vincent, Mrs. W. J. Bishop. Tokyo. They also have a number of native co-workers.

IN SOUTH AFRICA. Brother John Sheriff and his co-laborers for whose work J. P. Loving of Sherman, Texas forwards contributions.

IN MEXICO. J. C. Glover, Micoc S. L. P. Mexico. Bro. W. A. Shultz is also in Mexico but I have not his address.

And then look at the Home Field. No one has the slightest excuse for hoarding his wealth when all these are crying for the bread of life. Who hath ears and hath not heard?

DONATIONS TO THE JAPAN WORK.

We have forwarded our February offering of \$8.00 to Bro. C. G. Vincent, toward the support of the native workers in Japan. Following were the donors:

- Church at Halls' Valley, Ga. \$1.00
- Church at Pleasant Grove, Ga. 1.00
- Church at West End Ave., Atlanta, Ga. 1.00
- Church at S. Pryor St. Atlanta, Ga. 1.00
- Bro. and Sister C. E. Coleman, Sheffield, Ala. 1.00
- Church at Rockmart, Ga. 2.00
- Word and Work 2.00

We have received the following card from Bro. Vincent, regarding the much needed work in Sawara:

"Sawara is a city of 10,000 inhabitants. It is about eight miles from Bro. Fugimori's home and work. We have the opportunity of opening a work there. It is a railroad town and is rapidly improving. We already have four christians living there. This will give us a start. We have decided to send Bro. Hori there to take the work in charge. My other workers can do the work we have in Tokio. This change will incur extra expenses. Bro. Fugimori's church has promised to supply the Bibles. Counting rent, house, tax, fuel and light charges, and allowance for Bro. Hori, etc., it will cost about \$25.00 a month. We are going right on and open this work, hoping and praying for funds to keep it up. Will you help?"

We trust that all will notice this appeal from Bro. Vincent and help that field, where there is such a grand opportunity to carry the gospel. They expect to go right on with that work, and we should see that they have the means to defray the expenses.

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CHRISTIAN WORD AND WORK

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THINGS CURRENT

Copy to be available in Word and Work should reach us by the tenth of the month.

Bro. J. M. Barnes, of Montgomery, Ala. spent Monday evening March, the seventeenth, with us, and preached for the congregation here. He is a man full of years, but youthful energy. His faith in the pure word of God is unflinching. It is quite refreshing to listen to the words of wisdom that fall from his lips.

Bro. X. W. Morgan of Belton Texas, reports a protracted meeting at Stillman Valley, and one at Lagoma Falls, a mission point. There were five reclaimed and five baptisms. He reports a fine work in that section.

Sister Ruby May Broyles of St. Mathews, Ky. writes a letter of encouragement to all the editors and an admonition to the readers to search the scriptures daily to see if these things be true.

Bro W. J. Johnson of Coffeerville, Ala. writes: "I like the new dress of Word and Work very much, better than I did the old. I have only one objection, it does not visit me often enough, but the improvement will make up for that. Several others have so expressed themselves."

Bro. W. T. Taylor of Oglesby, Texas, who is an elder in the church and has preached for them for several years with good success would like to hold some meetings in July and August.

The Southland Evangelist is a neat little monthly, edited by Bro. Ledlow

and our co-editor John Straiton of Ft. Worth, Texas. It is an exponent of Southland University of which Bro. Straiton is president. The university is greatly needed and will no doubt do much good. The price of the paper is 25 cents a year.

Bro. Chas. Holder, of Bridgeport, Ala., is soliciting funds to buy a tent for mission work in North Georgia and Tennessee. Bro. Holder is a good preacher. A tent, placed in his hands in that destitute field will do much and lasting good. Send contributions to him.

Bro. C. E. Coleman of Sheffield, Ala. writes: "We are using each Wednesday night the mid-week prayer-meeting topics as you give them and are well pleased with them."

BOOK REVIEWS

PEARLS OF TRUTH

This little book is written by Flavil Hall. It treats of about fifty different subjects concisely written, a number of beautiful songs and miscellaneous matter. The book is both interesting and elevating. It is a gem.

It contains 140 pages. Price 60 cents
For sale by M. E. Meers, Holland, Ga.
D. L. W.

SALVATION FROM SIN

D. Lipscomb. Price \$1.50.
McQuiddy Printing Co. Nashville
Tenn.

This book is a compilation of the writings of Bro. D. Lipscomb, by J. D. Shepherd. It is no small task to read

the writings of a man which he has been doing for the last fifty years, and glean from them the ripest and best thought on any given subject. But, this Bro. Shepherd has done, and he did it well. The brotherhood is under lasting gratitude to him for this good book. We do not consider a review of the book necessary. To diligent students of the Bible it is invaluable.

PLACES TO HELP.

The Emmerson Bible School and Orphan's Home of Holland Ga., was recently burned. There was no insurance and was therefore a total loss. Besides the loss of the building there was an indebtedness on the building when it was burned of \$1200.00. The school is now going on and doing well. Bro. Meers recently baptized one of the former boys.

They are doing a grand and noble

work there, which had a remarkable growth before the fire and which will be more rapid after they have rebuilt. Word and Work heartily endorses this good work and these good brethren. In fact, there are none better. We hope that our readers will respond promptly to this appeal. Send contributions to W. E. Meers, Holland, Ga. Bro. Moon makes the following report: From churches and individuals in Georgia. \$83.75 From churches and individuals in Alabama, 103.00 From churches and individuals in Tennessee 236.00 Miscellaneous 128.00

Total 550.75

Besides the above there were gifts of clothing and other necessary articles. The education of the children and the care of orphans should appeal to the heart of every true Christian. Do not let this opportunity pass.

Mid-Week Prayer and Conference Meetings

The Drs. Mayo brothers of Rochester, Minn., conduct one of the largest private hospitals in the world. They have in their employ more than fifty physicians: Every week this staff of physicians meet to discuss plans for the betterment of the hospital, and the advance of medical science, It is this general exchange of views which has made the hospital famous. A prayer meeting should be conducted in very much much the same manner. Gather ideas from every one.

APRIL 6.—BAD HABITS.

(1. Cor. 5: 11. Col. 3: 8. 2, Peter 2c.)

TOBACCO HABIT.

This may be discussed from the influence it has upon the one using it. Upon the ones who may be injured by this habit.

SLOTHFUL IN BUSINESS.

“He also that is slothful in his work is brother to him that is a great wast-er.”

“The slothful man saith, there is a lion without, I shall be slain in the streets.”

“That ye be not slothful, but followers of them who through faith and patience inherit the promises.”

The above show that the person injured is the one who has bad habits. We can not class either of the above as sins, but these kind of people should be taught and encouraged to a more thoughtful life.

APRIL 13. SINFUL DEEDS.

(Acts 5. 1: 11. Cor. 6c.)

LYING

This is perhaps one of the greatest

and most common sins. It is worse than stealing, drunkenness or even murder. It is the one sin which was punished with death. Some people lie openly and above board. They seem not to care if they are found out. These do but little harm. There are others who lie by deed, act or insinuation. They lead people to believe that they are above even a very small insinuation. They lie mostly to protect themselves from some other lie, or to conceal some evil deed or thought. These kind of fellows do a community more harm than a dozen drunkards, or thieves. The latter are caught and dealt with accordingly, while the liar has his followers who verily believe that his word is to be trusted; the innocent suffer and the community or church is kept in a turmoil.

"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."

APRIL 20. OSTRACISM.

(1. Cor. 5: 11. Num. 15: 22-31.

There are many filthy and bad habits which must not be classed as sin. There are many people who sin ignorantly, and there are many sins of temptation. All these classes need to be taught, encouraged and strengthened. That teaching is always best which *presents the Word—a thus saith the Word*. Opinions gender strife and controversy. Man's language is not as pure or as convincing as God's.

There are conditions in the character of a person who sins wilfully, and refuses to repent which demand *social ostracism*. There is nothing which so cuts to the marrow as to be a social outcast. God knew this. It is His method of saving the soul. When? Follow the instructions step by step. If he refuses to repent. Then with firmness let him know that you can not associate with him and keep the law. This frequently brings about restitu-

tion. Then you are to be more than anxious to treat him cordially. Follow Paul and the young fornicator in 1. Cor. 5c. and 2. Cor.

APRIL 27. DISSEMBLING.

(Gen. 42: 7-20. Jos. 7: 11. Prov. 26: 24)

Read carefully all the above references. It will be found that we are never justified in not meeting on the Lord's Day. There may be those there who should be "put without the camp" but we should be very careful, "lest we also be tempted." God's commands can never be broken with impunity. ON the FIRST day of the week our place is at the Lord's house.

(The above topics were brought out by a brother in Tennessee who does not wish his name divulged. We are glad to see that he has so readily grasped the purpose of our efforts in bringing out practical thoughts for every one to study. These are four good lessons and we hope that Truth will be brought out in many churches and homes).

TO OUR FRIENDS.

"Brevity is the Soul of wit." It is the Soul of business letters, too.

Our cash receipts up to March the 15th. were greater than the receipts for all of February. There were more renewals than discontinuances and more new subscriptions than renewals. All who have expressed themselves are "muchly *delighted*" with the change. This is encouraging. Word and Work is now being used in the Bible classes Prayer-meeting and Family Circle. It is useful every day in the month, and is so bound that it can be preserved. Formerly it was only a news-paper.

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If you are in arrears please renew today. Word and Work one year and 'The Polar Conquest' \$1.50.

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nual subscriptions.. Word and Work one year and the 'Remex' fountain pen \$2.00.

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the pen, while the Bible is an excellent addition to any home. Boys, girls and grown-ups—read our ads and then send in subscriptions. Our prizes are standard works. A subscription blank is in every paper for a special purpose.

Christian Word and Work.
1037 Camp Street.

DAILY BIBLE READING

DAILY BIBLE READING.

We would like to know how many are trying to read the Bible through this year. If only ten of our readers have started then we are well paid for the effort. Next year they will read it again, and a few more will join us. The Bible is the most classic book written. If you know your Bible you have a good education, and can pass well in any society. It teaches you how to be a good wife and mother, a good husband and father, and how for both to make a good home. It teaches you how to be a successful business man. In fact, it is the greatest business guide published. It teaches you how to get rich, how to make and save your money, and how to spend it. Is such a book not worth reading?

April 1 - 7. II. Samuel.
Memorize, 22: 1 - 7.

Describe the death of Saul. What happened to the young man who slew him? Why?
Why were David and Jonathan such good friends?
Who was Abner?
Who was Uzzah? How, and why did he die?
How long did the ark remain in the house of Obadedom? What happened to that house?
Who was Nathan? Tell all you know about him.

Who was Ziba? Why did David shew him kindness?
Name Solomon's mother?
Whose wife had she been?
Why would not the Lord let the sword pass from David's house?
Who was Absalom? How did he steal the hearts of all Israel?
Describe the war between David and Absalom.

April 7 - 14. I. Kings.
Memorize I. Kings 9: 2 - 6.

Why did not the Lord permit David to build the temple?
Why did Solomon marry the king of Egypt's daughter?
Was this in keeping with the Lord's command?
Did Israel have any wars while Solomon was king?
What great king assisted in building the temple?
Describe the temple?
Why did the queen of Sheba visit Solomon?
How many wives had Solomon? Who were they? What had God commanded concerning these strange marriages?
Who reigned over Israel after Solomon's death?
When was the kingdom divided? Why?
Who was Elijah and how did he trouble Israel?
What great event took place on Mt. Carmel? Describe it.

Describe Elijah's journey to Horeb.

April 14 - 21. II. Kings.
Memorize 22: 2.

Describe Elijah's dress. His dealings with Ahaziah.

Did Elijah die? Describe his departure.

How did Elisha help the woman who was in debt?

What king offered his son as a burnt offering?

Tell all you know about Capt. Naaman. Who was Gehazi, and what happened to him?

Tell about the famine in Samaria?

Describe the death of Elisha?

What were the high places?

Who removed these high places? Tell all you know about his reign?

What great prophet was there in Judah at this time?

Who had fifteen years added to his life?

Who carried the treasure of the Lord's house to Babylon?

April 21 - 30. I. Chronicles.
Memorize 22: 12 - 13.

Chronicles is a book of genealogies. What was a city of refuge? How many were there?

Name the three strongest nations that waged war against Judah and Israel.

Who was Dagon?

Why was David prosperous?

How was the ark of God to be carried from place to place?

Where was the ark kept before the temple was built?

Why did God send pestilence, wars and captivity upon the children of Israel?

When did God bless the children of Israel?

TEMPERANCE

TEMPERANCE ALPHABET

J. F. Williams.

Abstain from all appearance of evil.—I. Thes. 5: 22.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.—I. Pe'er 5: 8.

Come out from among them, and be ye not the unclean thing.—II. Cor. 6:17.

Do not drink wine nor strong drink.—Lev. 10: 9.

Every man that striveth for the mastery is temperate in all things.—I. Cor. 9: 25.

Follow not that which is evil, but that which is good.—III. John 11.

Grieve not the holy Spirit of God,

whereby ye are sealed unto the day of redemption.—Eph. 4: 30.

✗ Have no fellowship with the unfruitful works of darkness, but rather reprove them.—Eph. 5: 11.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is made weak.—Romans 14: 21.

Judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.—Romans 14: 13

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.—Romans 6: 16.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At

the last it biteth like a serpent and stingeth like an adder.—Proverbs 23: 31 - 32.

My son, if sinners entice thee, consent thou not.—Proverbs 1: 10

No drunkard shall inherit the kingdom of God.—I. Cor 6: 10.

One sinner destroyeth much good.—Ecclesiastes 9: 18.

Pray that ye enter not into temptation.—Luke 22: 40.

Watch ye, stand fast in the faith, Quit you like men, be strong.—I. Cor. 16: 13.

Resist the devil and he will flee from you.—James 4: 7.

Speak thou the things which become sound doctrine: that men be sober, grave, temperate.—Titus 2: 1-2.

Touch not, taste not, handle not.—Col. 2:21.

God hath not called us unto Uncleanness, but unto holiness.—I. Thes. 4: 7.

Vanity of vanities, all is vanity. I sought in mine heart to give myself unto wine . . . and, behold, all was vanity and vexation of spirit.—Eccl. 1: 2; 2: 3, 11.

Wine is a mocker, strong drink is rag-
ing, and whosoever is deceived there-
by is not wise.—Prov. 20: 1.

eXalt ye the Lord our God, and wor-

ship at his footstool; for he is holy.—Ps. 99: 5.

Ye cannot drink the eup of the Lord, and the cup of devils.—I. Cor. 10:21.

Forasmuch as ye are Zealous of spiritual gifts, seek that ye may excel to the edfying of the church.—I. Cor. 14: 12.

ALCOHOLISM IN FRANCE.

In a telling article in *La Revue*, Deputy Joseph Reinach calls the public's attention to France's danger of the great increase in alcoholism. To the appalling spread of alcoholism M. Reinach attributes the increase in the number of suicides, which has almost trebled in the last fifty years; madness, which in thirty years has nearly doubled, and tuberculosis, which now carries off 150,000 victims a year. The enormous extension in crime is also proved, ty the statistics of the Ministry of Justice, to be principally due to the drink curse. In sixty years the nation's consumption of alcohol is said to have increased nearly six times, the amount taxed, according to the last statistics, being equivalent to nearly 4,000,000 hectoliters of brandy. M. Reinach points out that France is a country in which alcohol is taxed the least.

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While America imposes a duty of \$60 a hectoliter and England \$98, the French excise claims only \$44.

He declares the most deadly enemy of the drunkard to be absinthe, of which France consumes more than all the rest of the world put together, and he recalls that in 1903 the Academy of Medicine unanimously voted for a total suppression of all drinks composed of alcohol and natural and artificial essences. "Where is this unanimity now?" he asks in conclusion.

"On one side are the working classes—the backbone of the nation. On the other the big distillers and wine merchants, whose chief interest is to multiply licensed houses. On one side are those who die from alcohol. On the other those who live by it. A choice has to be made. The principal cause of the alcoholism which has raged for the last half-century is not the slackness of the law in suppressing drunkenness, nor the unrestricted sale of drink, nor the invasion of absinthe; it is the fear of the elector."—*Christian Work and Evangelist*.

SPIRITS OR WHEAT?

Over vast areas of our land where now we might be growing wheat, later to turn into brains and eyes and hands for Britian, and "the tongue which Shakespeare spake," we are growing no thing but whiskey. Now, spirits are admirable for the preservation of portions of corpses but for the preservation of the limbs and members of living Britian, wheat is to be preferred. When our children learn from Wordsworth and Ruskin in what the wealth of nations consists, they will grow no whiskey within these shores, but in its place bread, for bone and brains and beauty, and bravery, and Britian.—*Dr. G. W. Saleeby*.

HIS LIBERTY.

"And so, Jack, you have turned teetotal? Well, I never thought you'd be

a milk-and-water drinker. I always did say as how you could take your glass like a man, and leave it alone when you'd had enough; but here, now, I see by that bit of blue on your coat you've actually gone and signed away your liberty."

"Well, yes, I have, Tom; and, do you know, I rather enjoy the change. Before I signed the pledge my toes had liberty to look through my boots, my elbows had liberty to look through my coat, my knees had liberty to look through my pants, and I could scratch my head without taking my hat off. Well, Tom, I've signed away all that liberty, and find myself prisoned up in a good suit of clothes, and I quite enjoy the novel experience."—*Civic League Record*.

A GREAT IMPROVEMENT.

Nothing in the way of changed habits among a class of people surpasses the record of improvement in the Britian Army through the operation and encouragement of temperance teaching and practice. In a recent address, Colonel Seely, the English Minister of War, stated that the improvement in the health of the Army, due to increased temperance had been equal to the addition of six thousand men to the available fighting forces. The same official, some days previously, had written an article in which he said:

"The war against intemperance is carried on year after year, and happily in some directions substantial progress has been made. Nowhere has success been more conspicuous or more certain than in work done in connection with the army. Surgeon-General Gibbons, Director-General A. M. S., states: 'Enormous reductions have taken place in regard to invaliding and sickness. In 1889, 688 men were admitted to hospitals with delirium tremens, and in 1910 they numbered only 37!' The reduction in crime of all kinds has been no less remarkable, the numbers having fallen from 15,000 in 1902 to 640 in

1910. During 1909 no less than twelve prisons were closed because the numbers in prisons had fallen from 1,542 to 600!"

THE FIRST DRINK.

Who ever heard of a drunkard who had never taken his first drink?

Who ever heard of a drunkard who had not first been a tippler?

Who ever heard of any man taking his first drink voluntarily, deliberately and alone?

Is it not a fact that not one in a million take their first drink in any other manner than through the misdirected generosity of some respected friend, whose offer of the first drink the young man hesitates to refuse for fear of causing offense?

And once the first drink has passed his lips the young man has joined that vast army of drunkard makers, without the assistance of which not one drunkard in ten thousand would ever have acquired that irresistible craving which has hopelessly enslaved him.

And where is the drunkard, no matter how hopeless, who did not at one time cherish the delusion that he could take a drink and leave it alone; that only the weak willed were unable to stop before reaching the danger point?
—Selected.

OUR GIRL CREED.

WE BELIEVE IN A MOTHER GIRL.

She may be thirty or fifty, but her age is the same—the girl age, the *age of her daughter*. She is in love with her husband and she doesn't forget to show this love, at home and every day. She likes pretty clothes, not tawdry ones, but dainty garments that suit her and help her as foliage and petals make flower loveliness. She likes to play. She is still thrilled by music and singing and sunny weather and a friend's handclasp; she still grips her young enthusiasms.

WE BELIEVE IN THE GIRL WITH THE GINGHAM APRON.

She wears her apron because she likes to, and she wears it with a distinction. Housework for her is a live privilege, not a dead duty. She washes the dishes because she wants to give the home lovers—her father and mother—an hour together in the evening. She takes upon her straight young shoulders the burden of the home responsibilities because she wants her mother to be free to share her good times and her friends. She works with her mother because she wants to play with her after the work is done. . . .

WE BELIEVE IN THE STAY-AT-HOME GIRL.

She has no longing for dance-hall light and music, because she has pink-shaded candle-light and beautiful music at home.

She has slight interest in promiscuous club life because she is free to invite her boy and girl friends any evening in the week to her own, home where they may enjoy each other in free, moral fashion.

She doesn't need to cultivate a poisonous girl chum next door for the sake of the personal information which this chum will impart. She has her mother for a chum, ready to help her into womanhood in a happy, wholesome way through absolute truth and confidence.

She holds in her hands the spawn of Tomorrow's home life because she has found pleasure instead of drudgery, harmony instead of friction, beauty instead of sordidness in her own home.

When a man buys goods from you or from me he owes us money. The money is ours and we are entitled to it. He has no excuse for being disgruntled if we ask for it or even insist on having it.—*Frank Farrington*.

As well hope to be able to throw a pebble into the lake without causing

a ripple, as to hope to be able to think even a single thought without causing an effect upon "life's surge so restless" of the great whole of humanity.—*Anna Augusta Caskell.*

Why should we call ourselves men, unless it be to succeed in everything, everywhere? Say of nothing, "This is beneath me," nor feel that anything is beyond our powers. Nothing is impossible to the man who can will.—*Mirabeau.*

When a woman says to her husband "Tom, I want to have a candid talk with you," he knows it is not her faults she wishes to discuss.—*Ed. Howe.*

The man who does not believe in the existence of a God proclaims to the world that he does not think, and he who does not think is a fool.

CAN'T LEAVE MY BUSINESS.

Sometimes we hear a brother say: "I would like to go to church or prayer meeting, but I have not the time to spare." Some of these good brethren have (own) a store, or farm, shop, peanut stand, or something they call "their business." Well, anyway, they say "we can not leave our business" to go to the house of God. Now, if this is actually true, the sooner such brethren fail in business the better it will be for them spiritually, Paul says we should not "entangle ourselves with the things of this world." I know a good brother in our town who owns a number of farms, and business houses, has an interest in three or four banks, yet he comes to church, every day he is able. For example, at prayer meeting one night, after waiting for the "delinquent members," I said: "Well, we might as well begin. All here but Bro. R., and he went out twenty miles into the country today, and, of course, he will not be here." (I did not know the man then, as I do now.) So we began to sing. Before the first stanza

was sung in stepped Bro. R. I said to myself: "No use a brother saying 'I can't leave my business.' If Bro. R. can drive forty miles in a day and leave his business for the work of the Lord, so can others." In conversation with him later he told me that he had never lost anything in serving the Lord.—Ex.

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Hayes; of how DeLong perished with the "Jeannette;" of the famous Greely Expedition, of its rescue by Captain (afterwards Admiral) Schley; of how Nansen in the "Fram" reached what was then (1896) "Farthest North;" of how Abruzzi in 1900 eclipsed this feat; of the twenty-three years of heroic effort of Lieutenant Peary; of the South Polar Expeditions of Lieutenant Shackelton and the Japanese, and of THE CROWNING GLORY OF THE ACHIEVEMENTS OF PEARY, AMUNDSEN AND SCOTT.

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