

---

# WORD AND WORK

---

Now our Lord Jesus Christ  
himself, and God, even our  
Father, comfort your hearts



Vita et lux.

And establish you in every  
good word and work.

---

Vol. 6

SEPTEMBER

1953

No. 9

Ten Cents a Copy

One Dollar a Year

---

# WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS "TO DECLARE THE  
WHOLE COUNSEL OF GOD."

Entered at New Orleans Post Office as Second-class Matter.

## CONTENTS

FOR SEPTEMBER, 1913

Editorial—	Page
Talks to Readers. ....	1
A Present Responsibility. ....	2
Department of First Principles—	
Salvation The Great Need. ....	4
Christ The Savior of Men. ....	5
An All Scripture Sermonet. ....	6
Department of Work and Worship—	
System Versus Ritualism. ....	7
Two Important Doctrines. ....	7
The American Bible Society. ....	9
Take God Into Account. ....	11
The Blessed Hope. ....	13
In His Steps. ....	15
Wheat and Chaff. ....	16
Make Full Proof of Thy Ministry. ....	19
Department of Prophecy. ....	21
Things Current. ....	27
On Foreign Fields. ....	29
Christian Education. ....	31
Our Boys and Girls. ....	34
Bible School Department. ....	35
Daily Bible Reading. ....	40

---

Stanford Chambers. Editor.

# WORD AND WORK

## EDITORIAL NOTES

### TALKS TO OUR READERS.

With this issue of WORD AND WORK we begin our duties as editor of the paper, with a deep sense of the responsibility of dealing with those problems which determine destinies, and yet with a degree of confidence which we trust comes from above rather than from within, that by the grace of our Lord and the encouragement of our friends, we shall make full proof of our ministry and give you a paper that will be a real help to all classes, enlightening the mind, nourishing the heart, contributing to true success here and perfect peace hereafter. To this end we shall labor and pray.

### A COVETED INTIMACY.

As editor we offer a most cordial greeting to all of our readers. Let there be a relationship between us closer and more sympathetic than that of mere publisher and subscriber.

The closer this bond of intimacy the more certainly will we be able to make WORD AND WORK a medium of supplying spiritual needs; and the better we fulfill this purpose the more deserving will we be of your co-operation. The more fully we have your co-operation and allegiance as subscribers, the more we will be able to expend in giving you the paper you need and desire.

### NOT A COMMERCIAL ENTERPRISE

Many people yet think that a paper must be a means of coining money. The facts are just the very opposite. Many papers could not continue at all were they not carrying a large line of advertising or constantly receiving gifts from their readers.

### ALL WE ASK.

is that our readers help EXTEND THE CIRCULATION of WORD AND WORK and renew promptly when their subscriptions expire.

Show this attractive number of the paper to your neighbors. Lend it to them, marking some excellent article for them to read. Ask them to subscribe. Get their names and send in. We will pay you for your trouble. SEE OUR SPECIAL OFFER.

---

## WORD AND WORK.

---

### NOT A PAST NOR FUTURE BUT A PRESENT RESPONSIBILITY.

If this generation hear the gospel this generation of Christians will have to preach it to them.

The first generation of Christians evangelized the whole world. It was God's will that all future generations of His people should keep it evangelized. This they failed to do. And consider the results! Many millions of each generation have died without the gospel. *We can not go back and preach to past generations* and the Lord does not hold us to account as regards the past. No, nor for future generations; we can not preach to them,—but *now is our day and our responsibility*. As we can evangelize no other generation and no other can evangelize this, therefore, woe unto us if we do not meet our obligation!

#### OUR ADVANTAGES:

The early Christians evangelized the world without the aid of steam or electricity. They had no motor car, no flying ship, no steamship, no lightning express, no fast mail, no wireless, no telephone, no telegraph, *no printing press!* And yet they preached the gospel to their generation. True they did not convert the world then and God does not require that of us, but *listen!* If Christians of today with all the above facilities to their advantage could half realize how embarrassing their position will be when they face God and must answer for their neglect and its fatal results,—I say if they could now realize what will be so terribly real then, *there would not be a dollar reserved* from the Lord's cause. All Christians have and are would be invested in the gospel. Laying up riches, building up large estates to bequeath to children to be handed on down to children's children or to be spent in riotous living, this would not be the Christian's ambition. How absurd! No, indeed, that is the world's way, but God will not ask in that day, "Did you leave a good legacy to your children?" but, "Did you observe what my Son commanded you in the great commission?"

#### WHO SHALL BE CLEAR.

But some may say that unless all act jointly in this matter it will be impossible to evangelize the present generation and there-

---

## WORD AND WORK.

---

fore useless to make the extreme effort without the co-operation of all. Such reasoning would justify no effort at all. It is bad reasoning, it is devilish and destructive. Let us, dearly beloved, clear ourselves by giving our all unreservedly unto Him even as we profess to do.

### HOW WAS IT IN THE BEGINNING?

They that had houses and lands sold them and brought the price and laid it at the apostles' feet. Not one of them said that aught of the things he possessed was his own. This is the scriptural idea. We are stewards *to use* not to bury or lay up the Lord's money or grace. When we begin to say "mine" or "ours" then we lose sight of the aim and motive of the Christian life.

The Christians of today have the means, the money and the men to evangelize the present generation. They are lacking in absolutely nothing but,— *excuse*.

\* \* \*

### FEELING SAFE AND BEING SAFE.

We received a circular recently with the following opening paragraph:

"Let the 'Safe-man' talk 'Safes' to you, placing you on the 'Safe' side, and making you feel 'Safe' in your worldly possessions."

"Making you feel safe in your worldly possessions" is just about as far as human power can go; but there is a Power that can make one not only "*feel safe*" but actually *be safe*,—absolutely so..

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

"Every dollar given in Jesus' name is deposited in Heaven's Saving's Bank, where it is absolutely safe and accumulates a high rate of compound interest which will serve you well in the future.

A man dying without a dollar in heaven, though he were on earth a multi-billionaire dies a pauper (Luke 12: 21; 16: 9)!

# DEPARTMENT OF FIRST PRINCIPLES

## SALVATION THE GREAT NEED.

1. The notorious sinner needs salvation above everything else. Could he but face his own life's record from his first evil deed to his last and see them all unforgiven and himself ready to be brought into judgment, remembering that "the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men" and that "the wages of sin is death", the wicked would tremble at his own wickedness and would seek God if happily he might find Him and obtain mercy. Then it were an easy task to hold up Christ before such a one and win his soul.

2. The moral man needs salvation, for "without holiness no man shall see the Lord" and morality is not holiness. No living man is so moral that he has never sinned and unless he has repented and been forgiven, he is yet an offender. To continue to live and, finally, to die, without having repented and sought forgiveness, is to make even one offense "become exceeding sinful" and "if ye die in your sins where I am ye can not come." No amount of good deeds will atone for even one sin and so the merely moral man stands in positive need of Christ's salvation.

3. All need Christ, who is our salvation. No one is exempt, for even though the irresponsible have no sins to answer for they need to be saved from the power of death and the devil who has acquired a mortgage, as it were, upon their bodies. So Jesus gave His life as a ransom for all. Thanks be unto God that Jesus is able to save to the uttermost all who come to God by Him!

With what eagerness our poor weak sinful hearts should take refuge and find peace in Him who is mighty to save, and who will never leave nor forsake us!

### ACCEPT HIS SALVATION.

Dear sinner, do. He loves you so. He died for you. He proved His love for you on the cross. Believe on Him. Give Him your heart. Don't turn away from Him. "Today, if you hear his voice harden not your heart." Surrender up your self-will to a willing

---

## WORD AND WORK.

---

and loving submission to His and be made unspeakably happy in the Lord who forgives the past and gives ultimate triumph over sin and death through His word and Spirit. "Sinner, turn; why will you die?"

---

### CHRIST, THE SAVIOR OF MEN!

JNO. E. RODD.

Luke 2: 10-11.

"And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be TO ALL PEOPLE. For unto you is born this day in the City of David a Savior which is CHRIST THE LORD."

Matt. 1: 21.

"And thou shalt call his name JESUS: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS."

Acts 5: 31.

"Him hath God exalted with his right hand to be a PRINCE AND A SAVIOR, for to give repentance to Israel, and forgiveness of sins."

Acts 13: 23.

"Of this man's (David's) seed hath God according to his promise raised unto Israel a SAVIOR, JESUS."

1. Jno. 4: 15.

"Whosoever shall confess THAT JESUS IS THE SON OF GOD, God dwelleth in him, and he in God."

1. Jno. 5: 12.

"He that hath the Son hath life; and he that hath not the Son of God hath not life."

Matt. 11: 28.

"COME UNTO ME, all ye that labour and are heavy laden, and I will give you rest."

---

### COMPLAINTS AGAINST WORD AND WORK.

"The good pieces are too short."

"More teaching is needed for the young people in our families."

"I regret I can't get the paper weekly."

"We need more teaching on the observance of the Lord's day."

---

---

WORD AND WORK.

---

---

**AN ALL SCRIPTURE SERMONET.**

COMPILED BY H. W. JONES.

“WHAT MUST I DO TO BE SAVED?”

“Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house”—“Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit”—“He that believeth and is baptized shall be saved”—“And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord”—“Then they that gladly received his word were baptized —“And they continued stedfastly in the apostles’ teaching and fellowship, and in breaking of bread, and in prayers”—“Save yourselves from this crooked generation”—“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them”—“Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more as ye see the day drawing nigh”—“For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after suppre, saying, This cup is the New Covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye proclaim the Lord’s death till he come”—“And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love”—“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works”—“Amen.”



# DEPARTMENT OF WORK AND WORSHIP

E. L. JORGENSON

## SYSTEM VERSUS RITUALISM.

I believe in system, but I hate formalism. I believe in making system my servant, but not in making myself the servant of system. Things should be done "decently and in order," but there is nothing that will sooner kill out Christian spirit than that prim, precise, stereotyped, "cut-and-dried" ritualism which is creeping into many of the richer churches. Ritualism comes when real religion dies, and is not only a cause of spiritual decay but also a symptom of it. It is in the man-made service that stiff, punctilious order of exercises prevails. In the true service there is a spirit of freedom and spontaneity which comes from life and which in turn gives life. The Romish church aims at an awesome liturgy and its exercises cast over the worshippers that feeling so often mistaken for religion. Rich robes, statues, paintings, Latin chantings, candles; silence, much kneeling, and much crossing of foreheads,— this is ritualism gone to seed, and comes from an emptiness of God. But the scrupulous order, form, and stereotyped ceremonies seen even in some churches of Christ only indicate the same lack of true fervor and spirit. Decency and order on the one hand; but simplicity and freedom on the other—these are characteristic of true Christian work and worship.

\* \* \*

## TWO IMPORTANT DOCTRINES.

There are two great doctrines lying side by side in scripture. But while they lie abreast and parallel, they have very different meanings. One is the doctrine that God is absolutely holy. The other, that man is universally sinful. To say that God is righteous is to say that in every act He does right. To say that God is holy is to say that by nature, in His essential being, God is Light and in Him is no darkness at all. This is the meaning of the burning bush and the order, "Put off thy shoes." This is the meaning of the burning mount and the order, "If even a beast touch the mountain, it shall be stoned." This is why any and every one might not enter the Holy of Holies; only the priest, and he not without

---

## WORD AND WORK.

---

blood. God is terribly holy; therefore, He has hemmed Himself in by fire and blood.

But man is universally *unholy*. "ALL have sinned and fall short." By God's plumb line and level; by God's square and straightedge they fall short, and in His balances they are wanting. Men may deny their sin, but God has given out the verdict, "Guilty"; and God the righteous judge has passed the sentence, "Death". But God has said of us, as He said of Israel through one of His ancient prophets, "O Ephraim, how can I give thee up?" His love demanding our salvation, and His justice demanding our death have met like two mighty warriors in the way and have struck an agreement. The question that moved in the Father's heart was this: "How may I be just and the justifier of the unjust?" "How may I punish sin and liberate the sinner?" and the answer is: "Christ died."

### CHRIST DIED!

Consider what it means, my brethren. "It is Christ Jesus that died." "In due season Christ died." "While we were yet sinners Christ died!" And the Bible does not mean what we mean by death. Jesus spoke of death as "sleep" and reserved the word "death" to describe,—not the physical change we call death,—but that terrible *existence* which is living death, namely, the soul's separation from God. That longing, that conscious craving for a God who is absent, and for whose company the soul was made. This death our Lord experienced, and this is the meaning of that cry, "My God, My God, why hast Thou forsaken Me?" Separation from God—death,—that is the wages of sin. It was paid when "Christ died." If Jesus sank on the slope of Calvary under the weight of His cross, what must have been the weight upon His soul in the day that He "bore our sins in His own body on the tree". Simon of Cyrene could relieve Him of the cross, but there was no man who could lift from His soul the weight when "God laid upon Him the iniquity of us all." O, if we should love the mother who bore us; if we rightly love the father who provided for us,—with what warmth and fervor should we adore the Savior who, when He could give nothing better, gave Himself for our sin!

---

## WORD AND WORK.

---

### THE MAN-WARD SIDE.

But there is another side to redemption,—the man-ward side. Christ died for every man, a ransom for all. We have all been bought and paid for, but we must accept the plans. A rich man may invite the helpless orphan into his home, but he cannot compel him to come. Neither will God interfere with man's free-will and choice. His will is sovereign over everything but man's will. God may give His only begotten; Christ may give Himself; the Spirit and the Bride may invite; Christians everywhere may urge, but *you must submit*. And if Christ deid and rose again, is it too great a thing if He should ask you to set forth that death and resurrection in Christian baptism, there to judge yourself worthy of death, and there to die; then rise, as He rose, to walk in newness of life?

---

### THE AMERICAN BIBLE SOCIETY.

D. L. WATSON

While in New York I visited the home of the American Bible Society. It is located in its own property, known the world over as the Bible house. It occupies an entire square of ground in the center of the business district and when the building was erected it was the largest and finest building in that district. Now, of course, it is surrounded by many other buildings which are much larger and grander in every respect.

We can not estimate the work of this society either by its location or size of its building. It is now in its ninety-eighth year and in all these years its business has been to publish Bibles and either sell or give them away. The society determined years ago to have the Bible published in all languages for all people. This necessitated translations. It has, however, succeeded in translating and publishing the Bible in four hundred and seventy different languages.

The immensity of this work can not be grasped by an ordinary mind without much study. To show our readers what was done last year in the way of publishing Bibles we copy a summary from the Bible Society Records:

---

## WORD AND WORK.

---

### “THREE GREAT BIBLE SOCIETIES AND THE CIRCULATION OF THE SCRIPTURES.

“We are very pleased to report the circulation for the British and Foreign Bible Society for the last year as reaching the astonishing figures of 7,899,000 copies. The Bible Society of Scotland for the last year of record, from the report just at hand, has a circulation of 2,359,985 copies. If these figures are added to the issues of the American Bible Society, which have already been published as 4,049,610 volumes, *a superb total of 14,308,595 volumes represents the missionary circulation of the Scriptures on the part of the English-speaking people all over the world.* To this would have to be added the commercial circulation of the Scriptures by the great Bible presses—Oxford, Nelson & Sons, The International, and others, small and large— and the circulation of Continental Bible Societies which, at the present time, we are not able to give. It requires some effort of the imagination to see the significance of this vast sowing of the seed of the Kingdom in the field of the World.”

The total issues of the society in the ninety-seven years amount to ninety-eight million, two hundred and sixty-eight thousand seven hundred and fifteen volumes (98,268,715).

The Society has nine subagencies in the United States. The Southwestern Agency covers the states of Texas, Louisiana, Arkansas and Oklahoma, with its headquarters at Dallas, Texas, Mr. J. J. Morgan is in charge. This agency employs fifty-six persons. Last year they visited 63,472 homes and found 24,037 homes without the Bible. They circulated 56,580 volumes, of which 11,815 are Bibles, 13,395 New Testaments and 21,370 Scripture portions. The absence of the Bible from so many homes shows the great need of the work. Every lover of the Bible should bestir himself to aid in some manner, the placing of Bibles in these desert homes.

We have not the space to tell you about all the work this and other Bible Societies are doing. The South and Central American countries, the near East, the far East and the governments in the islands of the Sea are open doors for the Bible. We, of all the

---

## WORD AND WORK.

---

religious people in the world believe in the Bible as being the one sure means of bringing men to Christ. *What are we doing?*

The *word* is the seed of the kingdom, and God has promised that when sown, it will bring forth fruit unto righteousness.

A vision of this and all other agencies for the distribution of the Bible lead us to believe that Ezekiel's vision of that small stream which flowed out from under the walls of the city and grew wider and deeper and deeper and wider is being fulfilled. Certainly the little "mustard seed" which was planted has grown to be a great tree and "its leaves are for the healing of the nations."

---

### TAKE GOD INTO ACCOUNT.

CHARLES NEAL,

TEXT: "IF GOD BE FOR US, WHO CAN BE AGAINST US?" (Rom. 8: 31)

First, we would inquire, Is there any way by which we may know *that God is for us?* Assuredly. If we are for God, God is for us. Amos asks the question. "Can two walk together except they be agreed?" God sets forth His path in His revelation to man. If we agree with Him then we may walk with Him by faith and He has pleasure in us and is for us. On the other hand if God's path does not meet our approval and we are disposed to argue the question and pull back, He will surely say, "If any man draw back, My soul shall have no pleasure in him" (Heb. 10: 38). If He has no *pleasure* in us He can not be *for us*. We are further told that if we walk contrary to God, He will walk contrary to us (Lev. 26: 23-24). We must agree with God, if we would have Him *for us*.

We do not count enough on God. We circumscribe God. Our arithmetic and His are very different.—The creature would bind the Creator to act on lines known to the creature. This He does not do. A few references will bring this point into prominence.—When Israel lusted for flesh God told Moses to inform them that they should eat flesh for a whole month. Moses, like poor weak mortals will always incline to do, began to number the eaters and measure the supply. "Shall the flocks and herds be slain for them to suffice them? Or shall all the fish of the sea be gathered together

---

## WORD AND WORK.

---

for them to suffice them?' Here Moses is anticipating, what, to him, are real troubles—he did not count on God. But “the Lord said unto Moses, Is the Lord’s hand waxed short? Thou shalt see now whether My word shall come to pass unto thee or not” (Num. 11). Moses did not know how the quails could be supplied but God knew and furnished them. Again when Jesus would feed the multitude, Philip looked upon the hungry crowd and reckoned that two hundred pennyworth of bread would not be sufficient that each might take a little. With the creatures arithmetic he doubtless reasoned correctly but his mistake was that of ours, he left Jesus out. With Jesus as host the five barley loaves and two small fishes feed the hungry thousands. O, that God’s people of this age would take Him into account more and more in the every day life. I would that we could learn to draw more largely and frequently upon heaven’s store, and take God into account in all we do. “If God be for us who can be against us?”

God does not depend upon great numbers and large means. Gideon with his three hundred God-chosen men were able with the simple equipment of trumpets, empty pitchers and lights to rout the numberless host of the Midionites. All because God was for them since they were for Him. The *divine commission* given Gideon and the *divine presence* promised him enabled him to act with confidence toward God and gave him stability of soul and steadiness of walk in execution of the task. If we work for the Master today we, like Gideon, work under a divine commission and have the promise of divine presence (See Matt. 28: 16-20). What we need then most of all, is to take God into account and move forward remembering that He has promised help in every time of need (Heb. 4: 16).

Because we do not see the Lord’s help we conclude it is not present. To most of us God seems so far away, but Paul says, “He is not very far from every one of us.” Wherever the need there God’s hosts encamp, even as David says; “The angel of the Lord encampeth round about them that fear him,, and delivereth them” (Ps. 34: 7). Were we enabled to see “the angel of the Lord” or God’s hosts of protecting powers no doubt we should be amazed and startled, yet we are distinctly told that God has minis-

---

## WORD AND WORK.

---

tering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1: 14). What we need, like the poor blind servant of Elisha, is our eyes opened. Though the hosts of Satan be many we should ever remember that "they that be with us are more than they that be with them". In time of severe trial were our eyes opened to see in the spiritual realm, no doubt we should "behold the mountain full of horses and chariots of fire round about" (See 2. Kings 6:).

Now brethren, let us "draw near unto God that he may draw near unto us." Let us be for God that He may be for us. Being for us we have His pledge that all things work for good to us. The safety and security of the child of God is a peace-giving and soul-satisfying, God-given teaching. If I am for God, God is for me. In all things I am more than conqueror through Him that loved me. "For I am persuaded, that neither death, nor life, nor angels nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8: 38-39).

---

### THE "BLESSED HOPE" OF THE BELIEVER!

JNO. E. RODD

TITUS 2: 11-13.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; LOOKING FOR "THAT BLESSED HOPE," AND THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOR, JESUS CHRIST."

#### 1. THES. 4: 14-17.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you BY THE WORD OF THE LORD, that we which are alive and remain unto THE COMING OF THE LORD shall not precede them which are asleep. For the LORD HIMSELF shall descend from heaven with a shout with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first: then we which are alive and

---

---

## WORD AND WORK.

---

---

remain shall be caught up together with them IN CLOUDS to meet the Lord in the air: and so shall we ever be with the Lord."

The Scripture quotations given above, describe in eloquent language THE COMING OF THE LORD IN THE AIR FOR HIS BRIDE, THE TRUE CHURCH (Rev. 21: 2) COMPOSED SOLELY OF "BORN AGAIN" CHRISTIANS (John 3: 3); an immense multitude, embracing those whose spirits have been rejoicing till now in the presence of the Lord, (absent from the body), and those who "are alive and remain" on the earth unto His coming. THESE BLESSED ONES SHALL ALL BE CAUGHT UP TOGETHER IN CLOUDS "to meet the Lord in the air. And so shall we ever be with the Lord" (1. Thes. 4: 17).

### 1. COR. 15: 51-52.

"We shall not all sleep, BUT WE SHALL ALL BE CHANGED, IN A MOMENT, IN THE TWINKLING OF AN EYE, AT THE LAST TRUMP: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

### 1. JOHN 3: 2-3.

"It doth not yet appear what we shall be: but we know that, when He shall appear, WE SHALL BE LIKE HIM; FOR WE SHALL SEE HIM AS HE IS, And every man that hath this hope in Him purifieth himself even as He is pure."

### MATT. 25: 13.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

### LUKE 12: 37.

"BLESSED ARE THOSE SERVANTS WHOM THE LORD WHEN HE COMETH SHALL FIND WATCHING: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them."

### REV. 22: 20.

"He which testifieth these things saith, Surely I come quickly".  
"Amen. Even so come, Lord Jesus."

---

Are you one who did not send us a new name last month? Then send us two this month and we will forgive you.



**IN HIS STEPS.**

**W. J. JOHNSON**

In the prayer that our Savior taught His disciples to pray, is one petition, and only one, which called for a comment from Him. It is "Forgive us our debts, as we also have forgiven our debtors." Our Savior being sinless had not to pray the Father to forgive Him; but He prayed for His enemies, as He suffered death's agonies at their hands, saying, "Father forgive them for they know not what they do." This beautiful example of His tender love and mercy for His enemies is profitable for those who have become His followers, that they may know how to forgive one another. All should be willing to imitate the Savior, that they may be esteemed in His sight. But it seems hard for some to forgive when asked, and it appears more difficult for those who commit the wrong to admit it. This does not justify the cause, nor gain the favor of God or man. It only promotes strife and discord instead of righteousness. It reveals a different spirit than that manifested by Christ and His martyred Stephen who, while being stoned, said, "Lord lay not this sin to their charge."

If a person is not willing to forgive one of his fellowservants who has transgressed only a few times against him, how can he with a pure conscience ask God to forgive him his many transgressions? It would show an unjust spirit and would invoke the wrath of God instead of a blessing.

Our Savior has appropriately said, "Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had and payment to be made; the servant therefore fell down and worshipped him, saying, lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellowservants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellowservant fell down and besought

---

---

## WORD AND WORK.

---

---

him, saying, Have patience with me and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellowservants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellowservant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also My heavenly Father do unto you, if ye forgive not men their trespasses" (Matt. 18: 23-35).

All should profit by the lesson taught in the above, that fellowship may continue and that none may be found wanting in that day when we shall appear before Him.

---

### WHEAT AND CHAFF.

A. ELLMORE

Sin brought disease into the world, and disease brings death.

\* \* \*

A majority rule is not the rule of Christ. Christ and not man rules in all things in His church.

\* \* \*

Every transgression—going beyond the law—and disobedience—refusing to obey the law, received a just recompense of reward.

\* \* \*

But once, my friend, you'll go this way,  
Do all the good you can today,  
And if tomorrow live you would,  
Remember that the rule holds good.

\* \* \*

Due praise may be given us as we jog along the misty pathway of life, and it may not, but rewards are sure to overtake us at death.

\* \* \*

I suppose every matured Christian in looking back over his life sees some things he did, which if presented now he would not do.

---

## WORD AND WORK.

---

If such things were many, sinful, what we need in such cases is repentance and reformation.

\* \* \*

Nobody right but you, eh? Do you not think a man has the right to hold an opinion? Yes, that is precisely the thing to do with an opinion. It is not for holding opinions that men are to blame, but for forcing them upon others.

\* \* \*

Here is a man who is your inferior, how will you grade him, and where will you put him? Put him in his proper grade and commend him. But here is a man who is your superior, he is as much above you as the other is below you. Where will you rate him? Give him his due, I reckon, that is—but do you not think he is greatly overrated?

\* \* \*

Let us not demand that events should come as we wish them to come, but rather pray that we be satisfied with them as they come. If all things work together for good to the true believer, then let us be reconciled to what may come, believing that God will lead us in the best possible line for us.

\* \* \*

The laborer who is the most profitable to his employer is he who can do the most work, in the best manner, and in the shortest time, for the money paid. So in the preaching of the gospel. Mr. Wesley says: The majority of the hearers are filled within the first half hour. And if we force another half hour upon them, perhaps the whole discourse is lost to them, The man who has nothing worth saying requires more time in which to say it. So in writing. The men who are read now are those who can produce the neatest thoughts, express them in the fewest words, and clothe them in the simplest language. A writer says: The greatest men are the simplest. And here lies the success of our papers. In this lightning age readers will hardly glean three bushels of chaff to get one bushel of wheat.

\* \* \*

I hear that some of the lambs are infested with various kinds of vermin, and I am inclined to think the report is true. Some of

---

## WORD AND WORK.

---

them are getting poor, and losing their appetite and their flesh, and unless they can be cleansed, I fear some of them will not endure the winter. I wonder whence came all these noxious insects, and what is the remedy for their extermination?

Probably some of these pests are in the atmosphere, but I am about convinced that the main source is from the old sheep. Surely the lambs were not born with these pests, but by associating with the common herd they have caught them, principally from their parents. And while there are remedies, which if applied to the lambs may rid them of the plague, the most important thing is to cleanse the old sheep, and cut off the source, in the mean time applying the remedy to the lambs.

A preacher is called to assist in a series of meetings. The time is set for the meeting to begin, it has been widely advertised, both from the pulpit and the press. At the first meeting about a score of people are present, at the public worship there are forty. Sunday night the house is half filled, Monday night there are thirty; The preacher and the elders are disappointed. Upon inquiry they learn Bro. A. started Saturday morning upon a visit to be absent a week, taking his family along, and some of his grown up children are out of the church too. Bro. B. is off on a land deal. Bro. C. is gone to the races and Bro. Ds' wife had the toothache, etc., etc. The faithful few toil on, the preacher has the privilege of preaching to the faithful, but the people who most need these stirring discourses are not there. Toward the close of the 2nd. week the interest is manifest; the tired members have learned that a meeting is in progress, the visiting members have returned. Some of them take front seats and sing: "I will work, I will pray, I'll be busy every day." The house is crowded, sinners are inquiring, but the time is up and the preacher must go. "O," say some of the returned members, "It will not do to close the meeting now, why, some of our children—the neighbors—Mr. Richfield is interested, I never saw him so wrought up, we've not had such an interest for ten years." But the meeting must close! Alas.

---

We thank you for many good letters the past month. This paper is our letter to you.

---

---

## WORD AND WORK.

---

---

### MAKE FULL PROOF OF THY MINISTRY.

CLAUD F. WITTY

Paul's words to Timothy, as quoted above, are much needed today. As it appears to me many preachers are not making full proof of their ministry. This, I think, is largely because they do not understand the nature of their work. They have the idea that the only way they can please the Lord is through their work in the pulpit and that even this must be scattered around a great deal. One Sunday they must be with one church, the next with some other and so on the month through.

The New Testament preachers did not work in the above loose, haphazard way. Their field of labor was divided into two grand divisions, the Jewish part and the Gentile part, Peter seems to have been the principal leader among the Jewish workers while Paul took the lead in the work among the Gentiles, Jerusalem was the chief center of operations among the Jews while Antioch was the basis of operations among the gentiles.

The Jewish workers spent a long period of time in building up the work in Jerusalem and the Gentile workers all united in the work at Antioch for a year or more before they began to push out. The Jewish workers advanced in a systematic way from Jerusalem to Judea, then to Samaria and thence out into other fields.

The Gentile workers also co-operated in such a way as to bring results. Paul, Barnabas, Silas and other strong men advanced into the heathen world and established churches, but did not leave them to perish for lack of leaders.

Notice how every church was supplied with competent men to care for them, "I besought thee to abide still at Ephesus, when I went into Macedonia" (1. Tim. 1: 3). "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting and ordain elders in every city, as I had appointed thee" (Titus 1: 5). "But I trust in the Lord to send Timotheus shortly unto you, that I also may be of good comfort when I know your state (Phil. 2: 19). When we could no longer forbear, we sent Timotheus \* \* \* to establish you, and to comfort you concerning your faith" (1. Thes. 3: 2). "And Tycheus have I sent to Ephesus." "I supposed it necessary to send unto you Epaphroditus" (Phil. 2: 25).

---

## WORD AND WORK.

---

“So he sent into Macedonia two of them that ministered unto him, Timothy and Erastus” (Acts 19: 22). “When I send Artemas unto you or Tychicus, be diligent to come unto me to Decapolis” (Titus 3: 12).

The words “send” “left” and “appointed” all indicate that these men worked together to see that every church had competent teachers in their midst who could develop and enlarge the work as well as guard it from danger.

Also we notice that when Timothy had the oversight of the work at one place and was needed at some other point he was not called away until some other took his place.

From these and many other scriptures we learn that the early preachers were hard workers and that they did more than “fill regular appointments once a month”. They worked “publicly and from house to house night and day with tears”, also they did not hesitate to locate in cities and devote their entire time to one place for one, two or more years.

There are many reasons why I think more preachers should locate in a given field and confine their efforts to the work in that field. First: they would be imitating Paul and his associates. Second: they would be able to do much more good and at less expense to the cause than they could possibly do other wise.

In my work here in Detroit I am able to devote ten or twelve hours per day, seven days in the week to the Lord's business. In the winter season especially, we have ten or twelve public meetings per week in the Plum street church alone. My wife and I usually make upwards of one hundred visits per month, among the sick, strangers, and others that need attention. As a result, scarcely a week goes by without additions to the congregation, the poor, the widows and the orphans are sought out and cared for. Every month we preach to about six hundred convicts in the prison. Strangers are hunted up and made welcome, new missions are being planted in different parts of the city, and in fact there is a constant march forward in the church that we could not expect if we depended on the pulpit alone as the channel through which to work or if we divided our time between this place and three or four others.

# DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

With the present issue we begin this new feature of WORD AND WORKS which we expect to make a most helpful department, and, we trust, interesting, as well.

## NO APOLOGY NECESSARY

“All scripture inspired of God is profitable,” therefore, the prophecies.

Study to show thyself approved \* \* \* handling aright,” or, “rightly dividing the word of truth”, therefore, study the prophecies.

A divine blessing is pronounced upon him “that readeth” and them “that hear” certain prophecies and we humbly profess to have received great spiritual blessings upon reading and studying, not only those prophecies, but the others as well.

Many false teachers have based their false theories upon false interpretations of the prophecies. Instead of this being a reason for our not studying these portions of God’s word, as is frequently given, it is one of the very best of reasons why those who “speak where the scriptures speak” should study them. We can not choose the ground upon which to meet the enemy, but the man of God thoroughly furnished can meet him on his own chosen ground. It is not enough to say of a certain interpretation that it is not true; we are expected to say what is true.

There is demand for teaching on the prophecies. People are hungering for prophetic truth. It does not satisfy to say that the questions asked on these lines are prompted by mere curiosity, neither does it to say “I am no student of the prophecies” for the question then arises, “Why aren’t you?” Inquiring minds thus disappointed become easy prey to Russellism and other destructive speculative theories.

The objection urged against prophetic study on the ground that the prophecies can’t be understood has been urged against the study and teaching of every other division of the scriptures and against the sacred writings as a whole. People who make the

---

## WORD AND WORK.

---

objection usually in the end admit a lack of diligent study. As we always say, so say I now, Study! Study the prophecies.

We must declare the whole counsel of God, keeping back nothing that is profitable. All scripture is profitable, properly divided, and the prophecies are a part of the counsel of God, therefore, they must be taught or we will not be free from the blood of all men.

### METHOD OF STUDY.

I do not know how many more reasons might be given for prayerful prophetic study, but I do know the above are sound and scriptural reasons and reasonable minds will not require more.

Our method of studying the prophecies will be just the same as in studying any other portion of God's word. Is not the Bible its own interpreter? Are not the prophecies written in human language and according to the same language laws as the other books of the Bible? Then they are subject to the same laws of interpretation. Here, then, as elsewhere we shall regard all words and expressions in their literal significance except when the context forbids. If the Bible uses a symbol we shall expect the Bible to give us the meaning of the symbol. If it does not, or until we find such meaning, let X stand for the meaning and go on with the equation. After awhile, let us trust, we shall find the value of X.

Let us unceasingly pray for a reverential spirit for studying, desiring to know just the mind of the Spirit (Jas. 1: 5).

### ..EQUIPMENT.

A Bible of good print, a good concordance, a Bible dictionary, a good note book and pencil, these things may be regarded as the essentials, and are within the reach of all. Of course we must each bring to the study a good and honest heart. Preconceived ideas, non-essential.

We have the promise of a number of very able writers among the brethren to assist us in this neglected field of Bible teaching, who will make valuable contributions to the columns of this department.

We sincerely believe this one department will be worth many times the price of WORD AND WORK.



## PROPHECIES EXAMINED IN THE LIGHT OF THEIR FULFILLMENT

A prophet is known by what he does. A seer is one who sees. The prophet of the Bible was the mouth-piece of God. He "hath spoken unto the fathers by the prophets" (Heb. 1: 1). "No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2. Peter 1: 21). John, the Baptist, is called a Messenger and a Voice. Smith's Bible Dictionary defines the verb, prophesy, "*to bubble forth.*" The prophet was one who, by inspiration, made God's announcement to His people, which message might deal with their surrounding conditions, with their past causes or with their immediate or remote future developments. So, not all prophecy is predictive. One of the first tasks, then for the student of prophecy, is to determine what is predictive and what is a revealing of then existing conditions and God's will concerning them. Of the predictive prophecies, the next task is to determine which are fulfilled and which are yet unfulfilled.

This article, of course, is to deal with predictive prophecy, and such as has been fulfilled.

By making the comparison suggested in our heading, let us trust that we may gain wisdom in the interpretation of predictive prophecy that it may be "made the more sure unto us." We could not hope to take up every fulfilled prediction. We will have to content ourselves in using some of the more prominent ones leaving the reader to pursue the study more minutely.

### 1. CONCERNING THE MESSIAH.

Prophecy (Gen. 3. 15):

And I will put enmity between thee  
and the woman, and between thy seed  
and her seed; it shall bruise thy head,  
and thou shalt bruise his heel.

Fulfillment (Gal. 4: 4. See also Luke 2: 7):

But when the fulness of the time was  
come, God sent forth His Son, born of a  
woman, born under the law.

---

## WORD AND WORK.

---

Prophecy (Gen. 22: 18):

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Fulfillment (Gal. 3: 16. See Genealogy of Christ):

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Prophecy (Isaiah 7: 14):

Behold a virgin shall conceive and bear a son and shall call his name Immanuel.

Fulfillment (Luke 2: 7):

And she brought forth her first-born son.

Prophecy (Micah 5: 2):

But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel, whose goings forth are from of old, from everlasting.

Fulfillment (Matt. 2: 1):

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the King.

Prophecy (Isaiah 40: 3):

The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah.

Fulfillment (Matt. 3: 1,3):

In those days came John, the Baptist, preaching in the wilderness saying repent \* \* \* for this is he that was spoken of through Isaiah, the prophet.

Prophecy (Deut. 18: 15):

The Lord thy God will raise up unto

---

## WORD AND WORK.

---

thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Fulfillment (Acts 3: 22-26).:

Moses indeed said a prophet shall the Lord God raise up \* \* \* Unto you first God having raised up his Son sent him to bless you.

Prophecy (Isaiah 53: 3):

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Fulfillment (John 1: 11; Mark 6:3; John 19: 15):

He came to his own and his own received him not.

They were offended in him.

They, therefore, cried out, away with him Crucify him.

Prophecy (Isaiah 50: 6).

I gave my back to the smiters, and my cheeks to them that plucked off the hair:

I hid not my face from shame and spitting.

Fulfillment: Read the closing chapter of the Gospels for the fulfillment of this prophecy and the rest of Isaiah Chapter 53 and many others which space forbids our copying.

## 2. CONCERNING THE ISRAELITES.

Let us now call your attention to a few more fulfilled prophecies without copying them.

In Genesis 15: 13-16 it is foretold that Abraham's seed should dwell in a strange land and be evil entreated four hundred years, and that they should be brought out in the fourth generation.

See the fulfillment in such passages as Genesis 46; Exodus 1 and 12.

---

## WORD AND WORK.

---

Again it was prophesied that because of their sins the Jews would be taken captive to serve the king of Babylon seventy years (Jer. 25: 11), and that at the end of that time they should be led back and restored to their own land (Jer. 27: 22; 29: 10) by the decree of one king Cyrus (Isaiah 44: 28; 45: 1-7).

For the fulfillment of the above read 2. Chron. 36.

Moses showed the children of Israel that if they disobeyed God, they would be punished, that if they did not repent they would be plucked out of their land and finally because of their multiplied iniquities they would be scattered among all peoples. See Deut. 28: 64-68. This prophecy concerning the Jews is fulfilled before our eyes in their present dispersed condition. See also Hos. 3: 4.

Our Lord prophesied the downfall of Jerusalem and the present dispersion of Israel (Luke 21: 20-24) and their temple is in ruins and their city "trodden down of the Gentiles" until this day even as He said.

The above citations must suffice for this time. These are certainly enough to enable us to discover a principle of prophetic interpretation, which was our purpose in rehearsing these prophecies and their recorded coming to pass.

To begin with, are you not impressed with the simplicity of all the above prophetic language? Is there anything hard about it? And the fulfillment is an exact counterpart of its prophecy!

Do you have that point? Well and good. Hold it and you have a most important key to Bible prophecy. Let us expect just as literal a fulfillment of the unfulfilled prophecies as those fulfilled have had.

I once heard a good man and teacher say, "If I had placed an interpretation upon those prophecies without the light of their fulfillment I would have failed on every one of them." And why? The only cause I could imagine for such failure is the method of spiritualizing prophetic language instead of expecting a literal fulfillment. "Adventists" and "Dawnists" fail at this point.

May the dear Lord bless all who with sincerity and diligence study this lesson and may He keep us from falling into any error of misinterpretation of this or any other division of His holy word.

# THINGS CURRENT

Some of you forgot to send us that subscription.

\* \* \*

Homer Gunn, Linton, Ind. reports the cause of our Lord there as doing nicely.

\* \* \*

Supply of July and August issues of Word and Work is entirely exhausted.

\* \* \*

A new house under process of construction is the good report from Dugger, Ind.

\* \* \*

Claud F. Witty writes that the churches of Christ in Detroit are receiving additions almost every service.

\* \* \*

Claude Neal is visiting and preaching at Summerville, Ind. his home. We are expecting him back in New Orleans shortly.

\* \* \*

Mrs. J. W. Stephens reports a meeting by Chas. Williams at Pine Valley, Miss. One conversion. Sister Stephens did not forget to get us some subscriptions.

\* \* \*

In a meeting at Trion, Ga., two souls had been won to the Lord when Brother John T. Smithson the evangelist had to close on account of sickness.—G. W. Tibbs.

\* \* \*

H. C. Hinton, Spencer, Ind. reports two valuable additions at his regular appointment at Atlas, and a Basket Meeting announced for the fourth Lord's Day in August.

\* \* \*

A Post Card report from Flavil Hall Aug. 20, brings the good news of 42 additions to the church at Awin, Ala. 25 baptisms. Brother Hall's next meeting is at Leesburg, Ga.

\* \* \*

Mrs. J. A. Ham of Bradentown, Fla. reports that a few faithful there are keeping Jesse Martin in the destitute fields of Manater Co. of that state. This is a kind of work of which we like to hear.

If some congregation would like to support a mission meeting in a very destitute field in La., N. R. Funderburk, Vixen, La. can put you in touch with the field. Churches should be diligently looking after all such fields.

\* \* \*

Notice the label on your wrapper. If it is dated September 1913, your time expires with this issue. Now of course you do not want to miss a single issue, so, right now, before you let it slip, send in your renewal.

\* \* \*

Alfred Elmore, President of Gunter Bible College, has held during vacation, a two weeks' meeting at Beasley, Texas, another of the same length at Flatonia, another at Rock Island, and a fourth at Pearland.

\* \* \*

If our preaching brethren who will help the paper, will keep us posted as to where we may reach them we will be glad to send a roll of samples for free distribution among those whom they may be able to interest in the paper.

\* \* \*

Isaac C. Hoskins writes: Aug. 19, "Just closed an interesting meeting of eight days at Lanton, near Columbia, Tenn. Attendance fine. One baptism. They say they want me back next year for my sixth meeting with them. "Aug. 24th., if the Lord wills, I begin at Madison, Ala."

\* \* \*

An appeal comes to our desk from brethren at Dukes, Fla. who are making an effort to build a modest little Church home, for which they need \$300. The appeal has the endorsement of Bro. J. O. Barnes, who set in order the little congregation at Dukes, in 1911. We trust that little amount will be forthcoming. Send contributions to T. S. Langford.

\* \* \*

Augustus Shanks, who so efficiently prepares the Bible Lessons, is just home from an evangelistic tour in which some excellent meetings were held and quite a number turned to the Lord. At New Hope, Ala. where

---

## WORD AND WORK.

---

there had not been a meeting for some three years, there were nine confessions and seven restorations. Brother Shanks did not forget to take subscriptions for **Word and Work** while on this trip.

\* \* \*

Aug. 16th.

B. E. Hayden writes:

"I am in a good meeting with the Church at Cypert, Ark. Five additions to date; meeting will continue. This is one of the best working little congregations in this part of the country (Southeast Ark.)

\* \* \*

Paris, Texas, Aug. 9, 1913

Dear **Word and Work**:

Will say I will contribute \$1.00 toward getting a tent for Brother Johnson. I know he greatly needs one in his work in that field. How much will it take to get a tent suited for his work?

Your Sister in Christ,

Jennie Spikes.

\* \* \*

Aug. 20th.

A. O. Colley, writes:

"Joe Ratcliffe of Bardwell, Ky. is preaching at Brock, Texas. He has held meetings at Teague, Goldwaith, and Brock. He has one more meeting in Texas, then he will return to Ky. I am in a meeting at Graford Texas. There have been fourteen conversions to date."

\* \* \*

Jho. Straiton Writes:

I preached at Denton, Texas, 18th. Two persons (husband and wife) were received into the fellowship of the church. Their daughter made the good confession and was baptized that afternoon into the name of Jesus. Began a meeting at Grandview Aug. 18th. I will try to write more frequently for **WORD AND WORK**

\* \* \*

We are always glad to hear of isolated disciples breaking the loaf at home. Brother H. U. Hygh, Hooker,

Okla. writes, "Wife and I are the only members of the Church of Christ here but in our weak way with the Bible as our guide we are trying to live true Christians. We have our Bible lesson and the Lord's supper every Lord's day."

\* \* \*

W. J. Johnson is back in the Amite, La. field, and busy as usual. On Aug. 9th. he closed a good meeting at the Ard School House, resulting in one conversion, and then began at Mars Hill. Brother Johnson hopes that by the early spring he may be furnished a tent for the work in those parts. He is certainly giving ample time. Can we not see to it that he gets it? Read Mrs. Jennie Spikes' letter in this issue and do thou likewise.

\* \* \*

Evangelists Brown and Hinton, aided in singing and personal work by the Scott Brothers and their wives are in a splendid meeting with the church of Christ at Bicknell, Ind. Besides preaching in the church and teaching from house to house, they sing and preach daily on the streets. This is coming nearer to the apostolic method of work and is more in keeping with the Commission. And we are not surprised to hear that their largest audiences are at the street meetings. May the Lord grant a harvest of souls.

\* \* \*

On August 18th. some noble Bereans (and very dear to the editor) held a "Basket Meeting" near Sullivan, Ind. with Bro. T. S. Hutson as chief speaker, and having present other Indiana preachers in the persons of Chas. Neal, E. E. Beck, and Logan Hatfield. We confess to a touch of home-sickness on that day. Had we been there we could have helped eat some of mother's pies whose favor we have in no wise forgotten. Brother Thad. held them a meeting of some days in which at least two precious souls embraced their Savior. We greatly rejoice with them, and praise God.

# ON FOREIGN FIELDS

## MISSIONARY DIRECTORY.

### Japan.

J. M. McCaleb, Tokyo.  
 C. G. Vincent, Tokyo.  
 Mrs. C. G. Vincent, Tokyo.  
 Otoshige Fujimori, Takahagi.  
 Kurimotomura, Katirgouri,  
 Shimosa.  
 Y. Hiratsuka, Tokyo.  
 B. Hori, Tokyo.  
 Mr. Ishiguro, Tokyo.  
 Miss Tomie Yoshie, Tokyo.

### Persia.

A. Yohannan, Charbash, Oroomiah,  
 Persia.  
 Mr. Metlob, Address not known to  
 us.

### India.

E. S. Jelley, Haldwani Dist. Naini  
 Tal. U. P. British India.  
 G. F. Armstrong-Hopkins, "Dinu  
 Cottage", Souter street Byculla,  
 Bombay, British India.  
 Timothy Waghamare, Nasik, Bom-  
 bay.  
 Godhaji Salve, Nasik, Bombay.

### South Africa.

John Sheriff, Bulawayo,  
 Thomas Anderson, Bulawayo,

### Mexico.

W. A. Sultz, Zicotematli, Tampico.

## FOREIGN

How we do wish that more churches would send monthly contributions regularly to our missionaries in foreign fields! Just now Miss Tomie Yoshie, who is doing a noble work under Brother McCaleb's oversight is entirely dependent for her support on what Bro. McCaleb can spare from his living.

Brother Fujimori is in need of support for a native worker under him. Cannot these small amounts be forthcoming? It would give us genuine pleasure to be able to forward a good

substantial gift to each of these faithful sacrificing workers each month as well as to Brother Jelley in India.

Brethren, remember these servants of Christ when you kneel to pray and especially when you get your pay. Then the Lord will hear your prayers and bless them more.

\* \* \*

Before we discourage giving to our foreign missionaries on the ground that home missionaries are poorly paid let us wage war on indulgences in dressing, eating, smoking, chewing, drinking, riding, etc., and on the indifference as to perishing souls and the good name of our Lord, to which the lack of means to preach the gospel at home and abroad is due. Oh the awful whipping awaiting all who know their Master's will and do it not!

\* \* \*

"Missionary Messenger" is the name of a four-page monthly gotten out by Brethren McCaleb and Vincent in the interest of Missionary Work. It contains very interesting information concerning the Japan work. We give our readers the benefit of the following account by Brother McCaleb of:

### AN HOUR IN THE PARK.

Yesterday (May 26) was the regular day for our park preaching. The day was fair and many people were out for a stroll. In such work it is preferable to have companions as it is rather lonely to be all by one's self with no body around but strangers. On this occasion, however, I had no second. After a little rest I began by giving out some tracts while making a few remarks about them. I engaged one young man in conversation and discovered he was a Buddhist. This attracted others and I announced I would sing a song. By the time I had finished the song there were perhaps twenty-five or thirty people present. Though I have never made a reputation as a soloist there is no telling what yet may happen. The solo being over I then mounted the

---

## WORD AND WORK.

---

big square stone which we are accustomed to use as a pulpit and with my little Testament in hand, began. My subject was God's Love, and the passage selected, 1. John 4: 7-15. As I proceeded the crowd continued to grow till there were about one hundred and fifty, forming a semicircle. Some remained throughout the sermon others only stopped long enough to discover what was going on. On the whole I would judge that we had between five and six hundred by the time we closed. The order was all that could be asked and the attention seemed good. At my feet lay a stack of tracts. Holding them up before the people I announced that I would give one to whoever would agree to read it, and invited them to come forward. In an instant there was a sea of hands asking for one and they were all gone in a giffy. I discovered I had left one lying on the big stone. By the time I could straighten up a little girl hurried forward to claim it.

The great bell in the temple near by in deep, solemn tones had already struck three. My throat reminded me that an hour for one time in the open air was enough. A young man who had remained throughout the meeting accompanied me to the car.

### WM. J. BISHOP JAPAN MISSION NEWS.

The following is Bro. Hiratsuka's weekly letter:

This morning Bro. Umeoka came and said he had successfully passed his examinations and that now he could attend the church meetings regularly. When I told him about your letter, he said 'I wish you to express to Mrs. Bishop my heart because her teaching drew me to Christ and this church.' He promised to write to you soon.

Last Sunday was a busy and a happy day. We began Sunday school at 8:30 in the morning. From 9:30 we had other Bible classes, then the church service and Lord's supper. In afternoon we had special meeting for children from 2:00 o'clock. The children spoke Bible verses, sang

Christian songs, etc. Mrs. Kato, Young Bros., Uera, Umekita and Bro. Chiba helped very much. In the evening we had the regular meeting and two young brothers made speeches. So we had five meetings from morning to evening. About seven were used to worship the Lord and study the Bible, and the attendance was ninety.

In Bro. Umeoka's speech he said that he once did not believe the miracles, but that now he believes it absolutely. He told of his faith.

Bro. Kawano was there. He works every day in the week and must work on Sundays too. Sometime I was anxious about his faith, because he cannot attend church often. He had dinner with me and we talked. He said that although he cannot come often to church, he is reading the Bible every day and night whenever he has time.

Our "Kaiho" church paper will be finished this week.

Y. Hiratsuka."

The above letter shows us that the Japanese Christians are not idle during the intense summer heat of Japan. Summer is usually the "dull season" in missionary work. Dull in more ways than one. Receipts for work and missionary support usually fall short during summer months.

I wish some one would furnish the money for a letter press. Bro. Hiratsuka needs one. I am sure it would be a great help in the work. We have needed it for years, and now is a good time for some one to send the necessary \$4.25 for this purpose.

Clara Bishop,  
604 W. Jefferson street,  
Station A. Dallas, Texas.

\* \* \*

### INDIA.

Bro. Jelley reports five conversions for the month of June, making almost 200 in two years,—a fine showing.

The Ellis, La., church sends \$3.50 this month for the India work, which we forwarded to Bro. Jelley on the 20th. ult.



# EDUCATION

When we learn somewhat as to the number to expect we can arrange for reasonable board, and no tuition will be charged for Bible work:

The Christian High School will afford excellent opportunity for other lines of work and New Orleans will afford opportunities for those who wish practice in preaching the gospel.

Address Stanford Chambers, 1218 Sixth street.

\* \* \*

Special offer continued for Sept. Word and Work to old or new subscriber one year for 50c.

See our Bargain Counter.

Don't put off renewing, you might forget about it.

## SCHOOL OF THE BIBLE

### Purpose.

The founders and promoters of the School of the Bible desire to offer an opportunity to all who will accept it, both male and female, to obtain a thorough education in the Holy Scriptures. Their purpose is to place these advantages within easy reach of all regardless of their financial condition. Our aim is to give such an education as will thoroughly equip those for their work who consecrate their lives to the ministry of "The Word." We also offer the same advantages in the study of the Bible to every other student who will accept it. You can enter our school and study the Bible only. We believe the Bible to be supremely "The Book." No education is complete that leaves out the Word of God. Such an education is defective at its most important point. Parents and guardians do their children an irreparable injury when they "bring them up" to manhood and womanhood in ignorance of the Holy Scriptures.

### Relation to Dixie College.

The School of the Bible is a separate school from Dixie College. It is owned, controlled and operated as

## ANNOUNCEMENT.

For two special reasons our Bible Work in New Orleans has not drawn much from outside the city.

First, we have lacked boarding facilities.

Second, the work in the Bible study has not been extensive enough, due to the press of all the other work.

This year Prof. Neal relieves us of the Principalship of the School, which will afford time for our carrying extensive Bible courses which we are now planning.

Let those who are interested and would like to take one or more six weeks' Bible Courses with us this fall and winter write us immediately.

---

## WORD AN

---

an independent school. It has its own lands, building and faculty. The lands, while held by a separate deed, are so laid off that they harmonize with the college grounds. The new building for the School of the Bible occupies an elegant spot on the twenty acre campus, within easy reach of the other schools. The School of the Bible is controlled by the same board of directors that controls Dixie College.

The School of the Bible being situated on the same campus with the other schools enables the students of one school to attend the classes of any other school. Students of this school have access to all the advantages of the college—campus, courts, libraries, gymnasium, debating clubs, lectures, etc., not to mention the college atmosphere with its vim, bounding life and enthusiasm.

### Location.

Cookeville is situated on the Cumberland Tableland, on what is usually known as the "Upper Cumberland" section of Middle Tennessee. It is on the main line of the Tennessee Central Railroad about equidistant from Nashville and Knoxville. We have six passenger trains daily. Connections are made at Nashville, for all points North, South and West; at Harriman and Knoxville for all points North, South and East. Cookeville is a modern city of about 3,000 people. The city has its own water works and electric light plant.

### New Building

Our building for the School of the Bible, which is now in process of erection, is a modern three story brick structure with stone trimmings. The plans and specifications for our building were drawn by one of the finest specialists in college architecture in the U. S., Mr. Iñer, of St. Louis. Our building has all modern conveniences, making it thoroughly complete and perfectly adapted to our work.

several years experience as a teacher. He has been engaged in teaching classes in the Bible more or less for fifteen years. He comes to the School of the Bible from the presidency of Monea College.

Send for catalogue. Session for 1913-1914 opens September 1, 1913.

### MONEA.

Monea College, at Rector, Ark. opens Sept. 23rd. with ten well qualified instructors and Elementary Academic and College courses. People who are interested in Christian education should patronize this school.

M. S. Mason,

President.

3t.

### ABILENE CHRISTIAN COLLEGE

Carl A. Gardner

This school, located at Abilene, Texas, has taken its place by the side of the permanent and prosperous schools owned and maintained by disciples of Christ. Last year, in spite of the very hard times in this section, was the most prosperous in the school's history. We enrolled almost as many again as any previous

---

## WORD AND WORK.

---

session. New laboratory equipments, new maps, furniture and fixtures were added, and the campus was improved greatly. Last session was one of re-organization and rebuilding. Which, we believe, was a great success. Many sacrifices were made by the friends of the school in this building it up; but these sacrifices were not in vain.

The out-look for a genuine Christian school in Abilene was never brighter than at present. We sincerely believe we have gotten together one of the strongest faculties from the standpoint of scholarship that has ever been gotten together in a Christian college. Six members of this faculty have graduated in the very highest colleges and state Universities in the country. We believe, also, that our faculty compares equally well with any faculty from the standpoint of Christian character. Every member is a loyal and enthusiastic Christian.

About \$30,000 has been raised for New buildings, which will soon be under construction. Additional new equipment is being installed. Many families are arranging to move here for the advantage the school offers. The State University has assured us that affiliation can be had next session.

Bro. Jesse P. Sewell is our President. He is the man for the place. The students all love him, and his influence over them for good is wonderful. Write for our new catalogue.

### SABINAL CHRISTIAN COLLEGE

E. L. Mills.

The Sabinal Christian College will open its seventh session September 9, 1913. Prospects are encouraging for the best school next year in its history. Prof. J. Paul Slayden has accepted the presidency for a period of five years.

Miss Jessie Wells, a former teacher of the Nashville Bible School, and also a graduate of the University of Colorado will teach English and German.

We intend to make application for University of Texas entrance credit. fourteen units and when this is secured, we will apply for two years of university work. Two members of our faculty are university graduates, and others have taken some work in same.

Our Bible work is outlined for a four years' course. Special courses are offered to young men who expect to preach. We believe that every minister of the Gospel should have as much preparation for his life's work as a lawyer, doctor or teacher. Our Bible work is arranged to this end. We insist on every student studying the Word of God, yet no one is compelled to do so. However very few come without taking at least one recitation daily in the Bible.

We still have a few catalogues of the Sabinal Christian College. If you are interested in a good school for your children next year, we ask you to investigate our advantages. Write for catalogue and send names of prospective students.

---

### CLEBURNE

I wish to announce that we are now completing our three-story administration building and 100 new desks have been ordered. Brother Kirkpatrick's family will occupy the sub-story of the building and will board 12 boys. Satisfactory arrangements have been made for boarding girls in our own home. We have the best faculty that we have ever had. The out-look is fine. The session opens September 8th. We invite correspondence.

A. B. Barret.

---

### GUNTER.

The Gunter Bible College opens its next session September 9. For catalogue address Alfred Ellmore, President, Gunter, Texas.

---

---

## WORD AND WORK.

---

---

### HENDERSON

Next session of the National Teachers' Normal and Business College will open September 3. Faculty consists of fourteen well qualified teachers, graduates of leading institutions. School offers thorough and practical courses of study. Free illustrated catalogue.

Address A. G. Freed, or N. B. Har-  
deman, Henderson, Tenn.

### FANNING

Fanning Orphan School for Girls sends out a neat catalogue for the year 1913-1914 whose session opens September 4,

Address Supt. D. Lipscomb, Jr.,  
Nashville, Tenn.

# OUR BOYS AND GIRLS

Pull away cheerily, work with a will!  
Day after day every task should be done!

Idleness bringeth us trouble and ill,  
Labor itself is some happiness won!  
Work with the heart and work with  
the brain,

Work with the hands and work with  
the will,

Step after step we shall reach the  
high plain;

Then pull away cheerily, work with  
a will.

### BIBLE PROBLEMS

Solution to Problem 2:

6 by 3 equals 18 plus 12 equals 30 by  
5 equals 150 plus 100 plus 50 equals  
300 by 2 equals 600—age of Noah at  
the beginning of the flood.

The following boys and girls work-  
ed the problem as above; Justine  
Cooper, Paxton, Texas; Albert Mc-  
Guffy, Glenmore, La.; Lois Chambers,  
New Orleans, La. Mary Grounds, Lin-  
ton, Ind.

\* \* \*

Problem 3:

From the age of Methuselah sub-  
tract age of Jared, add age of Aaron  
at the Exodus, subtract age of Moses  
at that time, add the number of plag-  
ues visited upon Egypt, multiply by  
number of days of darkness in the  
ninth plague, divide by the number of  
tribes of Israel and you will have the  
number of cents of value of a certain  
coin. What coin is it? Hands up.

Paxton, Texas.

Dear WORD AND WORK:

Your puzzle in August issue is easi-  
ly solved, I think. I took pleasure in  
searching the scriptures to answer.  
I am a young Christian girl and I  
dearly love my Bible. I read it every  
time I can. Here is the problem:  
"6 multiplied by 3 equals 18 plus 12  
equals 30 multiplied by 5 equals 150  
plus 100 equals 250 plus 50 equals 300  
multiplied by 2 equals 600 the an-  
swer."

Yours in Christ,

Justine Hooper  
Paxton, Tex

### \* \* \* KEEP A SCRAP BOOK.

You may make for yourself an in-  
teresting book by constructing a  
scrap-book devoted to one subject.  
One young girl with a strong interest  
in the life of Mary Queen of Scots  
has collected from magazines and  
other sources articles, illustrated or  
not, as it happens, verses, pictures of  
buildings and localities, and portraits  
relating to this heroine, and has put  
them into a single scrap-book, making  
a volume in which she takes much  
pride. When she cannot obtain a  
printed copy of an extract she wishes  
to add, she does not hesitate to copy  
it out neatly upon the pages of her  
book—which is merely a large "Com-  
position book."

The educational value of such work  
is by no means slight, since to know

---

## WORD AND WORK.

---

one thing well one must needs learn much of many others. Indeed, it has been said more than once that to know one thing completely we should have to know all things.

There is a good suggestion here. You will be surprised, if you begin to gather material upon one topic, to see how much is printed about your favorite subject. One word of caution. Do not choose too wide a subject. Make your limits narrow enough to be within your scope. Your scrap-book need not be upon history or literature, but it should be concerned with something worth the time you mean to spend upon it.—From "Books and Reading" in St. Nicholas.

\* \* \*

### A FAITHFUL DOG.

A man who was once traveling with his dog took out his purse one morning to see if he had money enough for the day. He then left his room, leaving the dog behind.

When he went to pay for his dinner he found that a gold coin had been lost from his purse. On returning home in the evening his servant told him that the dog seemed to be ill. It had not tasted a mouthful of food all day.

The man went at once to look at the dog. As soon as he entered the room the faithful creature ran and

laid the missing coin at his feet. It then ate the food that had been laid down for it.

The man had dropped the coin in the morning and the dog had picked it up. All day long he had held the gold piece, fearing even to eat, lest he should lose it before he could return it to his master.

\* \* \*

### CLEAN HANDS

Robbie had been playing in the garden all the morning. When called to dinner, he hurried to the table, but mother said, "No little boy can come to my table until he is sweet and clean." Robbie went out on the back porch and sat down on the steps. He looked very cross and sulky, more like a little thunder cloud than the boy whom mother called her sunshine. Kitty Clover came up on the porch. She wore four white fur stockings and had a white vest. She began to wash herself very carefully. Robbie looked at her spotless fur and then at his dirty hands. "I guess I need to be washed more than you do," he laughed, and ran to the kitchen sink for a good scrub. Soon he was all sweet and clean. Then he ran into the dining room, gave mother a good hug and kiss, and was ready to sit down by her and enjoy the nice dinner.

## BIBLE SCHOOL DEPARTMENT

AUGUSTUS SHANKS

Lesson X.]

[Sept. 7, 1913.

Introduction

THE TEN COMMANDMENTS.

Ex. 20: 1-11.

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10: 27).

With the exception of Jesus Christ, no man ever had a claim upon God for anything. It was always the other way— God has claims upon men and one thing He always claims is obedience. The law afforded men the opportunity to demand much of God if they kept the law. But, since all men have broken the law (Rom. 3: 23), all claims upon God are forfeited and, more,—the curse of the law

---

## WORD AND WORK.

---

deserved (Gal. 3: 10) God always rests His claim to man's obedience upon some good He first did to man. If He asks that we love Him, it is because "He first loved us" (1. Jno. 4: 19).

### God's Claim Upon Israel.

God's claim to Israel's obedience was based upon His bringing them out of Egypt. It was not luck or fate or their own work that brought them out, but the hand of Almighty God. He said, "I am Jehovah thy God, Who brought thee out of the land of Egypt, out of the house of bondage." He made no mention of the miracles used in effecting their deliverance—there was no need of that,—for it was God who delivered them, not the miracles. Because He did all that for them, He said, "Thou shalt have no other gods before me." The margin reads, "Or, besides me." Doubtless, such a command seemed superfluous to the Israelites at that time, with their late deliverance yet fresh in their minds; with Sinai trembling and smoking; and God's mighty voice deafening and terrifying them. Yet it was only a few days until they divided the honor of their deliverance between Jehovah and a calf of gold (Exodus 32). Lest Christians should make a like mistake Jesus declared, "Ye cannot serve God and mammon" (Matt. 6: 24). The Lord aimed at nipping idolatry in the bud when He said, "thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath \* \* \* thou shalt not bow down thyself unto them." God knew that any attempt of man to picture him in any of His divine attributes would only result in a misrepresentation of Him. And so it would come to pass that man would be worshipping the creature of his own gross conception, not God. There was also a deeper reason. The Lord said, "I Jehovah thy God am a jealous God." Of whom was He jealous? Not the image of wood, stone or metal to be sure. But the demons of the underworld who manipulated the idol wor-

ship, and thus received the worship due Jehovah (1. Cor. 10: 19-20). This jealous God is one who visits "the iniquity of the fathers upon the children, upon the third and upon the fourth generation (but, let us thank God for the next words) of them that hate me." Then the blight of sin comes upon those who deserve it even though it is not their own personal sins that are punished. As for the other, the innocent class, they receive a heritage of lovingkindness "unto thousands (a thousand generations) of them that love me and keep my commandments." So spoke Jehovah, and the history of our race confirms His word. For the transgression of the command "Thou shalt not take the name of Jehovah thy God in vain," many excuses have been made. An Irish Catholic was heard to say, "There's no harm in swearin' if ye don't mane anything by it." Many others justify themselves in swearing the same way. But that was just what Jehovah forbade—using His name without purpose or reason. The next commandment shows whose good was sought in all these ten commandments. They were not for the purpose of giving satisfaction to God, but for the welfare of His people. Universal experience teaches the need of one day of rest in seven. Before mankind had learned this, God said, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work." It was not to be kept by proxy, for He added "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Christians do not keep the Sabbath, nor observe the law in anything, because Christ's teaching has taken the place of the teaching that came through Moses. (See Heb. 1: 1-2; Matt. 23: 18-20; Eph. 1: 22-23; Col. 2: 13-14.) The Lord's day now affords opportunity for rest and communion with Christ for all who follow Him. Whatever things Christians practice, that were

---

## WORD AND WORK.

---

commanded by the Lord through Moses, we now do because Christ has commanded the same (Gal. 3: 23-25).

### Questions.

What claim had God to Israel's obedience?

What claim has He to ours?

What was the first of the ten commandments?

Does He make a like demand of Christians? (See Matt. 10: 37)

When and where did Israel disobey the first commandment? (See Exodus 32)

What warning against idolatry does Jesus give?

What the danger in image making?

Who stands behind idol worship?

Upon whom descends the iniquity of sinful parents?

What heritage to obedient lovers of God?

Who was benefited by obedience to these commandments?

\* \* \*

Lesson XI.] [Sept. 14, 1913.

### THE TEN COMMANDMENTS

Ex. 20: 12-21. Read Ex. 20-24.

**Golden Text:** "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10: 27).

### Introduction.

We noticed in the preceding lesson the claim God has to man's obedience. In this lesson the rights of man are considered: viz. parents' right to honor from the son; the man's right to live in peace, to chastity, etc.

Man's right to be treated right by his fellowman springs from God's ownership. "All souls are mine" (Ez. 18: 4). This leads us to again consider God's claim upon man. Since all souls are His property, He has the right to regulate the conduct of one soul toward another.

### Liberty Through Law

There can be no liberty when men do not submit to law. The "thou

shalt not" of God, and of human governments, secure liberty to the mass of mankind. Whenever an individual declares his independence of the law, giving vent to his unrestrained passion, he deprives his community of their liberty. Just in the proportion that men throw off the restraints of law do they forfeit their liberty. The "Reign of Terror" in France illustrates this point. The first commandment in this lesson is the fifth of the ten. The order is not accidental by any means; for, after all God's rights have been attended to, the parents' come next. It heads the list of all duties toward man. The command, "Honor thy father and thy mother," means for more than filial reverence. It places the responsibility of the support of parents upon the son. The Savior rebuked the Pharisees for rendering this commandment void because of their tradition (Matt. 15: 1-6). The blessing attending obedience to this command, "that thy days may be long," still attends those who do their duty by their parents (Eph. 6: 1-3.). The terrible words, "Thou shalt not kill," become more fearful when interpreted by New Testament teaching. In it we learn that, "whosoever hateth his brother is a murderer" (1. John 3: 15). The law provided a penalty for the commission of outward acts only. But the gospel goes deeper and convicts us of having broken the law even though the transgression took place only in the heart. The next "shalt not" (shalt not commit adultery), the New Testament shows has been violated even by many who never committed the outward act. Jesus is as clear as sunlight on this point. He says, "I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5: 28). Stock manipulators, business men, and men in all walks of life, protected by the law of the country, are violating every day the command, "Thou shalt not steal." But stealing is stealing; whether called "business," "speculation" or what not—and as stealing

---

## WORD AND WORK.

---

will be punished. The prevalence of "backbiting" and of misrepresentation argues widespread ignorance of the next command, "Thou shalt not bear false witness against thy neighbor." The New Testament makes this prohibition to reach much farther. James says, Not speak nor murmur against a brother (Jas. 4: 11; 5: 9). Jesus says, "Judge not, that ye be not judged" (Matt. 7: 1). The next and last commandment, when interpreted by the New Testament, convicts most of us of the awful sin of idolatry. Paul declares that a covetous man is an idolater (Eph. 5: 5). Oh these hearts of ours—how corrupt they are! Out of trem, says Jesus, "evil thoughts proceed, fornications, thefts, murders adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man" (Mark 7: 21-23). Let us entertain no false pride about ourselves and, like Abimelech, speak of the "integrity of my heart" and, "the innocency of my hands." For God's reply to such speech is, "I also withheld thee from sinning against me" (See Gen. 20: 1-7).

When "the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking" \* \* \* "they trembled, and stood a far off." They asked Moses to do the speaking saying, "let not God speak with us, lest we die." Then, while the people stood afar off, "Moses drew near unto the thick darkness where God was." As God was then, so is He now—a God most terrible to the sinner. As the people were then, so they are now—some cower in fear before God while others draw near to Him like Moses. Love for God and our neighbor (See Golden Text), will banish all fear (1. John 4: 18). For where love is there can be nothing between God and us for love is the fulfillment of the law (See Rom. 13: 8-10; 5: 5).

### Questions.

How does God protect man's rights?

What right has God to command men?

How is true liberty obtained?

What does the first commandment in this lesson mean?

What blessing attending it? What is said about it in the New Testament?

How is the second commandment violated?

The third?

The fourth?

The fifth?

The sixth?

What light from the New Testament on the meaning of these commandments?

If the state of our hearts is considered have we kept the law?

How can we fulfill the law?

How does love come into our hearts (See Rom. 5: 5)?

\* \* \*

Lesson XII.] [Sept. 21, 1913.

THE GOLDEN CALF (Temperance Lesson).

Ex. 32: 15-20, 30-35. Read the whole Chapter.

Golden Text: "My little children, guard yourselves from idols" (1. Jno. 5: 21).

### Between The Lessons.

The ten commandments of our last two lessons were spoken in the hearing of all Israel, with the effect that terrified Israel asked that Moses act as spokesman for God (See inspired comment in Heb. 12: 18-19). From then on the Lord spoke to them through Moses (Ex. 20: 22). Exodus 20: 23 to 23: 33 relates various directions and ordinances they were to observe. The 24th chapter relates Moses' rehearsing of these things, of their agreeing to do them, of the vision of Jehovah granted to Nadab, Abihu and 70 of the elders, and of Moses' withdrawing from them to go into the presence of God. There in that divine presence Moses tarried forty days and nights (Ex. 24: 18), without bread or water (Deut. 9: 9-12), while instructions for the building of the tabernacle were given. Chapter 25 to



---

## WORD AND WORK.

---

31: 18 record these instructions in full. At the very time God was planning for Him to meet with His people, they were departing from Him.

### Buried in The Tomb of Forgetfulness.

It seems that forty days were more than ample for Israel to butry God in the tomb of forgetfulness. "And when the people saw that Moses delayed to come down from the mount," they made preparations to bury Moses in the same tomb—and that without honor. For they said to Aaron, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." Then it was that the man who, with Moses at his side could face the despotic Pharaoh, failed to stand alone against the demand of his own people. So much of our courage is only borrowed. His making their demand a costly matter failed to check—they were willing to pay the price. For, "all the people brake off the golden rings which were in their ears, and brought them unto Aaron" at his call for them. Whenever a servant of God, by compromise, surrenders his place as leader of God's people, it results in his being driven by them. Aaron unwillingly yields to the demands of the people and becomes idol-maker and men-pleaser.

Moses is needed. God sends him down. He grasps the situation at once, and becomes indignant. Could it be possible? Yes, the people are feasting and dancing before an idol altar!

In his wrath Moses casts down the tables of stone and breaks them, thus showing objectively the broken law.

It is time for a testing. "Who is on the Lord's side? The sons of Levi step out with Moses and become the infictors of the punishment. When three thousand stiff-necked Jews fall in one day, Moses entreats God to desist and expresses a willing-

ness to be blotted out of God's book for Israel's sake. Fifteen centuries later another Jew expressed his willingness to be accursed for Israel's sake. Who was it?

But Moses' life would not atone for the sins of others. Jehovah smote the people because of the golden calf.

### Questions.

Why is this called a "Temperance Lesson"?

Where was Moses at the beginning of this lesson?

How long had he been there?

Why there?

Who was left in command of the people?

Did he prove himself a leader?

Why?

What was the effect of his effort to make the idol expensive?

Why did the people want an idol?

Notice v. 5 of chapter 32.

What do Catholics claim as to their use of images?

Are men justified in adding "aids" to their worship?

Do you think Moses was justified in breaking the tables of stone?

What was written on them?

Do you think Aaron offered a good excuse?

Read Psalms 1: 1, Heb. 2: 2, and Heb. 10: 28.

\* \* \*

Lesson XIII.]

[Sept. 28, 1913.

### REVIEW.

(Neh. 9: 9-21)

One good way to review the three months' work would be to have one give the golden text and have another give the subject under which it came. Then let some one give briefly the lesson story.

Older classes could review it excellently by using Neh. 9: 9-21 and 1 Cor. 10. 1-12. The Review is important.

---

We have some bargains in Bibles and Testaments. Consult back page cover. Money refunded if not suited.

# DAILY BIBLE READING

STELLA S. McDONALD

## SEPTEMBER 1-7.

Daniel. Memorize 2: 20-23

What king did Daniel serve?  
What name was he given by this king and how long did he serve?  
Describe the king's dream.  
Who interpreted it and what was his reward?  
What three men were cast into the fiery furnace?  
Describe the vision of the tree.  
What interpretation did Daniel make of it?  
What became of king Nebuchadnezzar?

Who succeeded him?  
Describe the vision of the hand writing on the wall.  
Who interpreted it and what was his reward?  
How did king Belshazzar meet his death?  
Who succeeded him to the throne?  
Describe the incident of Daniel and the Lion's den.  
Describe Daniel's vision of four beasts.

## SEPTEMBER 8-15.

Hosea.

Joel.

Amos. Memorize Amos 5: 14.  
Obadiah.

Jonah.

Name the minor Prophets.  
Who was Joel?  
Why did he call the people to fasting and prayer?  
What promise did he receive from Jehovah in answer to his prayer?  
Who was Amaziah?  
Who was Jeroboam and what prophecy did Amos make concerning him?  
Why did God threaten the land of Edom?  
Who was Jonah?  
What city did God command him to go to?  
Relate his wonderful experience.

## SEPTEMBER 16-23.

Micah.

Nahum.

Habakkuk.

Memorize 1: 7

Why was God angry with Jacob?  
Why did he threaten the destruction of Samaria?  
Why was Nineveh to be destroyed?  
Was God angry with these people?  
Why?  
Where is Nineveh?  
During whose reign did Habakkuk prophesy?  
What nation was he interested in?  
Were they a God-fearing people?  
Did these trials and sufferings turn Habakkuk from God?

## SEPTEMBER 24-30.

Zephaniah.

Haggai.

Zechariah. Memorize Zech. 2:3. 8:16-17  
Malachi

Who was Zephaniah?  
What prophecy did Zephaniah make concerning Judah and Jerusalem?  
What was his judgment on them?  
In whose reign and in what year did the prophet Haggai prophesy?  
What was he anxious to rebuild?  
What two men helped him out in his plans?  
Did the people aid him?  
Who was Zerubbabel?  
What office did he hold?  
Who was Joshua?  
Describe Zechariah's vision of the horses, four horns and four carpenters.  
Did God interpret their meaning for Zechariah?  
Describe some of the other visions he had.  
Did God restore Jerusalem and Judea?  
Of what did Malachi prophesy?  
This completes the old Testament and we are ready to begin our reading for October in Matthew. All the books of the Old Testament are quoted, in the New Testament, so as we read along, we can review our former questions. The New Testament is so interesting. We hope our readers will follow the reading closely.

## SPECIAL MENTION.

\* \* \*

We have some excellent material already to hand for our next issue.

\* \* \*

All manuscript should reach us by the 15th of the month. News by the 21st.

\* \* \*

If you get two papers this time hand one to a friend and get him to subscribe.

\* \* \*

You will notice we have made some changes in the make up of the paper. Write again, now, and tell us how you like the changes.

\* \* \*

If you do not receive your paper regularly, if it is not properly addressed or you are not properly credited, *please do us the favor* of notifying this office promptly. Don't neglect this, please.

\* \* \*

Yes, it is our great desire to make WORD AND WORK a weekly or else double its size as a monthly.

When all our readers get busy in helping extend the circulation, then we can do many things our hearts desire.

\* \* \*

We have 225 Post Offices on our list at which we have only one subscriber. If your paper comes in a wrapper you are one of them. How we would love you if you would do a little missionary work there and send in one, two, five, ten or more names from there.

---

### ASK E. L. JORGENSEN.

Any questions on the Scriptures that our readers may desire help on will be given due attention by E. L. Jorgenson, who has kindly accepted this extra task.

All of our readers are well acquainted with Brother Jorgenson as a writer and know he is a safe teacher, and no doubt many will avail themselves of this spiritual help.

---

# OUR BARGAIN COUNTER

OFFERS GOOD TILL OCTOBER 1st:

## NEW TESTAMENTS

Nos.	Prices
1. POCKET SIZE .....	\$.10
2. SIZE 5½x8, CLOTH BOUND, .....	.30
3. SAME IN FLEXIBLE BINDING, GOLD EDGES, .....	.65
4. RED LETTER, FLEXIBLE 3½x5, .....	.60

## BIBLES

5. TEACHERS' REFERENCE BIBLE, KING JAMES, WITH CONCORDANCE, DICTIONARY AND OTHER HELPS	1.75
6. REVISED REFERENCE BIBLE .....	2.00
7. THE ABOVE IN MORE EXPENSIVE BINDING, .....	2.50

## OTHER HELPFUL BOOKS

8. CHURCH OF CHRIST, BY A LAYMAN,.....	1.00
9. DANGER IN THE DARK, .....	1.00
10. PIONEER SERMONS .....	1.00
11. JOSEPHUS,—CLOTH, .....	1.25
12. HOW TO STUDY THE BIBLE,—BOLL, .....	.10
SAME PER DOZ., .....	.60

## FAMOUS PURITY SERIES

13. HOW TO TELL THE STORY OF LIFE,—SHANNON.....	.15
14. PERFECT BOYHOOD, CLOTH,—SHANNON .....	.40
15. PERFECT GIRLHOOD, CLOTH,—SHANNON .....	.40
16. GUIDE TO SEX INSTRUCTION FOR ALL AGES, Shannon	1.25
17. LIFE IN THE WORD-MAURO, .....	.50
18. THE NUMBER OF MAN-MAURO, .....	.75

Order any book you want and we will get it for you at the Publisher's Price.

## PREMIUMS, PREMIUMS

FOR CLUBS OF FIVE NEW OR RENEWAL SUBSCRIPTIONS

1. CHOICE OF ANY OF THE ABOVE TESTAMENTS.
2. OR ONE DOZEN "HOW TO STUDY THE BIBLE."
3. OR ONE HUNDRED ASSORTED LEAFLETS.
4. OR CHOICE OF ANY BOOK ABOVE FOR .65c. OR UNDER.

## FOR CLUBS OF TEN

1. CHOICE OF ABOVE BOOKS NOT TO EXCEED \$1.25

## FOR CLUBS OF FIFTEEN

1. CHOICE OF BOOKS UP TO THE AMOUNT OF \$2.50
2. SMITH'S BIBLE DICTIONARY.

## COMBINATION OFFERS

WORD AND WORK ONE YEAR:

1. WITH JOSEPHUS .....	\$1.50
2. WITH SMITH'S BIBLE DICTIONARY .....	3.10
3. WITH EXCELLENT SELF-PRONOUNCING BIBLE, A. V.	1.50
4. WITH CHURCH OF CHRIST, .....	1.25
5. WITH PIONEER SERMONS, .....	1.25
6. WITH BIBLE IN OFFER No. 5 ABOVE .....	2.10

ADDRESS, WORD AND WORK,  
1218 SIXTH STREET, NEW ORLEANS, LA.