

# 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 starving 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.

Pray the Lord to send laborers. Pray for those who have been sent. Pray for the lost to whom they have gone. Pray that souls may be born again.

Give as the Lord has prospered you. Sacrifice to support the gospel and win souls to the Lord. Consecrate yourself and all you have or hope to be to Jesus Christ and let Him use you as you have never yet allowed Him to do.

The individual, by doing this meets his own responsibility, and so likewise the church. See that ye do not fall short in this matter, but that ye have rich fruit to abound to your account. More of the Spirit of Christ means more missionary zeal. "And if any man have not the Spirit of Christ he is none of his." Oh, Lord, arouse thy people!

### RAISE THE STANDARD

The writer of Hebrews does not mean that we shall forget the first principles or cease teaching them to those who have need of them, but that we shall not occasion the necessity of laying again the foundation. Instead we are admonished to go on to perfection. AND THIS WE MUST DO.

Christians in general have so little comprehension of their privileges in the Lord: of power in prayer, of joy in the Holy Spirit and of holier sanctification in the deeper truths of God's word. This accounts for the stagnant state of the churches everywhere so very Laodicean to-day,—one of the many signs of the times.

It is time, high time, for much agitation over these things, much agonizing in prayer, and much crying aloud, sparing not, that the slumberers may be aroused lest He come and find us unprepared!

### ALAS! TOO TRUE

"The old established churches are so in need of awakening from their state of lethargy to a realization of what wonderful work they could accomplish in the great outside, perishing world. But many have run so long in the ever deepening ruts of self-ease that unless our faithful preachers make one mighty effort to arouse them their case is hopeless."—*Flora Travis.*

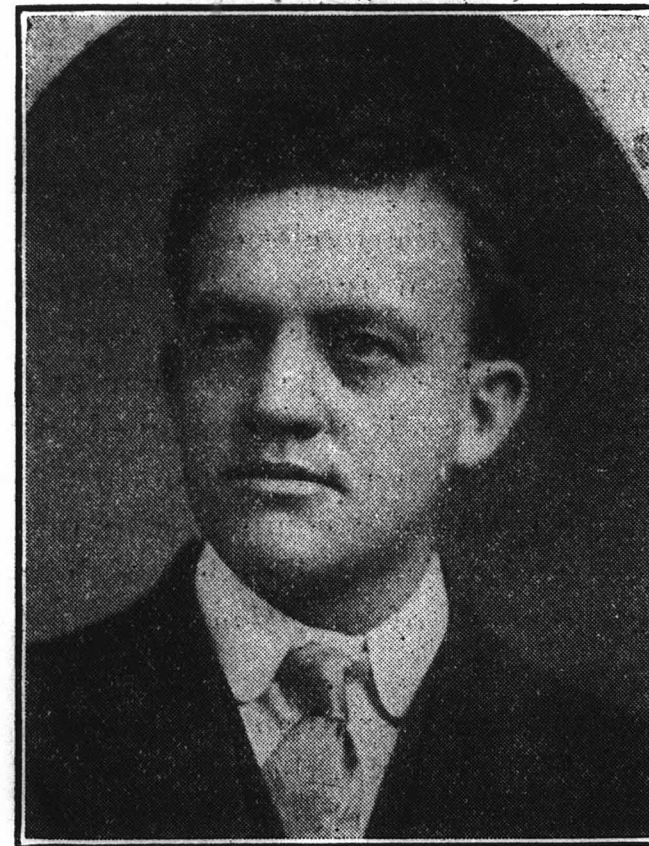
## DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

### THE GREAT INDICTMENT

According to God's word men are under indictment, and sooner or later will be brought into judgment to answer the charges made against them in the Bible. In this age when men are proud

and haughty (2. Tim. 3:2), when we hear the great chorus being lifted up to heaven, not in praise to God but in self praise, it behoves gospel preachers to show the world God's estimate of the race, that men may be brought to look to their Maker instead of themselves. Our attention has been recently called to this in hearing a young man (several others fully agreed with him) set forth his ideas of the "progress" of the race. These young men were students of a certain state institution where they had learned these advanced (?) theories; they had been reared in Christian homes and in early youth had



H. L. OLMSTEAD

professed Christ, but had become so enamored with the spirit of the age, the greatness of mankind in general and of themselves in

particular that they did not hesitate to question God's word.

Allow a short digression. I firmly believe that if these young men had really known what the Bible teaches they would have withstood the influence of the school. This kind of thing is on the increase and unless Christians arouse themselves to the importance of teaching the Bible, in school and out, they may expect their children to become unbelievers. No man who has prayerfully studied God's word will make the blunder of calling twentieth-century civilization the Kingdom of God, nor can he believe modern philosophy and much that is taught in the name of science. This is especially true of those who have studied the prophetic word.

It is a fearful indictment which God's word brings against mankind and cannot be fully discussed in one article. It is charged first of all, that man is a fallen being. The wise man said after much diligent seeking, "Behold, this thing have I found: That God made man upright, but they have sought out many inventions" (Eccles. 7: 29). Over against this place the modern doctrine of the "Ascent of man" and see how evolution agrees (?) with the Bible. It was quite a step from the doctrine of the *fall* of man to the doctrine of the *ascent* of man, but the world has complacently taken it as a demonstrated fact of science. It is such a good excuse for sin, and relieves men of so much moral responsibility to think they began life as a germ, the result of a complex combination of oxygen, hydrogen, nitrogen and carbon! This leaves them to think of moral ideas as being the result of *evolution* instead of *revelation*.

Not only does the Bible teach that man is fallen but that his tendency is to stray still further away from right, that when left to himself his course is ever downward, not upward. This is seen in the moral condition of the people immediately preceding the flood (Genesis 6: 5), in the foolish pride which attempted to build a tower to heaven and brought another judgment of God (Gen. 11: 1-10); it is seen in the overthrow of Egypt and in the vicious lives of the Canaanites. We note this same tendency in the derelictions of the Jews resulting in their captivity and dispersion;

it is prominent in the corruption of the Babylonian and Persian civilizations, while Paul vividly pictures the proud civilization of his time as unspeakably vile (Rom. 1: 18-32; Rom. 3: 9-18). Lastly, we see this tendency in every end time prophecy of both Testaments—a very different picture from that painted by certain religionists, evolutionists, political and social reformers.

When from God's view we examine man's affections we find them likewise depraved, for the Savior said that men loved darkness rather than the light; for their works were evil (John 3: 19). It was the lust of the flesh, the lust of the eyes and the vain glory of life which ruined Adam, and love for the same things has ever appeared in the human heart. The disciples are urged to love not the world, neither the things in the world (1. John 2: 15) and it is only those who are "not of the world" whose affections are on the things above (John 15: 19; Col. 3: 2). "If ye were of the world, the world would love its own, but because ye are not of the world but I chose you out of the world, therefore the world hateth you." Beyond a doubt the world loves the things of the world and these John declares "are not of the Father"—so much for the world's affections.

The indictment is carried still further when we consider the wisdom of men, for it makes void his boasted wisdom, and declares it useless in knowing God apart from the preaching of the gospel (1. Cor. 1: 20: 21). God's way to wisdom is that one must become a fool, for "the reasonings of the wise are vain" (1. Cor. 3: 18-20). It is, moreover, charged in the indictment that man's knowledge is at fault; "darkened in understanding," "alienated from the life of God through the ignorance that is in them" (Eph. 4: 18). Saints are charged to shun the lusts which they followed in the times of ignorance, and even the philosophers of Mars Hill are accused of being victims of their own ignorance (1. Peter 1: 14; Acts 17: 30). Of course man's works are everywhere included in the indictment and are called "evil" (John 2: 19-21) (Col. 1: 21). His strength is called weakness (Rom. 5: 6) and the very foundation upon which his world is built is termed "weak and beggarly" (Gal. 4: 9)

We believe that every item in the indictment will stand and the condemnation of God will be seen to be just. God's witnesses will be His neglected truth, the resisted Spirit, the rejected Christ, the bloody pages of human history with its record of war, greed, oppression, persecution and vice. Last of all, the sinner's guilty conscience will condemn him when he has to stand before God without excuse. There will be no witness for the defense, nor any shrewd lawyer to darken the counsel or make void the law of God, for God Himself will be the Judge.

There is one class, praised be the Lord, who will not have to come into this judgment, for they have already plead guilty to every charge in the indictment and thrown themselves upon the mercy of God. Theirs will be the resurrection of life and not the resurrection of judgment (John 5: 29 R. V.). "He that heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5: 24 R. V.). The true believer, having admitted his guilt, is made righteous in Christ with a righteousness, not his own, but from God by faith (Phil. 4: 9). The merit of Christ is his only plea, and, with Christ as his Intercessor, his salvation is secured—no need for his coming into judgment.

It is just here that we find one of the great present-day objections to the Christianity of the Bible. Men would relegate the idea of the atonement to Jewish superstition or heathen mythology rather than admit the truthfulness of the indictment, confess their need and throw themselves upon the mercy of God—it is all too humiliating to their pride. When the atonement is properly preached, its value and necessity correctly pointed out, penitent sinners will not hesitate to put on Christ by immersion as a declaration of their faith in the death, burial and resurrection of Christ and Christians will likewise see the importance of remembering the death of Christ in weekly observance of the Lord's Supper.—*Gallatin, Tenn.*

## THE WHOLE COUNSEL OF GOD ON BAPTISM

(Continued)

### JOHN'S BAPTISM INVALID AFTER PENTECOST

ACTS 18: 25-26

This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

ACTS 19: 3-5

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus.

### SECTION II.

## BAPTISM IN THE DISPENSATION OF GRACE.

APPOINTED BY CHRIST.

MATTHEW 28: 18-20

All authority is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in (R. V. *into*, Greek *eis*, English, *into*) the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and lo, I am with you *always even* unto the end of the world. Amen.

MARK 16: 15-16

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

## APOSTLES NOT TO BEGIN TILL QUALIFIED.

LUKE 24: 46-49

And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

ACTS 1: 5

But ye shall be baptized with the Holy Ghost not many days hence.

QUALIFIED, THEY BEGAN UNDER THE COMMISSION ON  
THE DAY OF PENTECOST

ACTS 2: 1, 4, 14

And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

## BAPTISM IN CASES OF CONVERSION

ACTS 2: 37-42

(Three Thousand)

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptised: and the same day there were added

unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

ACTS 8: 5, 12-17

(Samaritans)

Then Philip went down to the city of Samaria, and preached Christ unto them. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost.

ACTS 8: 35-39

(Ethiopian Eunuch.)

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

## THE FIRST AND LAST WORD ON BAPTISM

This tract containing every scripture passage in which baptism occurs will not be outgrown till the Bible is outgrown.  
An Appendix of eight pages gives valuable historical information. Price 10 cents. Send a dollar bill and receive 20 copies.

## DEPARTMENT OF WORK AND WORSHIP

E. L. JORGENSON

### SEPARATION

#### BALAAMISM

There is no more interesting, though no more mysterious, Bible character than Balaam. A worshipper and prophet of the true God, yet greedy of gold and earthly honor, he was dwelling in Aram when Balak, king of Moab, invited him to come curse Israel. Moab was kin to Israel, being the son (as well as grandson) of Lot, the near kinsman of Abraham, root of Israel. Awed at the approach of Israel, as they journeyed from Sinai onward, Balak resorted, not to arms, but to magic. He sent elders to Balaam asking him to curse God's people. Balaam reported that God forbade his going and the king sent a more pressing invitation. Balaam yielded. But he blessed altogether, and could not curse. His four prophecies concerning Israel, much of which has future fulfillment, are among the choicest words of all literature. Having blessed God's people, the compromising prophet returned to his place. But here my story really begins. There is more in the Bible, though it is scattered, about Balaam. In 2. Peter 2: 15 he is said to have loved the hire of wrong-doing. In Jude 11 he is further accused of error, and in Revelation 2: 14 we learn the nature of his error. True, he first went to Moab against God's will, but the Scriptures have other things against him. He "taught Balak to cast a stumbling-block before the children of Israel;" namely, to eat things sacrificed to idols and to commit fornication. This undoubtedly refers to that idolatrous, adulterous feast at Shittim *immediately after Balaam left Balak*. There Israel ate and bowed down to the idols of Moab, and joined himself adulterously unto Baal-Peor, with the daughters of Moab and Midian. In Numbers 31: 16, we learn that this occurred through the counsel of Balaam. And in Jehovah's vengeance he, the instigator of the wicked plan, perished (Numbers 31: 9).

What then he could not accomplish by cursing, he accomplished by his counsel, namely, the temporary downfall of Israel. The gold and the honor of Balak, the hire of wrong-doing, lured him on. Curse he could not; God forbade. Counsel he could, and that he did. His words when he taught Balak how to ensnare Israel, are not recorded. But they are not hard to hear. "For gold and honorable place, Balak, I will tell you. The strength of Israel lies in separation. If, now, you can tempt them to union with Moab, Jehovah who fights for them will withdraw His presence. Then you need not fear their numbers." Thus he brake down separation just as compromises of our own time are taking away the line between church and non-church.

#### INSULATED

The Christian's power lies in separation. In the world—not of it; out from among them,—separate is the call of God. Conservation of power by insulation expresses it. To mix and become part of society, politics and lodge to uplift is the moralist's way; to hold apart, though not Pharisaically distant in sanctimoniousness, is the Christian's strength.

Long ago, God divided light from darkness and saw that it was good in both the physical and spiritual realm. He separated Noah; He separated Abraham; He separated Israel; He separated the church. Abraham's separation was both positional and real; he dwelt alone by the oaks of Mamre, while Lot and his family, to their hurt, associated with the sinners of Sodom, not in the way Jesus ate with publicans and sinners, to save them, but for the sake of temporal gain.

With Israel, God's presence was the separating thing. Moses said, "Thou goest with us, so that we are separated, I and thy people, from all the people that are upon the face of the earth" (Ex. 33: 16). Likewise, both individually (1. Cor. 6: 19) and collectively (1. Cor 3: 16), Christians constitute God's temple. He dwells within, and separates. Speaking of Israel and their temple service He used the words, "mine," "holy," "set apart," "separated," "sanctified," "consecrated," "devoted," "hallowed," "offered," "sacrificed." The different words express different aspects of the same thing, and they all attach to the Christian. This separation,

this sanctification, this consecration, is first positional, and occurs the moment one becomes a Christian; but it must issue in conduct; so that he thinks and talks and acts contrary to the way of this world. I think thousands of Christians would be surprised if the extent of the separation to which God calls us were to dawn upon them. And if they were to act upon it, the world would have more so-called "Crank," "Extreme religionists," and "Peculiar people" to hoot at. But the Lord God would have more of His sort of folks.

Immanuel Quint, in the German story of that name, thought he himself was Christ, and tried to live as Christ lived. There are no words to tell the vehement hatred and persecution which he suffered. He was, of course, obsessed with a fundamental error; yet, the generation that persecuted Quint is of one piece with the generation that persecuted the Christ he impersonated. There is not much suffering for Christ, chiefly because there is not much of separation on the part of Christ's people. One with the world socially, politically, commercially, educationally, fraternally, how can one be truly separate religiously? The early disciples could say, "As he is, so we are in this world," and, "For this cause, the world knoweth us not, because it knew him not." "Let us therefore go forth unto him without the camp, bearing his reproach."

**YOKED WITH UNBELIEVERS**

Just here, in compliance with a reader's request, I present an exposition of 2. Corinthians 6: 14, "Be not unequal yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols? for we are a temple of the living God." I here arrange the terms used in order:

1 Believer	2 Yoked Portion	3 Unbeliever
Righteousness	Fellowship	Iniquity
Light	Communion	Darkness
Christ	Concord	Belial
Temple of God	Agreement	Idols

In the device above the words and phrases under "Believer" define who is meant by that term. Likewise, the unbeliever under consideration is described by the terms under "Unbeliever." The forbidden yoking is described by the terms in column 2. It is sinful for the believer of column 1, to be bound to the unbeliever of column 3 in any relationship involved in the terms of column 2. The believer, who has been made righteousness, light in the Lord, a part of Christ, a part of the temple of God, must have no fellowship, portion, communion, concord, or agreement with the unbeliever, who is represented as being in iniquity, in darkness, a child of Satan and possibly an idolater. But it is very important that we should understand clearly the meaning and scope of the words which describe the forbidden yoking. These words shed light upon each other. That there may, and can, be no fellowship, communion, or concord between the saved and the unsaved is pretty well understood. But the word "Agreement" is far-reaching. It evidently does not intend to cut the Christian off from working for, or trading, either as buyer or seller, with the unsaved, for the Jews, that strictly separated people, could do that, nor does it involve the simple matter, for example, of agreeing to meet a man at a certain time and place. But it involves "Concord," "Portion" or partnership, permanent unity of mind and purpose along some line. If there is any doubt about the righteousness of a given relationship, it is well to be on the safe side. There is a certain strip of disputed territory. There truth merges into the doubtful, and the doubtful into the sinful, and no man can say where one leaves off and the other begins. In mathematics only can we make sweeping statements and clear-cut distinctions between what is correct and incorrect. For this very reason, let us "pass clear over Jordan," the two and a half tribes may dwell on the borders of the world if they like. As for me and my house, we will dwell in the land of the Lord.—*Louisville, Kentucky.*

Donations Forwarded to E. S. Jelley by Word and Work.

Miss H. T. Hundley, Ala., \$9.00; Church, Ellis, La., \$3.50; T. A. Moseley, Tenn., \$5.00; A. M. Russell, Ark., 25 cents; Grover England, 50 cents; Herschel Beasley, New Mexico, 50 cents; Anna Beasley, Ark. 50 cents; Ida Hale, Okla., 50 cents; Ollie Billingsley, Ark., 25 cents; O. E. Billingsley, Ark., 50 cents Susie Calaway, Ark., \$1.00. The above eight donations

**WHEAT AND CHAFF**

A. Ellmore

Many Christians ravel out for want of hemming.

\*\*\*

All men could keep the whole counsel, if they would agree.

\*\*\*

A true miracle is science, and more, but science is not miracle.

\*\*\*

If we must dream let us dream in the night, the day is given for active labor.

\*\*\*

You have an enemy whom you would like to discomfit, to conquer? Then make him your friend.

\*\*\*

If you fill the poor man's vessel level, that is his, if you heap the measure, what runs over comes back to you.

\*\*\*

The object of preaching is not to entertain men, but to convict them, to convert them from what they are to what they should be.

\*\*\*

The life of him who lives

for worldly pleasure only, may be illustrated by the act of the little boy who bought a bunch of fire crackers and fired them all at once. All the reward he got was the noise and that was gone in an instant.

\*\*\*

You say, brother, that the Lord has permitted you to live so long in order that you may do good? Probably, but there is, per-

haps, another design in this extension of time; it may be to allow us plenty of time to correct the many and egregious mistakes we have made.

\*\*\*

Every faithful prayer makes request according to God's will, receives what he asks for or something better. But men who disbelieve that God bestows blessings in answer to prayer will not likely receive special favors. He who lives at the North Pole need not expect perfect sunshine.

\*\*\*

And you have decided you cannot live the true Christian life because of the unfavorable surroundings? But there ought to be more real, genuine grace in one good man, than in a score of wicked men. Adam fell, in Eden, with no neighbors at all, and Lot maintained his integrity among thousands of wicked people.

\*\*\*

"So then, brother, you believe in the divine call to the ministry?"  
Indeed I do. I wish that within the next thirty days the church would call out all faithful, able bodied preachers, and send them into the field where the Lord sends His ministers,—into the hedges and highways. Yes, and I would like to know that this call was re-enforced with some money, and some bread, and some meat, and some clothing. This kind of a call would be answered. Let us try.

**A SEVEN FOLD CONSECRATION**

1. My eyes are to be upon Jesus (Hebrews 12: 2).
2. My feet to be in the race (Hebrews 12: 1).
3. My hands to minister to others (Ephesians 4: 28).
4. My mind to be set on things above (Colossians 3: 2, margin).
5. My heart to be established in grace (Hebrews 13: 9).
6. My body to be a living sacrifice (Romans 12: 1).
7. Myself to be blameless at the coming of Jesus (1. Thes 5:23)

—The Christian

Department "For Winners and Watchers of Souls" completely crowded out this time. How we do need to enlarge. Help us do it. Please do.



**REPORT OF TENNESSEE ORPHAN HOME**

Isaac C. Hoskins

**HEALTH**

The report showed the health of the children to be exceedingly good. Nothing worthy of mention aside from thirty cases of measles and a few cases of whooping cough. No deaths.

**SCHOOL WORK**

Our report shows fifty children attending the city schools from the Home. On last year we had in school from forty to fifty, and in order that you may know something of the attention given our children from an educational standpoint, and the advantage a child has in the Tennessee Orphan Home, I wish to insert here a statement from the superintendent of the city schools of Columbia:

"Columbia City Schools, R. L. Harris Superintendent, Oct. 1, 1913.

"It gives me pleasure to speak a word as to the merits of the Tennessee Orphan Home under the supervision of W. T. Boaz. Since its organization, from thirty to fifty children have attended the public schools from this Home. They are all neatly and properly clad, and are taught the study habit, obedience, politeness, and out of an attendance of forty or more last year, there was only one tardy mark recorded against the Home. Yours very truly,  
R. L. Harris, Supt."

The above statement is sufficient, as it comes from the head of the city free schools of Columbia.

**THE MORAL AND RELIGIOUS TRAINING**

The moral and religious training given our children was also mentioned and discussed in the report read to the Board. Our Bible class work, the work of the children in the Sunday School, and a short exercise, or drill were given on that day showing public something of the nature of our work in Bible study.

There are many other matters of interest that I would be glad to mention if I had the space, but I do not wish to make my article too long.

We had able speeches from Brethren E. A. Elam, S. F. Morrow of Nashville, Isaac Hoskins of Florence, Ala., Newt Derryberry, F. C. Sowell, R. L. Whiteside, and Dr. Harrison of Lewisburg, Tenn., and the president of Board of Directors, also Dr. Dinwiddie of the Methodist church of this place. The Brethren were greatly enthused and encouraged over the financial condition of the Home, the wonderful progress that had been made and the unbounded interest the people have in the work.

I would advise those wanting to know of the impression made upon visitors in our Home on the 30th, to ask Bro. E. A. Elam of Lebanon, Tenn., the writer, or any of the brethren mentioned in this report. More than 500 people took dinner with us at this meeting. Remember our next annual meeting and join us.

**ARE YOU IN TROUBLE?**

John T. Poe.

If in trouble, dear Brother, tell Jesus about it. He asks you to bring all your troubles to Him. He is the great burden bearer for the world and delights to show mercy. Trust Him, He will never upbraid you for it. He sees, and knows all your sorrows, and cares, but wants *you to bring them to Him*. He wants you near Him. And oh, what a loving Companion. It is said of some that their hearts burned within them while they walked, and talked with Him. Always remember, "Jesus knows."—*Longview, Texas.*

"And only the Master shall praise us, and only the Master shall blame:

And no one shall work for money, and no one shall work for fame,

But each for the joy of the working, and each, in his separate star,  
Shall draw the Thing as he sees It for the God of Things as  
They are!"

\*\*\*  
What we do for Jesus in the year 1914 will very largely depend upon our prayerfully planning to do something. This is true of both individuals and churches. So plan, and plan well, then work, and work well.

## DEPARTMENT OF EVANGELISM

D. L. WATSON

### EVANGELIZATION OF THE WORLD

D. L. Watson

*And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration (Acts 6: 1).*

Up to this time the church in Jerusalem had had an unprecedented growth in numbers, spirituality and love one for another. This can be accounted for, only in the fact, that all who were converted began at once enthusiastically to teach others. It was not a one hour, one day in the week affair conducted by one man for the entertainment of a congregation, but a whole-hearted, every day work from house to house, by every Christian in Jerusalem. *Christianity in those days must have been a business and making a living a side-line.* But they made a living, for you notice that the *Grecians* complained, not the widows, that their widows were neglected. They did not complain that the men were neglected, nor that the preachers were neglected, neither that the missionaries were neglected, but their widows were neglected.

It is well to state, that God never put an officer in the church until the church needed such an officer, and it was always more than one officer. "Look you out seven men" (Acts 6: 3). "Ordain elders in every city" (Titus 1: 5). And when they were appointed, they had specific duties to perform. The church at Jerusalem had grown admirably well without any officers, but now it faced a very grave and serious problem and one from the very nature of things every congregation in succeeding ages would necessarily face. It was, therefore, made a part of the divine record that deacons were appointed as, also Paul's instruction to Timothy and Titus. Deacons

then are to look after the poor of a congregation, a question so large that but few churches nowadays undertake it. For this reason numerous organizations, benevolent and fraternal have been formed to do this work. Whenever the church has failed to do its work properly and scripturally, man has undertaken to do the work through human institutions, which often take from fifty to seventy-five percent of the receipts to cover the expenses of the organization, and because their bounty may as likely be bestowed upon the indolent and worthless, as upon those who possess the scriptural qualifications of being poor and worthy to receive bounty from the church. The scriptures are very specific as to who are to be aided by the church and who are not. The deacons must know the scriptures.

#### *Qualifications of a deacon:*

The scriptures are very plain on the duties and qualifications of deacons, but nowadays man's "ways are past finding out." In some congregations a few *young* men are chosen as deacons, whose duties are to pass the emblems, and sit in an ecclesiastical body called the Board, in secret conclave to pass rules and regulations governing the church of God. Those who do this are as far away from God's word as it is possible to get and can not expect nor receive the blessings of God.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6: 3). Notice the words "*honest report, Holy Ghost, and wisdom.*" Read carefully the third chapter of 1. Timothy and the first chapter of Titus. Weigh well every qualification. Abide by what it says. Do not take that old "befuddled" doctrine that a deacon must not have two wives, but need not have one wife: That elder means officer and not older and that a novice, possessing other qualifications may become an officer in the church. That if the boys are unruly it does not affect the qualifications of the old man. But, first let a man desire the office and then he will purge his life that he may possess it. If a church has no work for deacons to do, it does not need them and if it has no men who possess the qualifications *it can not create*

them by appointing. When a body of disciples has been meeting together long enough, and when it has grown large enough, the necessity will arise for elders, and if it has been doing its duty, growing in grace and in a knowledge of the word of God, men will grow up who possess every qualification. This is the time that they should be appointed and not before. As certain as a church lives and grows there will arise the necessity for elders in it, men who are capable of ruling well the house of God and directing its destinies. See above reference for their qualifications and duties. I repeat, let those *qualifications* remain as stated in the *word of God* and let those duties, ruling and directing the church, rest upon the shoulders of those who have been designated to perform them.

*A word of caution:*

An office in the early church did not have the significance that seems to be attached to it to-day. When Paul visited Jerusalem James seemed to be a leader among them. An elder should direct, lead, show. I like the term leader.

An organization larger than a local congregation is unscriptural. It takes officers separate and distinct, from those found in the Biblical church. These officers devote their time to the interest of the society, and create factions and discord in local congregations whom they harass for money to support themselves.

Every local congregation should evangelize its own community by the disciples in the church. Each one should convert, first, those on whom he has the greatest influence, his family, his relatives, his friends, his associates. If the church, as a body of disciples, is of good report in the community, if the members are truthful, honest, and good; if they visit the sick and care for the poor, and if they are diligent in sounding out the word, God will add unto their number daily, and through such organizations can the world be evangelized.

---

John T. Poe writes that many churches and preachers in Texas have gone into winter quarters. We haven't heard of Satan's doing so, have you, Bro. Poe? Paul teaches us to be instant in season and out of season.

\* \* \*

Word comes that a good worker is soon to go to India. Praise the Lord.

## OUR WORK IN NEW MEXICO

J. T. Tant

J. W. Dunn is now in New Mexico, doing mission work. He will go east across the mountains to Mayhill, Hope, Artesia, Roswell, and other points where are a few members before whom he will put the New Mexico work and enlist all he can in it.

Then he will spend some time locating work, trying to find places with a future, for meetings. Then I shall call on twenty churches east to loan me their preacher for a month each and if we can get each five of these preachers to work for and help locate four more here next year we hope by that time to be able to stand alone.

Of all the churches I have written letters to, only ninety agreed to help, and so far, only seventy-eight have sent in their contributions. During February I shall publish a list of all churches giving and a list of all who promised and failed, that all may know who is helping.

I have thought it will require \$100.00 per month to keep Bro. Dunn in this work. At some places he will find a few members able to give. He will report this and I will fill out the deficiency each month out of the contributions sent, to make it \$100.00.

To the churches helping I would be glad you would send from three to six dollars each time you send your contribution, as it seems I have to remind most all of their promise each month.

To write sixty to eighty letters each month is cost and time. So would be glad for all to send their contributions without being reminded.

Also how many preachers and churches will give us one month's meeting next December or January?

Brethren, this is the Lord's work. Let us hear from you.—*Alomogordo, New Mexico.*

---

The American Bible Society recently shipped on a single day from its Bible house in New York 32,700 Bibles, Testaments and Scripture portions.

# ON FOREIGN FIELDS

JOHN STRAITON

Pennsylvania has a foreign-born population of 1,438,719. This total does not include the children born in this country to foreign born parents. More than 800,000 are from southern and eastern Europe.

\* \* \*

*Encouragement* magazine for February is to be a special foreign mission number. We wish for it a wide circulation. Send for a sample copy to Don Carlos Janes, 2220 Dearing Court, Louisville, Kentucky.

\* \* \*

According to a recent report the religions of India stand as follows: Hindu, 217,586,920; Musolman, 66,623,412; Christian, 3,876,196; Sikh, 3,014,466; Jain, 1,248,182; Zoroasian, 100,100; Jewish, 20,980; unclassified, 37,108. The total is 313,523,981, as against 294,361,056 ten years ago, an increase of 6.51.

\* \* \*

The Broadway Christian Church, of Los Angeles, Cal., has been for a number of years conducting a mission in Tokyo, known as the "Sendagaya Mission," "Sendagaya" being the name of the district where the work is located. This has now grown to be a church of about thirty members, and in connection with which are two Sunday schools of about seventy children. There is also belonging to this work a building consisting of a chapel, where the church meets, and a home, all in Japanese style. The house is built on leased land. A Japanese evangelist is in charge of the work, also a Bible woman who works among the women and children.

The church now proposes to turn over to Bro. J. M. McCaleb the entire plant, releasing all further claim upon it, provided he will release them from the obligation of its support. They say, however, they will continue to give ten dollars a month for one year.

Bro. J. M. McCaleb's address is 68 Zoshigaya, Tokyo, Japan.

## WORD AND WORK.

The following letter just received from Bro. Vincent:

My Dear Brother ;—

Yours dated Nov. 11, 1913, with check for \$3.50 from the South Side Church, Fort Worth, for the Otsuka Mission duly and very gladly received and I hasten to thank the South Side brethren for this fellowship. I can assure the brethren that in putting their missionary money into the Otsuka work they are making no mistake for the little band of believers out there are true as steel and their love and devotion to their Master worthy of imitation. You will be glad to know that the little band here are laying by in store on the first day of the week (out of their poverty really) for the erection of a meeting house. They plan to save 100 yen a year. I have promised to do all I can to raise as much for that purpose. In two years we will have, the Lord willing, 400 yen (200.) then we can borrow about 400 yen from a bank, put up our meeting house and pay back the borrowed money like rent and thus save the rent. The present meeting place is a miserable place. It consists of one room about ten feet square in which our meetings are held and a smaller room where Bro. Ishiguro lives. By crowding we can get about fifteen people in the meeting room! Will you join hands with us in raising some extra money for the proposed enlargement of the Otsuka Mission? I believe that you will, I wish that all the churches worshipping in Fort Worth would have a part in this matter. With better facilities we can do better work. Pray for us, for the work and workers.

Most gratefully and fraternally.

C. G. Vincent.

\* \* \*

It takes twenty dollars per month to support Br. Ishiguro and his work. I am going to raise or give five dollars each month for this cause. I would like three brethren or churches to join me in raising the like sum monthly. Who will respond? This month I have sent Bro. Vincent six dollars: five from the South Side Church and one from Mrs. McGeary, New Orleans, La.

\* \* \*

Consult our Book Offers. You can easily build up a library by sending a few clubs for Word and Work.



CHURCH OF CHRIST. VAMBORI, INDIA  
ALL CONVERTS EXCEPT THE INFANTS

---

REJOICE WITH US

---

E. S. Jelley

---

December 17th I wrote there had been forty-two baptisms to date, and more likely to follow before the end of the year. My prediction has come true. for to-day is only the 23d and yet the baptisms reported for the month are eighty-four and two new families sized congregations.

The American Maráahi (Congregationalist) mission is making progress against us and are seeking to capture some of the Mang nation but are having poor success. Dr. Balantyne, one of their missionaries, deciding that in part at least, our success is due to my custom of travelling on foot, for the first time in his career, has started out among the villages on foot. He also sends his pastors

## WORD AND WORK

discount me in the eyes of our newly converted brethren by saying that I have no backing and that they have a warrant out for my arrest. At Chitali I charged their pastor with having made that statement and he reddened but did not deny it.

At Vadadi on Lord's day, immediately after the baptism of seven persons I had an impromptu debate on baptism with the pastor from Chitali. It is needless to say that he did not do very well, being compelled to admit that *baptisma* means immersion and then being reduced to the point of saying in effect that it does not matter how one immerses—whether he immerses by sprinkling or by dipping or how!

*It has been officially decided by leaders of the Mangs that their nation shall turn to Christ, and they cheerfully inform me that I may expect to see the Mangs of five hundred villages Christians in the near future. Of course I only care for the decision as being a straw pointing to what is the actual state of feeling among the Mangs. They are turning to Jehovah in crowds, and if the brethren at home are loyal they must help us care for these multitudes of new Christians.*

*I want an American co-worker at once to help with the responsibility of this work, and then I want double the present force of native workers (It costs about \$5.00 per month to support a native worker).*

---

### PERSONAL WORK AND SUPPORT, SEPTEMBER

A. B., Ontario, \$10.00; Church, Union City Tenn., \$7.50; Through G. A. \$8.00; October: Brethren, Thorp Springs, \$18.75; Church, Bryan, Ohio, \$52.75; M. A. Boret, Centralia, Wash. \$15.00; Through Stanford Chamber, \$4.85; November: Church, Union City, Tenn., \$12.75; Brethren, Thorp Springs, \$8.35; R. H. Boll, \$5.00; Church, Ellis, La., \$3.00; Church, Beans Creek, \$5.00; Church, Coal City, Ind., \$2.70.

### WORKERS' SUPPORT

September: Church, Albany, Texas, \$16.00; October: A Sister, Canada, \$30.00; S. F. Canada, \$30.00; November: Church, Albany, Texas, \$18.00; Church, Carmen, Neb., \$10.00.

# DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

## SOME UNFULFILLED PROPHECIES

We have already been reminded of the necessity of first determining whether or not a given prophecy has been fulfilled. In previous lessons we have quoted long lists of predictions which, unmistakably, have been fulfilled. We now wish to point out some of the many that, as yet, remain unfulfilled.

### IN THE OLD TESTAMENT

Isaiah 2: 2-4

And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

The above prophecy is plainly yet to be fulfilled inasmuch as not even one nation has ever turned to the Lord (not even the "Holy Roman Empire") and we are now living in a time when the earnings of the plowshare are being converted into swords and dreadnaughts. Nation continues to lift up sword against nation and learn war more and more. The prophet foretells a peace both universal and everlasting. Micah 4: 1-4 is a parallel passage, which the interested will read.

Isaiah 2: 11, 17.

And the Lord alone shall be exalted in that day.

Isaiah 11: 9

For the earth shall be full of the knowledge of the Lord, as the waters cover the sea (See Hab. 2: 14).

It follows, therefore, that before "that illustrious day shall rise" there must needs be the fulfillment of every prediction of "wars and rumors of wars," of men slaying one another or of the smiting, and breaking in pieces and destroying of nations. Oppressors and oppression shall have ceased, the haughty shall have been brought low, and sinners shall have been destroyed out of the land.

All such times "as it was in the days of Lot" and of Noah shall then have been forever passed by.

THEREFORE "THAT GREAT AND TERRIBLE DAY OF THE LORD" MUST PRECEDE THAT DAY OF PERPETUAL PEACE

Isaiah 2: 17-21

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Isaiah 13: 6-11

Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as flames*. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate:



and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

Isaiah 24: 19-23

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day *that* the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

JEWS TO BE RESTORED TO PALESTINE

Ezekiel 37: 21-28

And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe

my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

### SUGGESTIONS ON INTERPRETATION OF PROPHECY

R. H. Boll

1. *Interpret literally.* The first presumption is always that God meant just what He said. The prophecies that were fulfilled were fulfilled literally and exactly.

2. *As to figurative language:* Make the same allowance for figures of speech in prophetic writings as in all other scripture and literature. But consider nothing as figurative without perfectly good reason.

3. *Symbolic Prophecy:* Symbols cannot be understood except as the Scripture itself explains them. But regard nothing as symbolic without clear reason. Be sure that the "explanation" is true and scriptural before you adopt it and rely on it. Avoid guessing.

4. *Double and Manifold Fulfillments.* Prophetic predictions had frequently a near fulfillment, and perhaps *several* subsequently, all of which were typical, limited, and incomplete. A fulfillment is not necessarily *the* fulfillment. If any prediction has not been completely fulfilled, God will yet fulfill it and redeem every word of His.

5. *General Suggestions:* The understanding of God's word is granted to humble, honest, God-fearing hearts. Be poor in spirit. Let God teach. Do not force the Word to agree with your own

previous ideas. Do not nullify or cripple one passage to make it harmonize with another. Do not be arbitrary in your interpretations. Where God has not spoken, or left things unexplained, let us remember Deut. 29:29 and Psalms 131.

## THE GREAT THEMES OF PROPHETIC PREDICTION

1. *Israel*. The sufferings, captivity, dispersion, regathering, and restoration of the chosen people. Incidentally the future of their land and city.

2. *The Messiah*. His coming, humiliation, sufferings, greatness, and reign in His glorious kingdom, over Israel and all nations.

3. *The Day of the Lord*. The Day of vengeance and judgment and the Great Tribulation upon the People and all the earth.

4. *In the New Testament* principally. The Return of the Lord, with what precedes and follows.—*Louisville, Ky.*

## OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

### MISSIONARY HYMN

From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand,  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

Shall we, whose souls are lighted  
By wisdom from on high,  
Sall we to men benighted  
The light of life deny?  
Salvation, oh, salvation,  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name.

I have received some very interesting letters with answers to the Questions and Puzzles. Travasnih Jelley of Dayton, Ohio, writes that she is the daughter of E. S. Jelley, our missionary in India. Her father and mother and little brothers are all in India. She misses them very much, but is glad they work for Jesus. When we read the story of His love we want to do something for Him. We cannot all be missionaries in far-away lands, but we can be home missionaries and tell the Savior's love to those around us; and we can help the foreign missionaries by prayers and money. Suppose you all ask your Bible School teachers to take up a collection from their classes the last Sunday of this month, and have it sent to E. S. Jelley or one of our other missionaries. A missionary is one who carries God's message to others. This month our Questions are about some of God's messengers in Old Testament times.

Correct answers to December Questions and Puzzles came from: Class A., Amy L. Hinton (13), Bowling Green, Fla.; Raymond McKelvy (13), Denton, Texas; Alma Ivy (14), Fort Worth, Texas; Alice Todd (12), Ellis, Mo.; Sims Stephenson (13), Thyatira, Miss.; Lillian Weiss (13), Edwond, Okla.

Class B., Travasnih Jelley (11), Dayton, Ohio; Albert McGuffey (11), Glenmora, La.

The following also sent in correct answers to numbers 6, 7, 8, and 9, but they failed to answer number 10:

Lois Chambers (11), New Orleans, La.; Wesley Weiss (11), Edwond, Okla.

In January WORD AND WORK, among those sending in correct answers to November Questions was given Lillian Weiss, Ellis, Mo. This should have been Lillian Weiss, Edmond, Okla., and Alice Todd, Ellis, Missouri.

### ANSWERS TO DECEMBER QUESTIONS AND PUZZLES

6. Between 6,500 and 8,300 miles from different parts of the United States to Egypt. 7. Moses, Israelites, Rameses, Ije-abarim and Iim, Aaron, Miriam. First letters spell Miriam. 8. 40 years. 40 years. 9. Thou shalt not take the name of the Lord thy

God in vain; for the Lord will not hold him guiltless that taketh His name in vain. 10. Deuteronomy, Chapter 34.

\* \* \*

## NOW IS THE TIME TO BEGIN

## FEBRUARY QUESTIONS AND PUZZLES

16. The name of a priest whose sons proved unfaithful to God. His name is spelled with three letters. 17. Add three letters to this priest's name and you have the name of a prophet who was carried to heaven in a chariot of fire. 18. Who succeeded this prophet as God's messenger in Israel? His name also commences with three letters which spell the priest's name. 19. What was the name of the king who told the people many things about God in songs which we now call Psalms? 20. Re-arrange the letters in the following words and you will have the name of four of God's messengers: lemuas, isiaha, leniad, onjah. Both Class A. and B. will answer all this month.

At the beginning of May I will give a prize to the one under 12, and another to the one between 12 and 18, who sends in best answers to the Questions for February, March and April. Next month I will tell who received the prizes for best answers to November, December and January Questions. Answers must be your own work 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.

## BOOK REVIEW

John Straiton

"America or Rome, Christ or the Pope?" by John L. Brandt, 526 pages, published by the Christian Board of Publication, St. Louis, Mo.

This book is now in its ninth edition, which in itself is sufficient evidence of its value and popularity. The Roman Catholic question is a live one, touching us as it does, from every aspect, political, social, moral, and religious. It is desirable that we should be thoroughly posted, and this book will be found an excellent work for this purpose.

\* \* \*

The Campbell and Purcell Debate on the Roman Catholic Religion. 360 pages. Published by the Christian Board of Publication, St. Louis, Mo., Price \$1.00.

This book is a classic on this subject. No library is complete, which does not contain a copy of it.

## THINGS CURRENT

H. C. Hinton spent the holiday vacation in a tent meeting at Fort Mead, Florida.

\* \* \*

Mrs. L. W. Jones of Pine Bluff Ark., would be glad to know if there are any other Christians there who would break bread with her.

\* \* \*

Andrew Perry of Watseka, Ill., spent the middle of January in Sullivan County, Indiana. Preached at Berea January 11th.

\* \* \*

E. A. Bedichek is now located at Higgins, Texas. Brother Bedichek promises to write and work for **Word and Work**.

\* \* \*

Claude Neal preached at Iota and Ellis, La. over the 3rd. Lord's day in January, and at Cybur, Miss. the fourth.

\* \* \*

Eugene A. Fox of Philadelphia writes: "Our hearts have been rejoiced at seeing nine precious souls here turn to the Lord s'nce the New Year began, and we pray that this is but a beginning."

\* \* \*

O. E. Billingsley sets a good example by talking mission work wherever he preaches and making his talks effective by taking up and forwarding collections. The Lord can bless a preacher thus unselfish.

\* \* \*

The Highland Church of Christ has begun active missionary work among the colored people of Louisville. We hope to establish a church among them.—E. L. Jorgenson.

\* \* \*

Brother C. O. Nicks, formerly of Tennessee, was restored to the fellowship of the New Orleans church and his wife turned to the Lord and was baptized the third Lord's day in January. It was a joyful day.

\* \* \*

**Word and Work** had the pleasure in January of forwarding \$21.50 to Brother Jelley and \$1.00 from Mrs. Jennie Spikes for Brother Johnson's tent.

\* \* \*

Preached at Weatherford 14th inst. Subject, Foreign Missions. preachers present A. O. Colley and E. R. Fitzgerald. Good interest.

\* \* \*

A Discussion on Valid Baptism Between Harvey W. Jones and G. H. P. Showalter. This booke contains a full discussion of the Re Baptism question—56 pages—Price 10c, Address, H. W. Jones, Harden, Ky.

\* \* \*

Judging by the number of letters "Our Boys and Girls" department is creating quite an interest. Cousin Ellen does her work well.

\* \* \*

Chas Neal was with the church at Sellersburg, Ind. over the second Lord's day. This is where Brother Martin labors. Brother Neal speaks well of the brethren there. A number of them subscribed for **Word and Work** while Brother Neal was there.

We regret to hear from Brother Alfred Ellmore that he is threatened with another paralytic stroke and that the pen that supplies us with "Wheat and Chaff" (very little chaff) may suddenly and soon stop. Let us pray that it may not be.

\* \* \*

W. J. Brown engaged a Seventh Day Adventist in oral discussion at Bowling Green, Fla. the third week in January. The report is that it was a complete demolishing of that theory that would put us all under law instead of grace.

\* \* \*

Tuscumbia, Ala., Jan. 1st, 1914.

Brother Lancaster of Russellville, Ala., recently held us a good meeting which edified and strengthened the church here very much. We are meeting our notes as they fall due, have preaching regularly, and are doing some missionary work. We hope to do more when our building is paid for."—Mrs. George Webb.

\* \* \*

A. O. Colley reports the Lord's work as moving along encouragingly at Weatherford, Texas. The church of Christ there reduced the debt on building about \$500.00 last year and hopes to come entirely clear this year. There is large attendance at every service and five were added to the fellowship the first Lord's day of this year. A good beginning, that.

\* \* \*

"I have just closed a two weeks meeting at Alamogordo, New Mexico, two confessions. I am to be back at my home, Trenton, Tenn., and resume my work there inside of a month. I wish you a prosperous New Year."—J. W. Dunn.

St. Louis, Mo. Dec. 28, 1913.

"Had good meeting here to-day. Bro. E. L. Chase, of Fort Smith, Ark., formerly of New Orleans, was present and did the teaching. He is a bright young man, and an earnest Christian. May the Lord bless him and his newly wedded wife."—J. W. Atkisson, 4808 Kennerly, avenue.

\* \* \*

Brother Robert Wilson, Millville, Fla., writes, "I am eighty-seven and a disciple sixty-one years. Sister Wilson is seventy-four and a disciple forty-nine years. We try to keep up the worship each Lord's day, but it is under some difficulty. In the course of nature, our race must soon be run."

How many of our readers have been in the service sixty-one years?

A later letter from Bro. J. W. Fenner states that he has been a Christian for fifty-one years.

\* \* \*

#### A LETTER FROM BROTHER J. A. PERRY

"January Word and Work is before me. I am delighted to see the likeness of an old time friend and brother on the front page.

"A report of my last year's labors may be of interest:

"Held meeting last January at Fairview, near Clinton, Ind., resulting in four confessions,—two men and their wives. Returning in December for a week's meeting I found these faithful and growing. Three baptisms in this last meeting.

"During the year I preached in Ind., Ill., N. C. and W. Va. and spent three months at work at home.

"One new congregation was enrolled in North Carolina and an old one much revived and eleven were led to obedience. In West Virginia many points were strengthened and eleven souls confessed Christ.

"During the year I preached two hundred and twenty-two sermons and did much house to house work.

"May we move forward with more zeal during 1914."

#### MY WORK FOR 1913.

Held 14 meetings, three in Hobart, embracing 35 days in Oklahoma City, the month of June, Steel Hill, near Spur, Texas. Gilliland, Texas. Truscott, Texas, Huckabay, Texas, Cary, Texas, Higgins, Texas, Canadian, Texas. Franksten, Texas, Lawton, Okla., Deming N. M. One seven days debate at Carnegie, Oklahoma.

#### MY WORK FOR 1914

I will locate at Higgins, Texas, and preach twice each month at Canadian, Texas, and Higgins. Canadian, a county seat, has about 2,500 people. It is one of the most beautiful towns in all the Panhandle, and one of the best for its size. The Santa Fe shops are there. Best of all there is a fine congregation there and also at Higgins. Each congregation has a handsome house, well located. I have arranged to hold meetings, at San Antonio, Texas, and Steel Hill, Texas. I give August to Baylor Co., Texas, Xray, Erath, Texas, and Lawton, Oklahoma.

#### MY WORK FOR 1915.

The churches in California have been urging me for five years to come and help them sound out the word in the Golden State. I spent two months there in 1908. There is no better missionary field in the world. I think I shall spend 1915 in the Golden State. Then I hope to return and locate at the University of Fort Worth, Texas, and round out some more Gospel preachers,—my 10-year old boy reads for me now, offers thanks and leads in prayer.—Fraternally, E. A. Bedichek.

\* \* \*

#### DEPARTED

Josiah Henry Dockery Tomson was born Jan. 23, 1837, in Hardeman County, Tennessee, and died Dec. 13, 1913, at Greeley, Colorado.

Bro. E. C. Fuqua conducted a short service in Greeley Dec. 15 upon the departure of Mrs. Tomson with the body for Marietta where Brother C. D. Moore conducted another service after which the body was laid to rest in the Oak Grove cemetery beside the former wife who preceded him to that land May 22 1908.

His life was that of preacher, school teacher and music instructor. He was the author of "Gospel Melodies" and the first to correct the contradiction in stanza four of "There Is a Fountain Filled With Blood." He wrote it:

"And when this lisping stammering tongue

Is ransomed from the grave,  
There in a nobler, sweeter song,

I'll sing thy power to save."

Here we insert a few words from the consoling letter to the writer, from Sister Fuqua: "Oh, brother Tomson, if you could only have been with him in his last days. He often called you. Awhile before the end came, he

looked up into the face of his wife and said smilingly—"I am gathering Rubies." And indeed, I think he was then looking into the beyond and could see the sparkling stones in his crown. During the latter part of his illness, it pleased him for me to cook his meals and take them to him, and I have often carried his dinner to his bedside, when it looked like he could not speak, but he never did eat one bite till he had given thanks. We all noticed this; and no matter how small a favor he received from the brethren he always gave thanks to God. Such, now, is the way he lived, and could we expect anything else but a glorious death?"

Thank God we do not sorrow as those who have no hope. We know we shall meet loved ones again—"some sweet day." We have the assurance that when the trump of God shall sound, the dead in Christ shall rise again; See 1. Cor. 15: 52; 1. Thes. 4: 14-17. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14: 13).

His only son,

J. F. Tomson.

### GOOD RESULTS

Brother Jelley reported nine conversions in Sept., thirty-nine in Oct. seventy-four in Nov., and eighty-four in part of Dec. There have been about ½ve hundred baptisms in about two and one-third years. Of course there is great need of teaching the converts and the ½eld calls loudly for evangelistic work among the unconverted. A larger working force is needed.—Don Carlos Janes.

Whose heart does not leap up with joy at the good news of the heathen turning "from idols to serve the living and true God and to wait for his Son from heaven"? Surely the Lord is even now laying it upon some heart to go and help Bro. Jelley. Lord grant it.

### BOOSTER'S COLUMN

Watch your label. Don't let your time run out.

Report any irregularities in receiving your paper.

"Your paper is certainly giving satisfaction."—John Straiton.

"Every copy is full of good and wholesome teaching."—Byron E. Hayden.

Mrs. L. Richardson sends *Word and Work* to six of her friends.

Mrs. Ethel Boone sent a nice list of eight names.

Bro. John Straiton sent another list of thirty names. He still leads the Honor Roll. Fort Worth is our biggest Post Office now.

Send us your order for "*The Whole Counsel of God on Baptism*" now ready for distribution. The only book we know of quoting every scripture on baptism. 32 pages, Price 10 cents per copy. Twenty copies sent post paid for a dollar bill.

### A STANDING OFFER

*Word and Work* to the end of 1914 to three new names for \$1.00. No Commissions or Premiums on this offer. It is designed for those who wish to do missionary work by sending *Word and Work* to their neighbors.

*Word and Work* is a true gospel teacher. It believes in what is written and is a foe to sectarianism in all its forms. I do not want to be deprived of its welcome visits. I thank God you are doing such a good work."—J. W. Fenner.

"January *Word and Work* is extra good."—A. P. Chapman.

J. F. Tomson sent eight subscriptions during January and says, "Put me down as one of your workers for 1914."

A great many took advantage of our New Year Offer and sent *Word and Work* to three friends for \$1.00.

## BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

Lesson V.]

[February 1, 1914.

### THE UNFRIENDLY NEIGHBOR

Luke 11: 1-13. Read Luke 18: 1-8

Golden Text: "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you" (Luke 11: 9).

#### Lesson Setting

What:—A parable on prayer.

Why:—To emphasize importunity in prayer.

Where:—Probably in Bethany.

When:—A. D. 29.

Who:—Christ, two neighbors and disciples.

#### Lesson Outline.

I. Jesus teaches His disciples to pray (v. 1-4).

II. Importunity in prayer illustrated (v. 5-8).

III. Proper prayer is certain to be answered (v. 9, 10).

IV. Our Father delights to give good things "to them that ask Him" (v. 11-13).

#### Geography Lesson.

There are no new places to be located in this lesson, Hence we have an excellent opportunity to review the geography of the past month. Re-draw your map of Palestine. Take more pains than with the first. Draw by scale and make it such as you will want to keep. Locate and mark all places mentioned in our former lessons. The writer contemplates making a map of this kind to be added to, week by week, as our studies advance. I would be glad if you would send me a copy of your work at the close of the quarter. I will examine and grade and return every one sent me.

#### Suggestive Questions

What occasioned the teaching in this lesson? (v. 1) In what new relation is God introduced in verse two? Does this prayer usually bear its proper name? Where will we find "The Lord's Prayer?" How many petitions are found in this model prayer? Who occupies first place? Is it possible for an unsaved man to pray this prayer intelligently? Did the neighbor give the man bread because he was his friend? Why do some people receive no answer to their prayers? (Jas. 4: 3) What does "importunity" mean? What are some of the things necessary to insure our prayers to be heard and answered? (I. John 3: 22; 5: 14-15)

We may learn from this lesson: 1. Our Father wants His children to pray to Him. 2. The prayer given is a model. 3. He would encourage importunity in prayer. 4. The Father delights to give good things to His children.

"To talk with God, no breath is lost,  
Talk on!

To walk with God no strength is lost,  
Walk on!

To wait on God no time is lost,  
Wait on!"

## WORD AND WORK

Lesson VI.]

[February 8, 1914.

### DARKNESS AND LIGHT

Luke 11: 14-26, 33-26; Read also Matt. 12: 22-37, 43-45.

**Golden Text:** "Look therefore whether the light that is in thee be not darkness" (Luke 11: 35).

#### Lesson Setting

**What:**—Accusers convicted by Jesus.

**Why:**—Attributed good works to an evil source.

**Where:**—Near the Sea of Galilee in Galilee or Perea.

**When:**—In autumn of A. D. 28 or 29.

**Who:**—Christ and His enemies.

#### Lesson Outline

- I. Jesus casts out demons, verse 14.
- II. An illogical explanation as to how it was done, verses 15-19.
- III. The power by which demons are cast out, verses 20-23.
- IV. The house left empty reoccupied, verses 24-26.
- V. Warning about obscuring the light, verses 33-36.

#### Geography Lesson.

The events of this lesson occurred near the lower end of the Sea of Galilee. Let us remember the importance of constantly referring to the map. More than two-thirds of the events of Bible history are connected with the land of Palestine. A knowledge of that country is necessary to every one who wishes to understand the Bible narrative. Great events and important lessons are often so associated with particular places that the mere mention of the place will call to mind the events. The mountains, plains, valleys, waters, cities, and villages of Palestine should become to us memorials of the wonderful events that occurred in, upon, or near them. The study of our Lord's ministry during this entire year will prove an ideal time to become better acquainted with the land of the Book.

#### Suggestive Questions.

This world is the battle-ground of what great opposing forces? Make a list of persons, instruments, etc., of each side. Write your name with the company with whom you fight. Which side do you think will win and why? Who were the "some" of verse 15? (See Matt. 12: 22-30.) Why did Jesus not gratify the desire mentioned in verse 16? Relate how Jesus turned their illogical reasoning against themselves. Is there any middle ground relative to Jesus? By what means can we keep the devil out?

**We May Learn From This Lesson:**—1st. Many seek to accredit the good one does in the name of Christ to an evil source. 2nd. To overcome the devil, we must join ourselves with Christ. 3rd. There is no middle ground—For or Against, Hot or Cold, gathering or scattering, says Jesus. 4th. We should not "give place" to the devil. 5th. It is dangerous to reject light. 6th. Light rejected brings darkness. 7th. Homeless evil spirits are seeking a home in our hearts.

Lesson VII.]

[February 15, 1914.

### CHRIST'S HATRED OF SHAMS.

Luke 11: 37-51; Matt. 23: 13-35.

**Golden Text:** "Be not deceived; God is not mocked" (Gal. 6: 7).

#### Lesson Setting

**What:**—Six "woes" pronounced upon pretenders.

**Why:**—Because of sin and hypocrisy.

**Where:**—Somewhere in Perea.

**When:**—About the last of A. D. 29.

**Who:**—Christ, Pharisees and lawyers.

## WORD AND WORK

### Lesson Outline

- I. Jesus disregards Pharisaic tradition, verses 37, 38.
- II. Outside righteousness, inside rottenness, verses 39-41.
- III. "Woes" against the Pharisees and Scribes, verses 42-44.
- IV. "Woes" against the Lawyers, verses 45-51.

### Geography Lesson

From Luke's account here, the woes seem to have been uttered somewhere in Perea, on the way to Jerusalem. In Matthew 23 it is evident that He was in the temple at Jerusalem. It is very probable that the two accounts are of different occasions. Jesus was constantly teaching, and doubtless the same things in different places. The exact date and place cannot always be certainly known.

### Suggestive Questions

What is hypocrisy? What is a sham? How much do you know about the Pharisees? What was the purpose of the washing which they thought Jesus should have done? Enumerate the several sins charged against the Pharisees? Was it proper to tithe carefully such small things as mint and anise? What things did they pass by? Are we liable to become Pharisaical? Who felt reproached by Jesus' talk to the Pharisees? What were the "burdens" which they bound upon men? Enumerate the sins charged against this class. May not many of the great things of the professed church to-day be mere shams before God? Are we always able to distinguish the hypocritical? How can we tell hypocrisy from the sins caused by being weak?

**We May Learn From This Lesson:**—1st. God is not mocked. 2nd. God hates shams. 3rd. Woe pronounced against shamners denotes future retribution. 4th. Outward profession is not enough. 5th. None can hide his shamming from God. 6th. "The Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh upon the heart." 7th. We should be careful about little things, but not allow them to become so large in our eyes as to blind us from full obedience. 8th. Religion should be on the inside as well as the outside of the cup. 9th. We may engage in hair-splitting arguments and fail in "weightier matters"—"Judgment, mercy and faith."

Lesson VIII.]

### FAITH DESTROYING FEAR

[February 22, 1914.

Luke 12: 1-12; Read also Mark 8: 14-21.

**Golden Text.** "Every one who shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12: 8).

#### Lesson Setting

**What:**—Jesus' warning and encouragement to Disciples.

**Why:**—Because always under the fire of Satan.

**Where:**—In Perea.

**When:**—Shortly after last lesson.

**Who:**—Jesus and His disciples.

#### Lesson Outline

- I. Warning against the Leaven of Pharisees, verses 1-3.
  - II. Whom not to fear, verses 4.
  - III. Whom to fear, verse 5.
  - IV. God's watchful care over all, verses 6, 7.
  - V. Confessing God, verses 8, 9.
  - VI. Sin against the Holy Spirit, verses 10, 11.
  - VII. God cares for trustful dependent ones, verse 12.
- Leaven.** Instead of the "Geography Lesson" we will make a brief study of leaven as used in the New Testament. Leaven is here used as a symbol.

## WORD AND WORK

The Lord explains that the term stands for "teaching" or "doctrine" Matt. 16: 12. It is used only for evil doctrine. In 1. Cor. 5: 6-8 it is "malice and wickedness," as contrasted with "sincerity and truth." The evil doctrine represented by leaven took three forms in Christ's day. 1st. Formalism—hypocrisy represented by the Pharisees (Luke 12: 1). 2nd. Unbelief in the supernatural and ignorance of scripture, embodied in the Sadducees (Matt. 22: 23-29). 3rd. Worldliness as expressed by the leaven of Herod—friendliness with the opposing power. Leaven in its symbolic sense is always used to set forth evil and corrupt doctrines.

### Suggestive Questions

Look up all the uses of the term leaven in the New Testament. How did leaven manifest itself in the days of Christ? What is hypocrisy? What did Jesus say would happen to the covered and hidden things? Whom must we not fear? Whom must we fear? Why? Do verses 5-7 indicate that God will preserve His friends against what is not best for them? Where should we confess God? If we refuse to do this what will happen? If we trust God, will He help us, even if brought to prison and shame?

**We May Learn From This Lesson:** 1st. This is no time for mere pretense in Christianity. 2nd. Confiding trust in God casts out fear. 3rd. The One who cares for the sparrow and hears the raven's call is also our Savior. 4th. The Lord wants open witnesses, not "secret disciples." 5th. God's true servants will be preserved and upheld until their labor is performed.



# Teacher's Bible

King James Version

With Concordance and Bible Dictionary  
Combined; Self-pronouncing;  
Large, Clear Type; Durably Bound.

A real Christian Worker's Bible, not a cheap affair.  
French Morocco, Divinity Circuit, Silk-sewed.

**Price \$3.00**

Satisfaction Guaranteed. Send order today.

## Word and Work

1218 Sixth Street

New Orleans, La.

