

WORD AND WORK

EDITORIAL NOTES

Happy New Year.

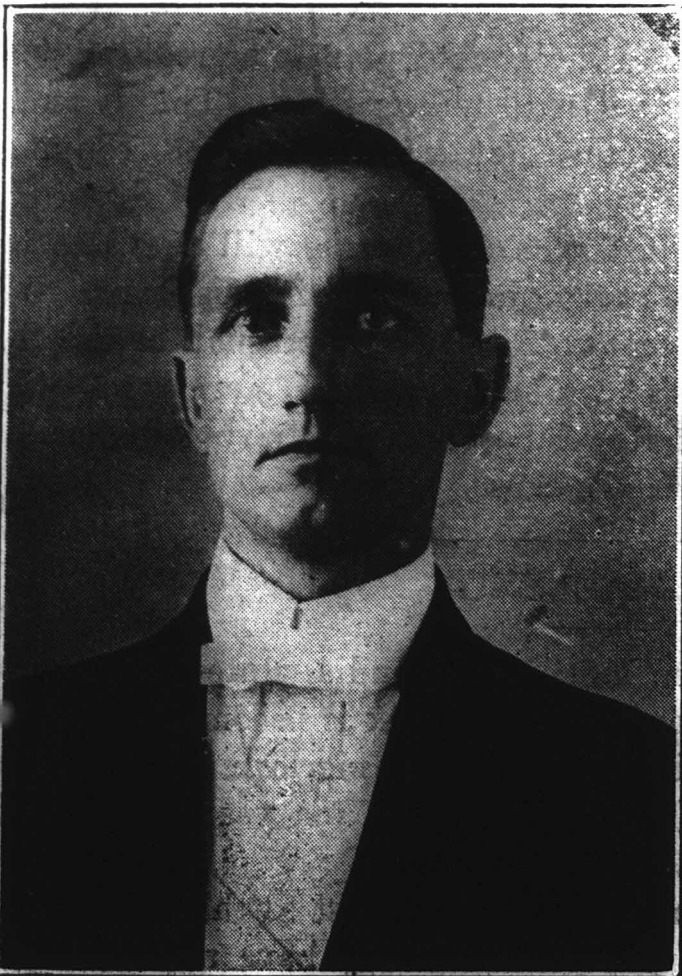
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Yes, turn over a new leaf. Begin on a clean, white sheet.

* * *

One sweetly solemn thought comes to us o'er and o'er
For we are nearer home to-day than e'er we've been before.

* * *



STANFORD CHAMBERS

Life is a great responsibility. If mispent, who can answer for it, or who can retrace his steps? Only they whose lives are hid with Christ in God can be saved. Lord, so teach us to number our days that we may live them all for Thee. And as another year draws upon us assure our hearts that the day of the Lord draweth nigh, that we may persuade men and exhort one another so much the more, in Jesus name. Amen.

* * *

FORWARD

For God's people there are always better

things ahead. We should dwell upon the past only long enough to see our mistakes and get our bearings. If the year just passing has or has not brought rich returns to Christ for His grace

bestowed, there is room for improvement on our part and we should aim and pray for greater things in 1914.

Churches and preachers, as well as elders, teachers and all other members, should strive for greater effectiveness in their service. Much labor is fruitless because it is merely a tramping up and down, a marking of time or beating the air. This is dead loss.

Then there is much latent energy in the church, which, like the greater portion of Niagara Falls, is going to waste for the want of proper direction. Let teachers, by means of "Bible Reading," "Bible Drills," "Bible Classes," and "Bible Schools" seek to discover, develop and lead out this latent energy. The church should both pray for laborers and labor to produce them.

Every church and every preacher should plan some real mission work for this year and then do it with telling effect. This is more easily said than done but there must be the doing, and no stopping short of conversion of souls.

It is our aim to publish just such a paper as will prove to be a real help to every worker in every phase of our Lord's work. We shall be in competition with our own former self and shall be greatly ashamed, if, at the end of 1914 we have not done more for Christ than in 1913. Let us be fellow-laborers and strive together in prayer for a great year for God's cause.

A CHALLENGE

A card just received from E. S. Jelly, India, states there were 71 conversions there in November. The work is becoming so enormous as to make it imperative for another American to re-enforce Bro. Jelly there. Bro. Jelly thinks that in ten years we should have 100,000 Christians in that region!

What is the answer of the churches of Christ to this challenge?

"How shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Here's to the man that will go and to the churches that will support him.

DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

PRESENTING THE CLAIMS OF JESUS

The Bible concerns itself with the question, "What think ye of Christ?" and that Jesus is the Christ, the Son of the living God is the one great proposition of the Scriptures. Jesus was not concerned about the doctrines of His day so much as he was about pressing His claims upon the consciences of men. In His discourses in the book of John He constantly aims at this point and sets Himself forth as the Messiah in all His offices. He claimed to be Messiah (John 4: 26), the Son of God (John 5: 18), a prophet (John 4: 44), to be equal with the Father in honor (John 5: 22). He further declared that He fulfilled the law of Moses, the prophets, and the Psalms, that He was the only Savior of men. To the weary He promised rest, to the thirsty He promised drink, to the hungry He was the bread of life, to the wounded He was balm, to the sick He was medicine, to the benighted He was light. All these and many more wonderful claims were made by our Savior and it is in Him and on Him that men must believe, not in doctrines, speculations, and theories.

In all the preaching of the apostles the claims of Jesus were held up before the people,—by Peter on Pentecost, at the household of Cornelius, and on Solomon's porch. Stephen preached Christ the Righteous One while Philip proclaimed Christ to the people of Samaria. "Repentance toward God and faith toward our Lord Jesus Christ" was the burden of Paul's preaching to both Jews and Greeks (Acts 20 21). No preacher of primitive times ever sought to do otherwise than to completely enshrine Christ in the hearts of men. Every other god must be dethroned to give place to Him. To the preacher of the New Testament the word of God was the bread of life to earth's starving millions and was never "turned into a (mill) stone for the purpose of breaking other people's heads, neither was it used for a whetstone upon which to sharpen the knives

of controversy." It was the bread of life because it set forth Christ in all His perfections as the living bread from heaven. No time was wasted by them in trying to explain the unrevealed mysteries of the gospel such as the "Unity of the Trinity," "the Mystery of Godliness as seen in the Incarnation," "The Doctrine of Election and Eternal Decrees," "The Atonement," "Operation of the Spirit," and kindred subjects which have been matters of scholastic dispute for centuries. On the other hand they pressed the claims of the Son of God. The grace of God in its saving power was fearlessly declared with but little time given to *methods of grace*. The mysteries were believed but never explained.

No party spirit prompted the activities of the apostles nor did any "our folks," "our movement," or "our plea," ideas enter into their work. There were no "professional debaters" among them nor "sect skimmers" nor smooth tongued "policy men." The vision which they saw was that of "all things shut up under sin that the promise by faith in Jesus Christ might be given to them that believe" (Gal. 3: 22). Jew and Gentile alike were guilty before God. The Gentiles had sinned without the law in not having retained God in their knowledge (Rom. 1: 28) and to the Jews the law had only served to show the "exceeding sinfulness of sin." By the works of *law* no flesh could be justified before God (Rom. 3: 20. The Greek omits the article before law). Law could save neither Jew nor Gentile but would only condemn and leave them under its curse (Gal. 3: 10). It was in consideration of this totally hopeless state that the apostles set forth the claims of Jesus Christ. Without any attempt to fully explain them they set forth these glorious facts! Christ was the "propitiation" for sins. He was "made to be sin for us," He was "our righteousness, sanctification and redemption." Through God's own free grace the need of men had been fully met, their iniquity had been placed upon Christ, the righteousness of the law could now come to the believer. God through Christ could both be just and the justifier of him who had faith in Christ. (Rom. 3: 24). What the law could not do, grace had done, and instead of *legal* righteousness had come imputed righteousness, by faith in Christ.

It is little wonder that the primitive preachers had no time for

hair-splitting over the mysteries of the faith, when they had so many hope-inspiring truths to proclaim. No need to ask why Paul was determined to know nothing save Christ and Him crucified or why he had no ground for glorying save in the cross. When men are made to know the simple truth that God is good, they will be led to repentance and *not before*. It is only when the love and grace of God are seen in the atoning work of His Son that they raise the question, "What must we do?" Without dispute, question or argument, men, convicted of sin by the love of God and a belief in the claims of Jesus, will accept the offered terms of mercy, but all the skillful arguments in the world will not reach them until their hearts are touched by the love of God. It will always be necessary to tell sinners what they must do to be saved, but it will be necessary first to get them to *want* to be saved. The gospel of the grace of God will do this, but a law-gospel, never!—*Gallatin, Tennessee*.

THE WHOLE COUNSEL OF GOD ON BAPTISM

EVERY TEXT WHEREIN ANY FORM OF THE WORD OCCURS.

SECTION I.

JOHN'S BAPTISM

LUKE 3: 2-3

The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

MATTHEW 3: 5-6

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

MARK 1: 4-5

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

LUKE 3: 7-8

Then said he to the multitude that came forth to be baptized of

him, O generation of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

MATTHEW 3: 7-9

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

LUKE 3: 12-14

Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

JOHN 1: 25-27

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize *with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

LUKE 3: 16-17

John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you †with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

* Revised Version, "In water." Greek, "En hudati." English, "In water."

† Revised Version, "In the Holy Spirit." Greek, "En pneumatī hagio." English, "In Spirit Holy, i. e. In the Holy Spirit."

MATTHEW 3: 11.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire.

MARR 1: 8

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

JOHN BAPTIZES JESUS

MARK 1: 9-11

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

MATTHEW 3: 13-17

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

LUKE 3: 21-22

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

JOHN 1: 28-34

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

WORD AND WORK.

This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing *with water. And John bear record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

OTHER TEXTS REFERRING TO JOHN'S BAPTISM

JOHN 3: 22-4:3

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon near to Salem, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between *some* of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given him from heaven. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee.

MATTHEW 21:25-27

The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John

* See footnote page 6.

It is thought by some that Jesus was baptized in order to make Him a priest. Such was not the case as shown in Hebrews 8: 4; "If he were on earth he would not be a priest." Priests were not made that way. John had no authority to make priests. If Jesus was made a priest by John's baptism what were the rest made?

WORD AND WORK.

as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

MARK 10:30

The baptism of John, was it from heaven or of men? answer me.

LUKE 20: 4.

The baptism of John, was it from heaven, or of men?

LUKE 7: 29-30

And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

ACTS 1: 5.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

ACTS 1: 21-22

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

ACTS 10: 37-40

That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly;

ACTS 13: 24-25

When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

DEPARTMENT OF WORK AND WORSHIP

E. L. JORGENSON

THE FAITH OF ABRAHAM

GOD
SEEKS A
FRIEND.

The craving for human companionship is not all on man's side. From the beginning God sought eagerly for a friend. Enoch walked and talked with God but the name "Friend" was reserved for Abraham. Thrice in Scripture is he called the friend of God. "Abraham, thy friend" (II. Chron. 20: 7); "Abraham, my friend" (Isaiah 41: 8); "Abraham * * * the friend of God" (Jas. 2: 23). Now concerning this remarkable man:

1. When he was called to go he obeyed (Heb 11: 8).
2. When he had obeyed and gone he stayed (Hebrews 11: 15).

How many there are who have heard the call of Christ, of the Spirit and of the bride, not once, but a hundred times and have not obeyed! And how many others who when called to go, obeyed, but mindful of that country of sin from which they went out, returned, backsliding still. This Abraham had not burned the bridges behind him. He did not, as Cortez did, when he landed in Mexico, burn the ships that bore him. He had opportunity to return, but would not.

UNFOLDING
THE
PROMISE.

There are five distinct stages in the development of God's promise to Abraham. After he had been separated from the peoples in the gradually narrowing call, "Get thee out of thy country, and from thy kith and kin, and from thy father's house," the promise unfolds gradually:

1. In thee shall all families of the earth be blessed (Gen. 12:3).
2. Unto thy seed will I give this land (Genesis 12:7).
3. The land which thou seest, to thee will I give it, and to thy seed forever.
4. He that shall come forth out of thine own bowels shall be thine heir (Genesis 15: 4).

5. I will give thee a son of her (Sarah) (Genesis 17: 16).

It was on the occasion of the fourth promise that God asked Abraham to number the stars if he be able, saying, "so shall thy seed be." It is a night scene, probably Sarah is asleep, and the three hundred eighteen trained men also. The two friends are standing under the oriental sky. Now the promise is more staggering there; here in America the sky is blue with patches of gold; there in Palestine the sky is gold with patches of blue. "Look! So shall thy seed be!" what a family! what a promise to an old and childless man! Yet, staggering though the promise was by its very dimensions, "Abraham believed God."

Here is the first use of the word "believe" in all Scripture. Literally, Abraham "amaned" God, and his faith was placed to his account for righteousness. Incidentally, it might be helpful to mention that Paul, pointing out that Abraham was justified by faith speaks of this initial justification of Genesis 15. James takes his stand upon Genesis 22, and speaks of the justification and vindication of Abraham's faith when he offered Isaac many years later.

SUMMIT
OF
FAITH.

But years passed by and the promised son did not come. Then Abraham yielded to Sarah's suggestion, as Adam yielded to Eve's, and I am inclined to the belief that Sarai as well as Eve was in error. Hagar was taken to wife and Ishmael was born. Now the birth of Ishmael has not helped but hindered the people and the purpose of God. For Ishmael is the father of Mohammed, our Lord's bitter foe in the east. Upon Abraham's marriage with Hagar, thirteen years of silence (so far as the record goes) ensue.

These years are passed over in the period separating the sixteenth and seventeenth chapters of Genesis. But God remembers Abraham and the covenant. In Genesis 17 He comes as "El Shaddai" which means, "God Almighty" or, "The God who is enough."

A woman from the tenement section of London was taken down by kind friends to view the ocean for the first time. "What do you think of it?" asked her friends. And this poor woman of the crowded tenement, who had known nothing but scantiness and want, answered, "This is the first time I've seen anything that was enough." That vast expanse of water impressed her with a feeling

of sufficiency. Thus God comes to Abraham as the "enough" God. Surely it was a time when Abraham needed that conception of Him. Ninety-nine years old,—Sarai ninety, and childless! Yet, there was the promise, "I will give thee a son of her." But it is when sight and reason fail; when human probability and possibility have passed, that faith is at its best. And it is *at this point* that Abraham's faith rises to its summit. Harder than to believe the promise of years before "so shall thy seed be," harder, perhaps, than to expect the immediate resurrection of Isaac many years later than this. At least, Paul chose to describe the faith our father Abraham held at this season, and in describing that he defined all faith. Turning to Romans 4: 17-21, we learn of Abraham's faith that it was:

1. Created by God's character. (v. 17).
2. Founded on God's promises (18, 20, 21).
3. Not weakened by a consideration of difficulties (v. 19).
4. Ascribing the glory to *God* (v. 20).

Abraham's faith was certain and his conviction sure. Resting on God as "El Shaddai," God Almighty; founded on that which He had promised—for no one has a right to believe what God has not promised, nor to disbelieve what He *has* promised—not weakened by the difficulties of age his faith gave God the glory. Such a faith Paul recommends to us as the ground of a full and free justification. Such a faith, far from belittling works will lead us out into the obedience of faith, and into labors more abundant.

THE FIRST AND LAST WORD ON BAPTISM

The article begun in this number of *Word and Work* entitled, "The Whole Counsel of God on Baptism," will be put into tract form and by virtue of its containing every passage of Scripture in which the word baptism or baptize occurs, it will be both the first and final word on the subject.

We know of no tract handling the subject in this way and have been urged to bring out this work. Believing that as long as the many differences on baptism stand in the way of the unity of Christian people it is necessary to emphasize the Bible teaching on the subject, we have decided by the Lord's help, to answer the demand by bringing out the tract. Advanced orders will be filled at the rate of 50c per dozen. Let the orders come.

THE THINGS COMMANDED

W. J. BROWN

One not acquainted with our practice would think on hearing us preach, that we do only the things the Lord commands and leave undone only those things not commanded. But such is not always the case. Some make more fuss over the things not commanded. Christ requires that we love one another as He loved us. Is this our all-absorbing and fundamental requirement of those coming into the church? It is not even respected by many as coming from the Christ. How few of those so unsparing in their condemnation of those who differ from them on some technical point, not commanded by the Lord, seem to know that that command is in the Bible! Yet those would be the first, at a moment's warning, to sound the alarm if some brother who observed the greatest of all requirements, did not agree with them in pronouncing some favorite shibboleth. Those who make the unwritten things the tests of fellowship, those keepers of the faith once for all delivered to the Hobbies, never seem to hear the appeals to love burdening every sound from a suffering brotherhood.

Yes, many contend earnestly for things not commanded, some contend for some of the things commanded, but very few contend for all the things commanded. Christ calls love the new commandment. That accounts for its being so little known. A brother who loves both God and man may not fully comprehend the design of baptism at the time of surrendering to the Christ, but that goes for nothing with some. Technical religion is the weightier with them. In this way the most important thing in our holy religion must be sacrificed upon the altar of Pharisee-blindness.

"First things first" should be the aim of all loyal souls in their efforts to please the Lord. Sacrificing the greater for the less is characteristic of shortsightedness and party bigotry. It is told of a Frenchman that when he found an American Synod bitterly wrangling over the hymns used in their worship, he said, "I am quite surprised to find you striving over the kind of hymns used; in France we are doubting whether there be any God." The man

that solves the problem of giving due attention to the small issues without forgetting the demand of the far more important things, will have done the cause of truth a great favor. *Bowling Green, Fla.*

IN HIS STEPS

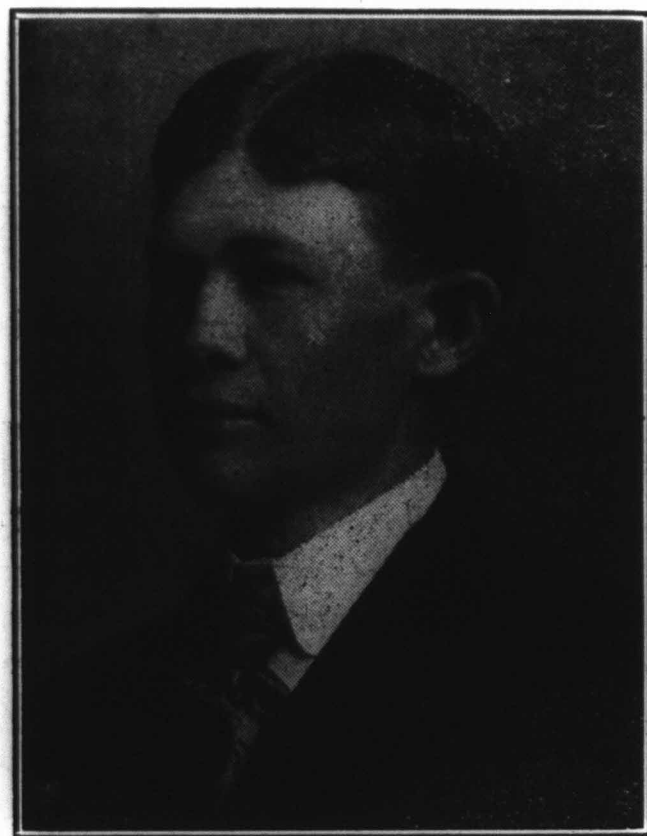
W. J. JOHNSON

When one submits to do the little things God commands, he proves his faithfulness and love toward Him. As it is written: "He that is faithful in a very little is faithful also in much: and he that

is unrighteous in a very little is unrighteous, also, in much," so these little things only test his willingness to walk in the steps of the Savior of men. To disobey in little things reveals a different spirit from His who "came not to do mine own will, but the will of Him who sent Me."

Jesus sought not the praises of men, nor despised the small things of life. He did not hesitate to stoop down and wash the disciples' feet, that He might teach them the lesson of humility and that he who would be greatest among them must be servant of all. When the

multitudes sought to make Him king, He withdrew Himself into the mountain and spent the greater portion of the night in prayer. He approved not of Pharisaical worship, but taught His disciples to pray in secret, to wash their faces when they fasted, that they might not appear unto men to fast, and to sound not a trumpet before



W. J. JOHNSON

them when they gave alms, that their Father who seeth in secret might reward them openly. His system of worship is void of vain-glory and outward show, so characteristic of modern worshippers, who, Pharisaical-like, have perverted His ordinances and have devised new ones. These should heed the warning of God: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (II. John 9).

If those, who go beyond, were all of the disobedient, our efforts to take the glad tidings of good things to the lost would be far more successful. But there are the indolent, who either oppose or neglect sending the gospel to others. May these awake to God's warning; "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation? Which having at the first been spoken through the Lord, was confined unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold power, and by gifts of the Holy Spirit, according to his own will" (Hebrews 2: 2-4).

Oh, that all would realize the importance of being obedient to the will of God, and content to abide by His instruction!

Let not the faithful falter nor be dismayed, but remember that the hand of the Lord is with them and will lead them to victory, which is not to those who have the greatest numbers; but to the upright, the vigilant, the active, the brave. Who is on the Lord's side? Can you not and will you not say, "Master, here am I?" He, who "withholdeth no good thing from them that love him" and whose promises never fail, has promised to be with us "always, even unto the end of the world." These promises should inspire us to press onward, and to strive eagerly for an abundant entrance into that eternal home of bliss.—*Amite, Louisiana.*

A NEW YEAR'S OFFER.

Our Christmas offer of *Word and Work* to three new names for a dollar bill met with such favor that we are persuaded to make the same offer for New Year. Of course, no premium goes with this offer. This offer closes January 15th.

REPORT OF TENNESSEE ORPHAN HOME

ISAAC C. HOSKINS

I can not do better than present here a synopsis of the report submitted to the directors and friends by Bro. Boaz, and by them heartily approved. In this report it was shown that there had been received during the past year, thirty-three children, twenty-one having gone out of the Home; that an average of sixty children had been cared for.

SUPPORT

The support given the Home from all sources has been exceedingly encouraging and is as follows: Tennessee, \$6,747.84; Kentucky, \$214. 15; Alabama, \$184. 89; Mississippi, \$31.00; Florida, \$26.00; Virginia, \$25.00; Oklahoma, \$16.35; Texas, \$11.50; Arkansas, \$11.00; Georgia, \$10.00; Missouri, \$9.00; Louisiana, \$5.00; Maine, \$2.00; New York, \$2.00. Total from states \$7,295.73. Money received as part board for children, \$1,508.55; Money received from Maury County Court for children placed in the Home by said Court, \$1,394.00. Grand total \$10,198.28.

EXPENSE

During the year our expense did not go beyond our expectations, taking into consideration the fact that our garden was almost a total loss, the dry weather raising the price of vegetables considerably, and with all of this to contend with, the average cost of keeping a child in the Home last year was \$114. 96 $\frac{1}{4}$ per child, which taking into consideration other homes, is reasonable, indeed. In fact I have a letter from the Masonic Home in Nashville, Tenn. which states that the average cost per child for the current year was \$125.00, and many reports from other homes showing the average cost to run anywhere from \$125.00 to \$175.00 per child.

There has been an additional expense aside from maintaining the Home proper,—the burning of our laundry last spring, and laying extra sewers and other plumbing work. Yet, with all this, we were able to report at the October meeting a balance on hand of \$977. 12, which is a credit and a compliment to our many friends and supporters.

DEPARTMENT OF EVANGELISM

D. L. WATSON

EVANGELIZATION OF THE WORLD

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (II. Timothy 2: 15).

In our last, we showed love and burden bearing as two essential elements,—basic principles of Christian fellowship. But there are many other elements, which must form a part of this structure called the church—*the body of Christ*.

Paul's admonition to Timothy to study the word is as essential for us as it was for Timothy, who had known the Scriptures from a babe. His life of service in the church,—his working under the direct supervision of Paul and his admitted familiarity with the Scriptures only emphasize the importance to us of study.

Here again, we wish to repeat, that the Bible is a guide book to success and happiness in this life and to eternal happiness in the life to come. If we are failing in business—in health—in home or in happiness, it is because we have violated some admonition, law or command in the *word*. If then, we have no other than a selfish reason, let us study that we may gain thereby.

In building a Christian character, there are both positive and negative passages of Scripture to be studied. We will, briefly, study first the positive and then the negative side.

It is both a human and divine law for every person to have some useful employment, in order to provide for himself and *not burden the church*. After God had finished the garden of Eden He told man to dress and keep it (Gen. 2: 15). "He that laboreth laboreth for himself; for his mouth craveth it of him" (Prov. 16: 26). "Be thou diligent to know the state of thy flocks and look well to thy herds" (Prov. 27: 23). "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12: 11). "And that ye study to be quiet, and to do your own business, and to work

WORD AND WORK.

with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (I. Thes. 4: 11-12). These Scriptures and many others command diligent toil and promise that the industrious shall enjoy the fruits of their labors and the esteem and respect of their neighbors.

That a person may stand well in any community, he must not only be industrious, but honest also. Hear the apostle Paul: "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man" (II. Cor. 7: 2). "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (II. Cor. 8: 21). "Let us walk honestly, as in the day; not in rioting and drunkenness, not in strife and envying" (Rom. 13:13).

A Christian must not only be industrious and honest, but, also truthful. "By mercy and truth, iniquity is purged: and by the fear of the Lord men depart from evil" (Prov. 16: 6). "Wherefore, putting away lying, speak every man truth with his neighbor: for we are members one of another" (Eph. 4: 25). To the above we may add the admonition of Peter, "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 charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II. Peter 1: 5-8).

While it is essential to cultivate these Christian graces, it is also necessary to study some of the things that Christians must not do. It is possible for a person to be industrious, honest and truthful and yet possess many attributes which detract from his qualities and usefulness as a member of the church of Christ.

Perhaps, one of the most injurious characteristics is *selfishness*. It is hard to get self out of the way, and most times it is so deeply seated, that it does not appear on the surface but comes up in our relations and dealings with other people. "Let no man seek his own, but every man another's wealth" (I. Cor. 10: 25). "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man

WORD AND WORK.

on his own things, but every man also on the things of others" (Phil. 2: 3-4). Let every one of us please his neighbor for his good to edification" (Romans 15: 2).

Next to selfishness, is covetousness. "*Thou shalt not covet.*" Then come malice, anger, strife, contentions evil speaking, and babblings. All these things which detract from our standing and give our neighbors cause to distrust us, should be studiously avoided. Remember that we are building a church to evangelize the world, and every member thereof is an integral part of the church; he can use his influence for good or evil, for growth or decay.

The Lord's Day Worship.

"And upon the first day of the week, when the disciples came together to break bread, * * *" (Acts 20: 7). This and other passages show that we must assemble on the first day of the week to partake of the emblems of the broken body and shed blood of our Lord and Savior, Jesus Christ. How many must assemble? Evidently, all the members. How few may assemble? "Where two or three are gathered together in my name, there am I in the midst of them". Where must we meet? In a church, synagogue, temple, upper room, any place where the disciples can meet and perform the simple duties peculiar to Christian worship. What must we do? Study the word. One hath a song, one a prayer, one a confession, admonition, make melody in the heart unto God, the communion, the offerings for the poor, the benediction. How beautiful the simple worship of God, designed by our Savior, compared with the pomp and show of modern church entertainments.

The disciples are the salt of the earth; when they possess the character portrayed above, when they bear one another's burden and love one another, when they meet and worship in a simple and devout manner, the Lord will add to their number daily. Such a church will grow and multiply and only through such an institution can the world be evangelized.

(To be concluded in next number)

It will pay you to consult our book offers. And our premium offers. make it easy to build up a library with good books.

ESTABLISHING CHURCHES OF CHRIST IN CITIES

A. O. COLLEY

A very grave responsibility rests upon the followers of Christ in all parts of the country, now, in reference to the above work. Years ago, when there was no digression among those who claimed



A. O. COLLEY

to be Christians only and only Christians, quiet, and unassuming, truth loving preachers went into the highways and by-ways of the rural districts and small towns preaching Christ to willing and anxious hearers leaving the cities to men claiming superior education, who, as a rule, dealing with the one class, lost much of the love for the "old paths" and desiring to be "like the na-

tions" (denominations) introduced many innovations into the simple worship of the New Testament. Men who still loved the truth and the simple New Testament way had either to go in with these

departures or withdraw, giving up the property to those who were not satisfied to worship God "as it is written." We now have men who are both able and willing to meet the demands in point of education and a number who, with less ability in that way, have the zeal and Bible information sufficient to preach and command respect any where. Early churches were built largely by disciples moving away from their homes because of persecution who went everywhere preaching the gospel or causing it to be preached "the Lord working with them." We need to carry this same zeal today, wherever we go. When members move into places where there is no church of Christ the opposers of the truth usually make the argument that "we all believe alike on all 'essential' points and as you have no church here you can have a church home with us". Many are weak enough to go in with them. Once there it is hard to return to the Bible way of doing things. That method will never build a true church.

WHAT A TRUE CHRISRIAN CAN DO. Those who know how the Lord dealt with every departure from His word in Old Testament times should be warned never, for a day, to go in with the wrong, but to ask His help to establish a true church of Christ. If your life as a Christian is what it should be you will be able to interest others in your efforts. This once done, you can call a preacher that you know to be in sympathy with the work of the Lord and with an honest, prayerful effort you can establish the cause. Never go in with the wrong, expecting conditions to be made more favorable. There will be a change, but *not on the conditions*. It will be upon you. You will weaken your standing before God and your brethren; and, compromising with the wrong, will also weaken your own conscience. Never do evil that good may come. This was a slander against the apostles that they would not stand for; it was falsely reported that they taught "let us do evil that good may come."

The Lord has promised "I will never leave thee nor forsake thee." He will help us as long as we are faithful to His word.

Get as many as you can to worship with you "as it is written," as faith in Jesus Christ directs. Let style and public opinion each take care of its own cause. God will prosper and bless you in doing His will.—*Weatherford, Texas.*

ON FOREIGN FIELDS

JOHN STRAITON

"When the revolution in Japan which restored political power to the emperor took place in 1868, only four Japanese had been baptized by Protestant missionaries. The profession of Christianity was strictly prohibited. To-day there are 83,639 Christians connected with the Protestant bodies, 66,689 Roman Catholics and 32,246 belonging to the Orthodox church (Russian Ecclesiastical Mission)."

* * *

The membership of the loyal churches of Christ in Great Britain numbers over 15,000. During the year ending June 30, 1913 they contributed over \$10,000.00 for foreign mission work. I suppose the non-society churches of the United States must have 500,000 members, who may be divided into three classes: (1) missionary, (2) o-missionary, and (3) anti-missionary. At present, I fear, a majority are in the "o-missionary" class. In which class are you?

* * *

JAPAN

Since Sister Bishop returned to America on account of the death of her husband, our beloved brother, Wm. J. Bishop, she has continued to have oversight of their former work in Japan and has collected and forwarded each month the necessary money for its support. The desire of the Japanese brethren was, that if Sister Bishop should relinquish the work, that Bro. and Sister Vincent should take charge of it. She has now turned it over to them. The work will be known as the Wm. J. Bishop Japan Mission. All gifts should be sent to C. G. Vincent, 73 Myogadani Machi, Koishikawa Ku, Tokyo, Japan, or to Mrs. Bishop, 902 W. Jefferson avenue Station A., Dallas, Texas.

* * *

I have not received a single reply to my appeal for the Otsuka Mission. This month I have only \$2.50 to send. It takes twenty

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dollars per month to sustain this work. I will be one of four to raise or give \$5.00 per month to support this mission. Who will be the other three—preachers or churches—who will give \$5.00 per month each? The following acknowledgement has just been received from Brother C. G. Vincent:

Tokyo, Japan, Nov. 9th 1913.

DEAR BROTHER STRAITON:—

Your letter containing check for \$4.80 from the Southside church received and the offering has been duly credited to the Otsuka mission fund. I want you to thank these brethren for this fellowship. It will bear fruit to their account in heaven. The Otsuka mission is one of our best stations and Bro. Ishiguro is a fine evangelist. I hope that Southside will send to this work monthly. It would be fine indeed if the Ft. Worth churches would support this mission entirely! Pray for us. Your efforts are appreciated. —Fraternally, C. G. Vincent.

* * *

TURKEY

How many of the brethren know that we have a mission in Asiatic Turkey? About 25 years ago Azariah Paul was a student in Kentucky University. The South College street church, Nashville Tenn., sent him to Karput, Turkey. He established a congregation there, and at other places. Two houses of worship were built. Bro. Paul died after only three years work. Asadoor Paul, a brother of Azariah did all he could to keep the work going. Bro. G. Paul was then a lad of 16 years. His zeal for Christ led him to work his way from Karput, Turkey, to Nashville, Tenn. He worked his way through the Bible school, then through medical college in St. Louis and Chicago and began practicing medicine in North Dakota. He forgot his desire to serve God in Turkey but "One day" he writes, "I remembered my promise * * * and I immediately decided to go to Turkey and labor for the Lord." He has been working there now for two years as a medical missionary. The South Nashville church sent him six hundred dollars, but cannot sustain the work. Bro. Paul is now asking help. Our aged Brother David Lipscomb commends him in these words, "I believe Bro. Paul is a

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safe, prudent, economical man, with no bad habits, and that he will use every dollar intrusted to him in the way he thinks will do the most good. I trust the brethren will help him cheerfully." Send money to G. Paul care of David Lipscomb, 319 Fifth avenue. N. Nashville, Tennessee.

INDIA

Bro. Jelley's report for July, August, and September:

On the 20th of June I started for the Deccan and returned north on the 23d of July, having visited and preached in three Districts and gave the message to a number of Europeans and English-speaking people on the trains. There were 45 baptisms in July, 34 in August and 9 in September.

Fellowship received: For personal work and support, through WORD AND WORK, \$13.00; Michael Sanders, \$100.00; J. T. Lewis, \$10.00; J. T. Cornwell, \$1.00; A Sister, \$2.00; C. D. Crouch, \$2.00 Church at Dresden, Tenn., \$5.00; Church at Salem, Tenn. \$5.00; R. C. Bell, \$8.35; Western Publishing Co. \$1.00; A. B., Ontario, \$10.00; Church at Vancouver, B. C. \$30.00; Church at Union City, Tenn., \$7.50; G. A. \$8.00. Total for personal support \$204.00. For support of workers: From Canada, \$42.00; J. T. Lewis, \$40.00 Church at Albany, Texas, \$32.00. Total for workers \$112.00 Your brother in Christ, E. S. Jelley, Jr.

* * *

DONATIONS FORWARDED.

To Brother Jelley through WORD AND WORK: Miss Mattie Rodd New Orleans, 25c; Mrs. M. E. Klusmier, Fla., \$2.50; Church at Ellis, La., \$3.50; O. E. Billingsley and wife, Ark., \$3.00; Church at Albany, Texas, \$20.00.

To Japanese workers per Mrs. Ruppensburg: "We have forwarded our November offering of five dollars to Brother C. G. Vincent, toward the support of the native workers in Japan. The following were the donors: Church at Pleasant Grove, Ga. \$1.00; Church at Hall's Valley, Ga., \$1.00; Church at West End, Atlanta, Ga., \$2.00; Brother and Sister C. E. Coleman, Ala., \$1.00.

All desiring to take part in this work, kindly send donations to Mrs. L. A. Ruppensburg, 208 Central avenue, Atlanta, Ga. and report of same will be made through WORD AND WORK.

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

ORIENTATION

"And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. * * * because thou knewest not the time of thy visitation" (Luke 19: 41-44).

Let us get our bearings, that we may not fail, as Jerusalem of old, to understand the days in which we live,—discerning the skies but not discerning the signs of the times.

We can not understand the prophecies unless we see them in their proper setting in the one great plan of God. "No prophecy is of private interpretation;" each must be seen in its own unique place in the whole prophetic scheme.

THE DISPENSATIONS OF TIME

It has been said that time is a portion of eternity which God has set off as a parenthesis and divided into ages or dispensations according to man's need. We say we are living in the Christian dispensation. What is behind us and what is there ahead?

RETROSPECTIVE

For fifteen hundred years before the gospel was the law dispensation. For four hundred thirty years before the law, God dealt with His people by promise. This Abrahamic covenant was preceded for four hundred twenty-seven years by the post-diluvian period, prior to which was the anti-diluvian period of over fifteen hundred years. The first dispensation was the period of sinlessness in Eden.

Man's failure in the first dispensation brings on the judgment of expulsion and the curse of the ground which closes that period and ushers in the second. Again man proves himself a complete failure and the second dispensation closes with the judgment of the flood. The third continues but a short while till men become so

lifted up with pride as to attempt to build a tower to reach to heaven when God brings upon them the judgment of the Babel confusion of tongues and the scattering of the tribes. The Abrahamic period closes with the fearful oppression of the Hebrews and the ten plagues upon Egypt. The Jewish age closes with their rejection of Messiah, the destruction of Jerusalem and the Temple, and the Jews' dispersion which continues to this day. God's present order began at Pentecost and has continued nearly nineteen hundred years, the longest of all the dispensations. It can not last much longer.

PERSPECTIVE

So much for the past, even up to the present now. What of the future? "We have the word of prophecy made the more sure, whereunto ye do well if ye take heed as unto a lamp shining in a dark place" (II. Peter 1: 19). And is this lamp to illuminate only the path behind us, or is it not rather to light up the future also? We should have as firm faith in what God says concerning the future as we have in His record of what has gone by; for the past was laid out in prophecy before it came to pass, even as the future now is, and as its history is an exact counterpart of its prophecy, so shall the future be.

Let none stand in his own light and let none merit the reproof, "Oh, slow of heart to believe all that the prophets have spoken."

The prophetic lamp lights up the future,—even to the dawn of eternity. The last thing we see before that eternal day is the great and final judgment, at which time Satan, sin and death are destroyed (Rev 20: 10-15). Let us begin there and come back to the present. Prior to Satan's destruction he was loosed for a little season and had deceived the nations in the four corners of the earth (Rev. 20: 7-8). His loosing was preceded by his thousand years' imprisonment in the abyss bound, shut up, and sealed over (Rev. 20: 1-3, 7), during which time those having part in the first resurrection lived and reigned with Christ (Rev. 20: 6; 2: 26; 3: 21; 5: 10; II. Tim. 2: 12). Before Satan's imprisonment and our reigning is the binding of Satan (Rev. 20: 1) which immediately follows the destruction (Rev. 19: 20) of the beast and the false prophet,—"the man of sin," "whom the Lord Jesus shall slay with

the breath of his mouth and bring to nought by the manifestation of his coming" (II. Thes. 2: 8). The Lord's second coming closes up the Christian dispensation as His first coming closed up the Jewish age. Between His second coming,—at whose appearing "they that are his" are resurrected (I. Cor. 15: 23) and the living faithful caught up to be forever with the Lord (I. Thes. 4: 16-17)—and the great white throne judgment of Revelation is the dispensation called the "Millenium," meaning a thousand years..

RECAPITULATION

God has divided time into seven distinct dispensations, in each of which He, of necessity, pursues a different method of dealing with man and each of which, because of man's failure, He closes with a catastrophe,—a judgment. (1) The Edenic period, closing with man's fall and the curse. (2) The Anti-diluvian, closing with the flood. (3) The Post-diluvian, closing with the confusion of tongues at Babel. (4) The Dispensation of Promise, closing with the smiting of Egypt and the deliverance of Abraham's seed. (5) The Jewish Age, closing with the first Coming and its attendant events. (6) The Christian Age, closing with the second Coming and its attendant events. (7) The Period in which the kingdoms of the world have become the Kingdom of Messiah, who must rule till every last enemy is destroyed.—Satan, the wicked, and death, which is the last (I. Cor. 15: 26 and Rev. 20: 14).

HOW TO LOCATE A PROPHECY.

Note, then, that the first thing is to determine whether a prophecy is fulfilled or unfulfilled (or only partly fulfilled). Unfulfilled prophecies now have to do only with the remainder of the present age and the age to come, including the terrible catastrophe which closes each. In our study of the unfulfilled prophecies, then, we must determine, by comparing Scripture with Scripture, as to whether a given vision or prediction falls in the present dispensation (what remains of it) or in the coming period in which the kingdoms of this world have become the kingdom of the Lord's Messiah (Rev. II: 15). This is not so hard to determine as many suppose it to be. Study (to show thyself approved.

FOR WINNERS AND WATCHERS OF SOULS

STANFORD CHAMBERS

A NEW DEPARTMENT

In this new department we hope to give such practical suggestions, helpful outlines, scriptural methods, illustrative materials, etc., as will aid all God's workmen, public or personal, in winning men for Christ and training them for service. It is the teacher's hardest problem to adapt himself and his teaching of truth to the learner and so become all things unto all men so as to gain some.

If you have something you have used with telling effect, send it along and let others have the benefit of it. I wish this department might be filled with only such matter as every worker will want to preserve.

LET OUR AIM BE

Every Saved Soul a Soul Saver.

HOW TO QUALIFY

Study to show thyself approved unto God" (II. Timothy 2: 15).
 "If any of you lack wisdom, *let him ask of God * * ** and it shall be given him" (Jas. 1: 5).

AN EXAMPLE.

Wherefore watch ye, remembering that for the space of three years I ceased not to *admonish every one night and day with tears*"
 "In all things I gave you an example" (Acts 20: 31-35).

PURPOSE

"Knowing therefore the fear of the Lord, *we persutade men*" (II. Cor. 5: 11). "I am become all things to all men that I may by all means, *save some*" (I. Cor. 9: 22), "admonishing every man and teaching every man in all wisdom that we may *present every man perfect in Christ*" (Col. 1: 28).

RECOMPENSE OF REWARD.

"Go ye therefore and make disciples, * * * teaching them * * * and lo, I am with you always, even unto the end of the world" (Matt. 28: 19-20). "If any man's work shall abide * * * he shall receive a reward" (I. Corinthians 3: 14).

For what is our hope or joy or crown of glorying? *Are not even ye before our Lord Jesus at his coming?* For ye are our glory and our joy" (I. Thes. 2: 19-20). "And they that turn many to righteousness (shall shine) *as the stars for ever and ever*" (Dan. 12: 3).

MEETING THE SINNER'S EXCUSES

"AND THEY ALL BEGAN TO MAKE EXCUSE."

Let not God's workman be baffled by excuses. Few, now Christians, are not guilty of having offered excuses for continuing for a time out of Christ. They are now the children of God because those excuses were met and refuted by the word of God. He who would win souls must be ready with a reason, an answer in the word of God for it is truth that convinces and convicts.

GENERAL EXCUSES

1. I am no worse than some church members. Answer: "So then each one of us shall give account of himself to God" (Rom. 14: 12).

2. I am good enough. Answer: "All have sinned and come short of the glory of God" (Rom. 3: 23). "Verily, verily, I say unto you, Except a man be born again he can not see the kingdom of God" (John 3: 3).

"There is none good, no not so much as one" (Rom. 3: 10).

"Except ye repent ye shall all likewise perish" (Luke 13: 3).

"Ye shall die in your sins; whither I am ye cannot go" (Jno 8:21)

3 I am not ready yet. Answer, "Therefore be ye, also ready; for in an hour that ye think not the Son of man cometh" (Matthew 24: 41).

"Behold now is the acceptable time" (II. Corinthians 6: 2).

"To-day, if ye shall hear his voice harden not your hearts" (Hebrews 4: 7).

"Boast not thyself of to-morrow for thou knowest not what a day may bring forth" (Prov. 27: 1).

4. I am too poor: wait till I get rich. Answer: "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" (Matthew 6: 33).

"Come, now, ye that say, To-day or to-morrow we will go into this city and spend a year there and trade and get gain; whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time and then vanisheth away" (James 4: 13-14).

"And I will say unto my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" (Luke 12: 19-20).

5. I am afraid I might not hold out. Answer: "He that hath begun a good work in you, will perform it unto the day of Christ Jesus" (Philippians 1: 6).

"Fear thou not, for I am with thee; * * * I am thy God, I will strengthen thee; yea, I will help uphold thee" (Isaiah 41: 10).

6. How do I know God would accept me? Answer: "Him that cometh unto me, I will in no wise cast out" (John 6: 37). God "would have all men to be saved" (I. Timothy 2: 4).

7. How can I believe on Him; how can I be born again? Answer: "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation" (Rom. 10: 10).

"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3: 5).

SEVEN REASONS FOR NOT WORRYING

Matthew 6: 25-34.

E. L. Jorgenson

1. Life is more than meat and the body is more than raiment. 25.
2. The Father feeds the birds; we are greater. 26
3. Worry does no good. 27.
4. God clothes the lilies; much more will he clothe us. 30.
5. The Gentiles, whose customs are generally bad, worry about food. 32.
6. The Father knows our needs, and knowing will supply. 32-33.
7. (a) To-morrow will bring its own provision. 34.
- (b) To-day has trouble enough of its own without worrying about tomorrow.

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

T O - D A Y

We cannot change yesterday—that is clear,
Or begin on to-morrow until it is here:
So all that is left for you and for me
Is to make to-day as glad as can be.

DEAR BOYS AND GIRLS:

This verse is certainly true and we never realize it more fully than at the close of one year and the beginning of another. Just think, we can never call back one single second of the year that is gone, but think again: we are one year closer to our Savior and the home which He has gone to prepare. Are we closer? or has the old year left us still away from Him? I hope that all of our "Boys and Girls" will decide for Christ at the beginning of this year, and that those who have obeyed Him will be more loyal than ever before.

I am certainly pleased with the many excellent answers to the November Questions and Puzzles.

In Class A. correct answers came from the following: Mary Ground (13), Linton, Indiana; Raymond McKelvy (13), Denton, Texas; Lillian M. Weiss (13), Ellis, Mo.; Edith Jordan (12), Amity, Ark.; and very good answers from: Mattie Flowers (14), Pilot Point, Texas; Amy L. Hinton (13), Bowling Green, Fla.; Tina Belle Hooper (12), Paxton, Texas; Fannie Leuch (13), Sentinel, Okla.; Sims Stephenson (13), Thyatira, Miss.; Alma Ivy (14), Fort Worth, Texas; Norene Stout (12), Dallas, Texas; Myrtle Markham (15), Smithfield, Texas; Nola Branson, Mountain Grove, Mo.

In Class B. correct answers came from: Wesley Weiss (11), Edmond, Okla.; Don Frank Weiss, Edmond, Okla.; and very good answers from: Albert McGuffey (11), Glenmore, La.; Henry Hall

(11), Fort Worth, Texas; Alice Hall (10), Fort Worth, Texas; Annie Bailey (11), Wedowee, Ala.; Travasni Jelley (11), Dayton

ANSWERS TO NOVEMBER QUESTIONS AND PUZZLES

(1) In the beginning. (2) Adam. (3) 500 ft. long, 83 ft. 4 in. wide and 50 ft. high. (4) Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left. (5) God, Eden, Noah, Egypt, Sin, Israel, Simeon. The first letters spell Genesis.

• Answers to December questions will appear next month.

QUESTIONS AND PUZZLES FOR JANUARY

11. Rearrange the letters in the following words. The first one is Genesis. What are the others? Sineeg, usodex, livecutsi, brumesn, mynorotedeu, asojuh, segduj.

12. Fill in blanks J — led the Israelites across the J —. Under the guidance of J—, J — and his army captured Jericho.

13. Name at least three of the nations that inhabited Canaan when the Israelites entered it.

14. Name the woman who judged and led them to battle and victory (Judges 4).

15. The strongest man that ever lived killed a lion without a weapon in his hand, slew a thousand men with the jawbone of an ass, broke in pieces the ropes with which he was bound, and when his enemies put out his eyes and were making sport of him, he put his arms around two of the pillars in a large building, and pulled it down, killing himself and those in the house. What was his name? Read Judges 14, 15 and 16.

Both Class A. and B. will answer all questions this month.

At the beginning of February I will give a prize to the one between 12 and 18, who sends in best answers to the Questions and Puzzles for November, December, and January. If other papers are deserving I will give additional prizes. Answers must be your own and mailed by last day of month to Cousin Ellen, 1030 South Lake Street, Fort Worth, Texas. Be sure to give *age name and full address*.

THINGS CURRENT

A happy New Year to all our readers.

The old year should be closed and the new year begun with much prayer.

We thank you for increased interest in *Word and Work* during the month of December.

An excellent young man of Catholic rearing recently obeyed the Gospel in New Orleans.

W. J. Johnson spent the first week of December at Johnson Grove near Brookhaven, Miss.

Claude Neal preached at Iota and Ellis, La. over the third Lord's day in December.

Send us news items. Tell what good things are being done where you live—everybody reads news.

We are always glad to receive a request for sample copies. Use them wisely and they will win subscribers.

Encouragement Magazine, Louisville, Ky., edited by Bro. Don Carlos Janes reports 1124 additions to churches of Christ in December issue.

Chas. Neal preached at his old home, Berea, Sullivan County, Ind., the second Lord's day in December. He is reported as having done some "tall preaching."

Mrs. Martha Harvey would be glad to correspond with some true gospel preacher on the coast concerning a mission meeting in Salem, Ore. Address her there, 2105 Elm avenue.

W. S. Long will labor from Jan. 10th till Feb. 15th, at Natchez, Miss. He expects to hold some meetings in Florida and hopes to see New Orleans on the way. We shall be glad to see Brother Long.

E. Duncan, Dugger, Ind., writes: We will soon be in our new building and will then have room for better work. He adds, "Bro. Beck or I visit Atlas each month to assist the brethren there all we can."

W. M. Mann writes: "I have accepted a position with Burleson High School and will be so engaged till the middle of May. Congregations near Burleson, Texas, desiring preaching may write me. Other appointments given up till after school."

R. W. Arrington of Stephens, Ark., a real Home Missionary who has labored much in South Ark and North La., is in need of a motorcycle for his missionary travels. This would make his feet swift to carry the good news. Send donations to Bro. Arrington at the above address.

WORD AND WORK.

A number of brethren of St. Louis and elsewhere, in whose judgment J. W. Atkisson has been the subject of unwarranted attack and unfair treatment at the hands of schismatic brethren, have recently sent us their endorsements and commendations of Bro. Atkisson as a member in good standing and full fellowship with the church of Christ in that city, which meets at 4808 Kennerly avenue. We are glad to make this statement to the brotherhood to help remove any cloud that might be cast over a good brother and the cause of Christ.

* * *

A NEW COMMENTARY ON ROMANS

We are in receipt of the new Commentary on Romans by the late Professor I. B. Grubbs, College of the Bible, Lexington, Ky. The book is edited by G. A. Klingman, son-in-law of the author. F. L. Rowe, Cincinnati, Ohio is the publisher and \$1.00 is the price.

Any student of Romans will find in this commentary some real helpful explanations and suggestions. Send us your order. You need this book in your library.

* * *

Sabinal, Texas Dec. 2, 1913

The Sabinal Christian College closed its first term November 29, with an enrollment of 122 students. Bro. J. P. Slayden, president of the college, preaches each Lord's day for the Church at this place and has held a two weeks meeting since school opened. Twenty-three were baptized and three reclaimed. Bro. Charlie Nichol is to hold another meeting here in February. If interested in spending the winter months in a mild climate and attending a good school under Christian influence, come to Sabinal, Texas, after the holidays.—E. L. Mills, secretary.

* * *

Mrs. S. M. Stevens, Holton, La. reports a delightful service at her home the first Lord's day in December. She says: "It was one of Bro. Hall's 'cottage meetings.' I had received a card from Bro. Johnson some time previous that he could preach at my home Dec. 7th; so I sent out invitations for preaching at two o'clock in the afternoon. By 12 o'clock some began to come and by two o'clock we had a house full. Some came who had never been out to hear the gospel preached before. Bro. Johnson brought his chart and preached a fine sermon on 'Saved by Faith.' I succeeded in getting a brother and sister to come that had not been coming to worship for quite a while. Bro. Johnson and I talked to them and I believe we may hold our next cottage meeting at their house. Don't you think holding cottage meetings a good plan?" Most assuredly. Let the good work go on. S. C.

* * *

THE WORLD'S FAIR WILL BE THE CHURCH'S OPPORTUNITY

Preachers, elders, and editors should urge all to contribute, liberally, for the publication of free literature to distribute to all who pass through the gates of the Fair. Some one should be there every day to meet with the people and preach every time an audience could be had. Every preacher attending the Fair could arrange to preach while there. This is the greatest opportunity the church has had since the day of Pentecost, and God will hold us responsible for using it. Let all who read this send the editor a liberal donation for printing and distributing free literature. There is no time to lose in getting everything ready by 1915. I will spend 1915 in California and spend 30 days in San Francisco during the Fair. Every church should contribute at least one Lord's day contribution. Remember the Macedonian cry, 'come over and help us'.—E. A. Bedechek.

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WORD AND WORK.

BOOSTER'S COLUMN AND MISCELLANY

"Word and Work continues to improve."—W. J. Johnson, La.

* * *

Miss Emmie Banks sent in two nice lists in December.

* * *

"Now for 1,000 subscribers for Word and Work."—J. W. Harper.

* * *

"I like Word and Work well enough to send it to my four daughters."—E. Duncan, Ind.

* * *

H. L. Olmstead sends in two nice lists and promises more.

* * *

"I appreciate your good work and the clean little monthly, Word and Work, and your determination to make of it just what it ought to be."—R. H. Boll, Ky.

* * *

I like Word and Work better all the time and hope to send in some subscriptions. I am specially interested in the Department of Prophecy.—Mrs. S. M. Stevens, La.

* * *

Brother John Straiton leads the "Honor Roll" again this time with 21 subscriptions.

* * *

Thirteen subscriptions in one day indicate that Word and Work wins when introduced. E. L. Jorgenson can tell you how to do it.

* * *

W. A. Nell took advantage of our special offer and sent Word and Work to seven of his friends. Mrs. C. A. Austin to six. Others to three.

* * *

WATCH YOUR LABEL and don't fail to renew promptly. Word and Work stops at expiration of time.

* * *

If you or your neighbor fails to receive Word and Work regularly, please be kind enough to tell us.

* * *

A good sister writes: "My subscription expires this month but please send the paper on and I will remit later." This we most gladly do, always, when so written.

* * *

BROTHER JOHN T. POE A BOOSTER

DEAR BRO. CHAMBERS:

You certainly surprised me this morning, when you sent me Word and work with my picture in it. You did not consult me about it. So it must have been done to benefit the paper, eh? But that would be hard to do, you are making an excellent paper now. Short, multum in parvo, articles. I like that, I do like to read after a writer who has something to say—says it in the plainest, and most direct way possible, and gets through and stops.

What is the use for a writer to say "I now take my pen in hand to write you a few lines, etc." It is presumed always, that he had a pen in his hand. We would never imagine he had it between his toes, or his teeth. Or why say, "As you have not heard from this part of the Lord's moral vineyard for a long time, etc." Let a writer know what he is going to say—go right at it, and say it. If he has nothing in view but to give his name to the public, he had better leave the space for some one who will say something. I like an article that is short, sharp, and strong. J.T. P.

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BIBLE SCHOOL DEPARTMENT

CHAS. NEAL

GENERAL REMARKS.

The Place of the Bible School

"Suffer little children to come unto me" (Mark 10: 14).
 "Come unto me all ye that labor, and are heavy laden" (Matt. 11: 28).
 "Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6: 45).



CHAS. NEAL

The coming is the result of learning: Therefore the place of the Bible School is that of teacher. Let us teach of Him that we may bring to Him.

The Year Before Us.

The plan upon which these lessons are selected is to cover the Bible in a cycle of six years. We are now entering the third year of the present cycle. In 1912 we studied "The Life of Christ in the Synoptic Gospels." The year we have just closed was "The Old Testament,—Genesis to Joshua." This year we are to conclude the study of "The Life of Christ in the Synoptic Gospels." They are Matthew, Mark and Luke. These are sometimes called "Corporeal Gospels" as contrasted with John as the "Spiritual Gospel" Synoptic means "seen together."

As a general preparation for the beginning of this year's work, let us read the Synoptic Gospels carefully—Especially should we read each up to the Transfiguration scene. Let us come to this work with prayer-

ful heart, read carefully, and study thoroughly, that God may bless us and make us a blessing to others (Psalms 119: 18.).

Lesson I.]

[January 4, 1914

JESUS AND THE CHILDREN.

Mark 9: 30-37; 10: 13-16. Read Matthew 18: 1-10; 19: 13-15; Luke 9: 44-48.

Golden Text. "Gird yourselves with humility to serve one another; for God resisteth the proud, but giveth grace to the humble" (1. Peter 5:5 R. V.)

Lesson Setting.

What:—A great Sermon—The childlike spirit.
Why:—To arrest selfish and hurtful ambition.
Where:—In the city of Capernaum.
Who:—Jesus, children and disciples.
When:—Autumn A. D. 29; Spring A. D. 30.

Lesson Outline.

- I. Christ foretells His death and resurrection (V. 30-32).
- II. An unholy ambition (V. 33-34).
- III. Humility taught and illustrated, using a little child (V. 35-27).
- IV. Jesus welcomes children and blesses them (chapter 10: 13-16).

Geography Lesson.

Find in the "Helps" of any Teacher's Bible the "Map of Palestine in the Time of Christ." Draw a sketch of Palestine, showing Jordan river, Galilee and the Dead sea. Mark Jerusalem, west of Dead sea and Capernaum, on Sea of Galilee and use them as centers from which to locate other points not so prominent. There were five general divisions in the time of Christ: Judaea, Samaria and Galilee west of Jordan and Perea and Decapolis. on the east. Draw the lines setting forth these divisions Jesus and disciples had been in region near Caesarea Philippi north of Lake Galilee about 35 miles. This lesson opens with their departure from there. Locate this place and preserve your map to fill in places as lessons advance.

SUGGESTIVE QUESTIONS:

1. Why did Jesus desire that no one know of His leaving the scene of His former activity? (v. 30)
2. Why was it hard for His disciples to understand the plain language of verse 31?
3. Under what conditions is it hard for us to understand plain language?
4. How did Jesus shame disciples for contentions? (v. 33-35)
5. In what way did He impress upon them lesson of humility? (v. 36-37)
6. Why do you think disciples forbade parents to bring their children to Jesus? (ch. 10: 13) Were they acting upon the authority of Jesus? (v. 14) What should be attitude of church toward children?

We may learn from this lesson:—1. That the disciples should love children, be peaceful, unselfish and helpful. 2. That we should be child-like but not childish. 3. That we should be child-like in teachableness, trustfulness, humility, tenderness of heart, and unworthy in spirit.

Important Truths

"When an old sinner turns to God a soul is saved. When a child turns to God a life is saved as well as a soul."—Edgar Blake.

"Save a man and you save a unit: save a boy and you save a multiplication table."—John Wanamaker.

Lesson II.]

[January 11, 1914.

THE MISSION OF THE SEVENTY

Luke 10: 1-24. Read Matthew 10.

Golden Text: "It is not you that speak, but the Spirit of your Father that speaketh in you" (Matthew 10: 20).

Lesson Setting.

What:—A second company of workers under a limited commission.
Why:—To herald the King.
Where:—In Perea.
When:—In the autumn of A. D. 29.
Who:—Christ and the Seventy.

WORD AND WORK.

Lesson Outline.

Christian Workers must:

- I. Be under divine commission (v. 1).
- II. Be instructed for service (v. 2-12).
- III. Preach judgment and punishment for disobedience (v. 13-15).
- IV. Be identified with the Message-giver in the lesson taught.

Geography Lesson.

Up to this time Jesus had taught in all the five provinces of the Land except Perea. He is now to spend four or five months in that province. That the people might be somewhat prepared, He appoints and sends the seventy before His face. Find the places mentioned in this Lesson and mark them on your map (Do not fail to keep your map up to date). By this work you will better acquaint yourself with the country and remember the events better by association.

Suggestive Questions

After these things, the Lord appointed other seventy also." What were "these things?" (v. 1) Why send the disciples "two and two?" Name one way to supply needed workers (v. 2). If one pray for more laborers what else, if anything, should he do in the same connection? Why not carry purse, script and shoes and salute people by the way? (v. 3, 4) What does it mean to wipe off the dust of the feet against those who refused the message? (v. 10, 11) Does the tolerableness mentioned in verse 12 and 14 indicate there will be degrees in judgment? (see also Luke 12: 46-48) If we teach just what God says, who is it that is heard or despised? (v. 16, also Matt. 10: 40)

We may learn from this lesson: 1. That workers were then and are now greatly needed. 2. That we should pray for more laborers. 3. To be faithful in duty and leave the rest to God. 4. Whatever Christ commands, He will enable us to perform. 5. Preachers should be supported and they should be content to live in common with those to whom they preach. 6. The Lord gives men every possible chance for salvation. If it is persistently refused, He then pronounces judgment. 7. If we make ourselves "vessels meet for the Master's use," He will always have a place to use us.

Note: Do not fail to use your Bible in preparation of the lesson. Do not be afraid to make helpful notes on the margin or blank leaves. Read the lesson over and over again from the Bible and read every reference you can find. Prepare thoroughly. What is worth doing is worth doing well.

* * *

Lesson III.]

[January 18, 1914

THE GOOD SAMARITAN

Luke 10: 25-37. Read I. John, 3: 1-16.

Golden Text: "Thou shalt love thy neighbor as thyself" (Mark 12:31).

Lesson Setting

What:—A lawyer's play frustrated.
Why:—Because he tried to test Christ publicly.
Where:—In Northern Perea.
Who:—Jesus, a lawyer, disciples.
When:—Fall of A. D. 29, soon after the last lesson.

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WORD AND WORK.

Lesson Outline.

- I. The lawyer's question, "What must I do to inherit eternal life?" and Jesus' answer (v. 25-28).
- II. The lawyer's attempt to shirk duty by argument (v. 29).
- III. His duty made plain by the parable of the good Samaritan (v. 30-35).
- IV. Jesus' personal application (v. 36, 37).

Geography Lesson.

The scene of this parable is laid on the highway between Jerusalem and Jericho. Jerusalem is located 2,700 feet above the sea level. Jericho is more than 1200 feet below the sea level, and is about eighteen miles from Jerusalem. This would make a descent of nearly 4000 feet in this short distance. The way is very rough and uninhabited, hence an ideal place for robbers.

Suggestive Questions.

Was the lawyer's question asked for information? (v. 25) To what well-known authority did Jesus refer him? (v. 26) Can you repeat the lawyer's answer? (v. 27) Locate the language in the law (use reference Bible). Was the answer right? Could the lawyer measure up to the requirement? Has any other man ever been able to do so? If we are unable to keep the law perfectly (Jas. 2: 10) how must we expect to be saved? What occasioned the parable of the lesson? (v. 29) Who proved to be the wounded man's neighbor? (v. 37). How does this lesson apply to us?

We may learn from this lesson: 1. The road from Jerusalem to Jericho leads past our own doors. There are many opportunities to be neighborly. 2. Life's wayside opportunities serve to test character. 3. The beauty of the ministry of love. 4. Not to do good is to do evil. 5. He who loves God counts every unsaved fellowman his neighbor. 6. He who has heard needs to go and do.

* * *

Lesson IV.]

[January 25, 1914.

SERVING JESUS

Luke 8: 1-3; 9: 57-62; 10:38-42.

Golden Text: "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me" (Matthew 25: 40).

Lesson Setting

What:—Various ways of serving Jesus.
Why:—To broaden the vision of service.
Where:—In different parts of Galilee.
Who:—Jesus, apostles, women and others.
When:—Autumn A. D. 28 and autumn A. D. 29.

Lesson Outline.

- I. Grateful and co-operate service (Luke 8: 1-3).
- II. Delayed or lightly offered service tested (9: 57-62). 1. Impulsive and precipitate service (v. 57-58). 2. Procrastinating service (v. 59-60)... 3. Wavering service (v. 61-62).
- III. Martha's and Mary's ways of serving (Luke 10: 38-42).

Geography Lesson

The three events of our Lord's ministry grouped together in this lesson happened at different times and different places. The first was during a tour through Galilee. The second in Galilee while on His way to Perea a year later. The third at the home of Martha and Mary at Bethany on the Jericho road two miles east of Jerusalem.

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Suggestive Questions

Luke 8: 1-3. Did Jesus and apostles have a common treasury? (John 12: 6; 13: 29). Who was the treasurer? Where did they get what was put therein? (v. 2-3) What had Jesus done for these women? (Luke 9: 57-62-5) Would Jesus have those who purpose to follow Him count the cost? (v. 57-58) Does Jesus encourage delay in obedience? (v. 59-60) Is an irresolute and wavering way pleasing to the Lord? (v. 61-62) Was it pleasing to Jesus to have Martha's service? Was Mary's service pleasing to Him? Which service is the more lasting? Is not a combination of both ways necessary?

We may learn from this Lesson: 1. We are saved to serve. 2. True gratitude and love always seek to bestow gifts. 3. The Lord desires single hearted service. 4. The better part is first to hear what the Lord says and then do. 5. Too many Christians are "cumbered" with serving that marks only overflow of zeal without knowledge.

Note: "If about one-half of the present church activities were cut off; its organizations, clubs and societies disbanded; if those who are so busy and cumbered in doing, and who in addition to their own business, like Martha, seek to attend to the business of others, insisting that they shall do things according to the standard they set for them; if these religious busy-bodies would take a little more time to sit at the Master's feet and hear His word, we would have an intelligent service, a service that would unfold the riches and the power of Christ, instead of the fret, the noise, and the humiliating blunders of unscriptural and unspiritual service."—I. M. Haldeman.

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WORD AND WORK

EDITORIAL NOTES

YE WHO HEAR AND DO NOT

Jesus asks, "Why call ye me Lord and do not the things I say?" His very last words were, "Ye shall be witnesses of me." "Go teach all nations," "Go preach the gospel to every creature." We recently pressed this matter as our very gravest and present responsibility.

If the effect produced is to be measured by the number of donations sent to this office for the Lord's missionaries, at home or away, the results are very disappointing. True, there is slight increase, and we are glad to note, from other sources, good reports of liberal giving, among them the good news that Brother Vincent of Tokyo has received the amount necessary to purchase the Missionary Home he so much needed, thank the Lord, but, so far, the bulk of the church remains unmoved and untouched by any and all appeals, while thousands of hungry souls are actually crying out for the bread of life and dying without the knowledge of Christ.

Let me repeat that no moment will be so critical with us as the time for the accounting of our stewardship in trust with the soul-saving gospel, if we have been unfaithful stewards, neglecting to carry or send it to others.

Brethren, an unmissionary church is a dead church. If it is not a light-bearing church its candle-stick will be removed, perhaps has been already. If you, as a member, are unmissionary,—if you do not seek to save the lost, the light which is in you will become darkness, in fact, is darkness already, and how great that darkness!

HOW MEET THE RESPONSIBILITY?

Use the word given you in trust. Speak it, teach it, preach it. Go to the lost with it as far as you can.

Suggestive Questions

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