

WORD AND WORK

Now our Lord, *J. M. Burge, Route 5*
God, even *Expires Sept. 1914.* s Christ himself, and
God, even *J. M. Burge, Route 5*
us, and h *Expires Sept. 1914.* ven us everlasting conso-
lation and good hope through grace,
comfort your hearts and establish you
in every good word and work.



Vita et lux.

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WORD AND WORK

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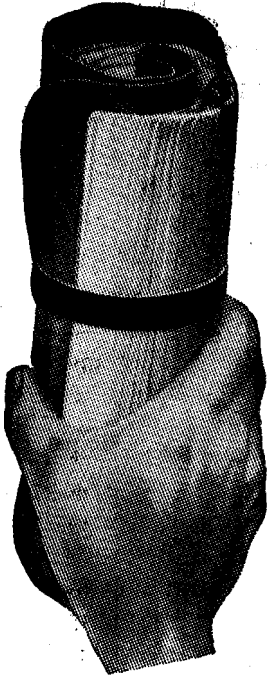
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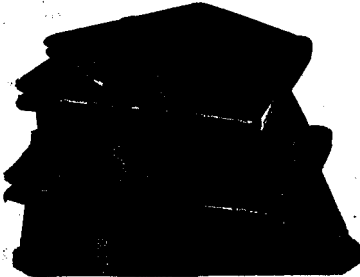
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The Safety of the Believer

As the little bird's nest is safe on the bough (Matt. 8: 20)
Through the fiercest gales that blow, (Matt. 7: 25)
Even so are the lives hid with Christ in God, now, (Col. 3: 3)
For the Father keeps us so (1. Peter 1: 5).

Foundation strong has the little bird made (2. Tim. 2: 19)
For its nest in the tree-top nigh (Psalm 104: 16-17);
Even so in Christ our foundation is laid (1. Cor. 3: 11)
For our mansion-home on High (John 14-2).

And some day earth's stormy gales shall cease (Psalm 107: 29)
For those who have builded thus (Eph. 2: 19-20);
For Jesus shall come, the Prince of Peace (Isaiah 9: 6; Acts 1: 11)
As King to reign—with us (2. Tim. 2: 12; Rev. 3: 21).

With this "Blessed hope," let us then look up (Titus 2: 13),
And sing with joy as the birds (Psalm 95: 1);
Nor be downcast, while earth's storms do last (John 15: 1),
But rest on His own promised words (Psalm 37: 7).

* * *

Dedicated to "All them (also) that love His appearing."

(2. Tim. 4: 8)

* * *

Written during a morning hour of Bible-study, meditation, and prayer, while sitting in my invalid mother's room, outside of whose window in a nearby tree swings, unharmed by wind and storm, the little bird's nest which prompted the thought expressed in these lines.—U. B. R., Ashville, N. C., Jan. 21, 1910.

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EDITORIAL NOTES

PRESENT DAY PROBLEMS

The present is a period of religious unrest, dissatisfaction, dissolution and reconstruction. It is truly a time of falling away from faith to form, from new birth to "New Thought," from spiritual service to social service, from apostolic Christianity to "Twentieth Century Religion." Evil men and seducers wax worse and worse, deceiving and being deceived. This is evidenced by the marvelous gains of Christian Science, Spiritism, Mormonism, Universalism, Unitarianism, Russellism and Catholicism; further by the permeation of the great denominations of to-day with "Higher Criticism" and the "New Thought."

Centralization is the spirit of the day. The religious atmosphere is full of it. Branches and subdivisions of the denominations are striving to unite for self-preservation and the denominations themselves are striving to federate. The trend of current sentiment is clearly indexed in the recent reconstruction of the Congregationalists, placing themselves under purely an ecclesiasticism, and in a similar move by the Disciples at the time of their last national convention,—two peoples who have hitherto stood for the independency of the local congregation. All this is significant

In all probability the rapidly rising anti-Catholic sentiment will bring about, either with or without drastic measures, a modification of Catholicism such as will make possible a Catholic-Protestant federation, a great world church under one Supreme Bishop,—“Mystery Babylon the Great,” in ripened maturity.

On the other hand there is at the same time marked disintegration going on in the various denominations. The taking on of so much worldliness, the introduction of so much infidelity, and the great famine of spiritual bread produce a terrible not-at-home feeling on the part of those who love the cross of Jesus. Many are hearing God's voice, “Come out from among them” and are heeding His call. Many more will follow.

And as believers break fellowship with disbelievers shall they

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not find fellowship with one another? The call to come out is a call to come closer to Christ, and as we come closer to Him, our center, we come closer to each other. The Lord does not want His flock scattered as sheep without a shepherd. His desire is "one fold, one shepherd"; His prayer, "that they may be one." His call to separation from the world is a call to unity in communion and service. Let none overlook God's will in this matter.

The above is a most unpopular doctrine with the sectarianized and many obstacles are placed in the way to defeat it. Every denominationalist opposes it, but it is God's will nevertheless and must be taught.

And what shall be our attitude toward one another, we who come out? There will be the scars of denominationalism on many, certain errors will cling to some, hurtful prejudices will still be held by many more; favorite shibboleths of some will not be easily pronounced by the rest. Yes, but love will find the way. Given the Spirit of Christ in each and all will be well. Some may need consecrated Aquilas and Priscillas to gently teach them the way of the Lord more perfectly (Acts 18: 26). Some may not so much as know that the Holy Spirit is given or may not have been properly baptized and need a Paul to baptize them (Acts 19: 1-7). Others will no longer have to press their opinions in favor of "close baptism" or "close communion" and "receive him that is weak in the faith, but not to doubtful disputations or decision of scruples." Charity must outweigh prejudice and brotherly love supplant all self-will. "So shall ye be my disciples." Oh, Lord, quicken this movement.

How sweet, how heavenly is the sight,
When those who love the Lord,
In one another's peace delight,
And so fulfill the word.

Such a sweet and holy fellowship constitutes a true church of Christ. He is their head, His Spirit their life, His word their guide, His house their joy and His glory their hope. "Unto him be glory in the church." Amen.

* * *

Word and Work stops when time is up, unless you renew.

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DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

SAVING FAITH

Hebrews 10: 39.

“BUT WE ARE NOT OF THEM THAT SHRINK BACK UNTO PERDITION
BUT OF THEM THAT HAVE FAITH UNTO THE SAVING OF THE SOUL.”

The power of faith, according to God's word, is one of the greatest forces in the world. The eleventh chapter of Hebrews, given to illustrate our text, records the mighty deeds of some whose lives were governed by this wonderful principle. This chapter has been called “the Westminster Abbey of the Bible,” and shows, as no other chapter does, what God will do in and for those who have faith.

The salvation of mankind is predicated upon a certain degree of faith,—a faith that will not shrink back,—and no promise of God is made to those who fall short of this degree of faith. Without faith it is impossible to please Him (Heb. 11: 6) and we are sure God has promised salvation to none in whom He is not well-pleased. Even the Hebrew Christians were exhorted to take heed lest any one of them should seem to fall short of the promise of God (Heb. 4: 1-2). We are greatly rejoiced to know that God has not required of men a vast amount of learning or wisdom, in order to be saved, and salvation is in reach of all who are willing to hear His word.

It will assist the seeker to know some things saving faith is not and will help him to avoid much unnecessary investigation and a great amount of confusion. Saving faith is not the result of a long line of intricate and philosophical reasoning but comes as the result of an honest, prayerful examination of the testimony concerning Jesus of Nazareth (Jno. 20: 30-31; Rom. 10: 17). This testimony is also the testimony of the Spirit of God and to reject

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it is to resist the Spirit (Jno. 16: 13 Acts 7: 51). In the light of these truths it will also be seen that the faith of the true believer does not stand in the discoveries of science—what science may or may not discover does not in the least affect the faith of him whose heart is stayed on God. On the other hand Christians are taught to turn away from the oppositions of the knowledge which is falsely so called (1. Tim. 6: 20) and to beware of philosophy and vain deceit (Col. 2: 8). The wisdom of the world has never been sufficient of itself to know God. The reasonings of the wise are vain (1. Cor. 1: 21; 3: 20).

Saving faith is not faith in a religious system, nor is it conformity to ritual or the observance of pious performances, but it is faith in a living, loving person, "God so loved the world that he gave his only begotten Son that whosoever believeth on him" (Jno. 3: 16). He that cometh to God must believe that He is and that He is a rewarder of them that seek Him (Heb 11: 6). Faith is first intellectual and has to do with God's existence; it is then lovingly active and sets out to seek God which involves belief in Christ for the Savior has said no one can come to the Father but by Him and men are called upon to honor the Son even as they honor the Father (Jno. 5: 23; Matt. 11: 27). Christ came to reveal the Father, was the express image of the Father's substance and in Him dwells all the fulness of the God-head bodily (Heb. 1: 3; Col. 2: 9). If one comes to God, he must seek Him. To seek Him he must seek through the Lord Jesus Christ, therefore our faith must be in Christ before we can please the Father.

Saving faith is not merely intellectual assent to the doctrines of the gospel which leaves the heart still proud and trusting in itself nor is it altogether an intellectual assent to the gospel doctrine that man is a needy sinner, nor does it become saving faith by merely the assent of the mind to the method of salvation or belief in the plan of salvation set forth in the Scriptures. We are sure however that saving faith supposes intellectual assent to, and admission of the gospel doctrine of sin, and belief in the method or plan of salvation is an element of it but it does not

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become saving faith until it takes the form of a transaction,— *becomes an act* in which the soul without reserve and with no self-dependence whatever empties itself of all claim upon God and relies upon His grace alone as the meriting cause of salvation. We do not believe that there is any virtue in the mere mental act of faith to save a soul. It is not faith as a form nor faith as a mental act which saves but faith in Christ. Faith in any other savior or in another gospel or in any system of philosophy does not save but brings a curse, hence the saving power of faith is not in itself but in its object, Christ Jesus. Strictly speaking, men are not saved because of anything they do themselves, but because of what Christ has done for them (Titus 3: 5; Eph. 2: 4-10). In this sense faith becomes an act in which the believer accepts the unmerited favor of God as well as an act in which he casts himself upon God, and for this reason we call it a transaction, and faith must be possessed to the degree where it is willing to make such a transaction before it becomes saving faith. Only in this sense is it a condition because it leads us to renounce every other refuge, take hold of Christ and to commit the keeping of our souls to His divine care, Every particle of saving energy is in Christ and faith connects us with Him and leads us to “put Him on” in His own appointed way (Gal. 3: 27).

Such a faith is bound to exclude all glorying and looks for salvation to the grace of God and is willing to admit that the saving power is upon the divine side. The grace of God has given men the object of their faith which is Christ, the means of coming into possession of such faith which is the word of God, and the capacity to believe which is a God-given mental faculty. It has likewise declared the death of Christ to be victorious and imputes the righteousness of Christ to the believer. “By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. “So then we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them” (Eph. 2: 8-10).

Thus we see that the faith which is ours by the grace of God is the means of fitting us for good works and God has even pre-

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pared the good works! He created us and prepared the good works in which He would have us walk. Christians are told to work out their own salvation with fear and trembling and then He adds, "for it is God who worketh in you both to will and to work for His good pleasure" (Phil. 2: 12-13). As we said in the beginning of this article, faith is a powerful force and becomes operative in love. Men justify their claim to saving faith by works (Jas. 2: 20-26). Good works accompany saving faith as the perfume accompanies the flower, or good fruit accompanies the good tree. Good fruit does not make a good tree but just the reverse is true. There is certainly no ground at all for human boasting in the gospel system, for faith comes to us by the grace of God and after that saving faith does the rest.—*Gallatin, Tennessee.*

THE WHOLE COUNSEL OF GOD ON BAPTISM

ACTS 9: 6, 17, 19

(Saul of Tarsus)

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.

ACTS 22: 16

(Ananias to Saul)

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

ACTS 10: 44-48

(Cornelius)

While Peter yet spake these words, the Holy Ghost fell on all

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them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

ACTS 11: 15-16

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

ACTS 16: 13-15

(Lydia)

And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

ACTS 16: 30-34

(Jailor)

And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

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ACTS 18: 8
(Corinthians)

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

I. CORINTHIANS 1: 13-17

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel:

I. CORINTHIANS 12: 13

(The Holy Spirit would lead all to be baptized.)

For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one spirit.

ACTS 19: 2-7
(Ephesians)

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 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. And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve.

EPHESIANS 4:4-6

There is one body and one Spirit even as ye are called in one hope of your calling; One Lord, one faith, one baptism One God and Father of all.

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GALATIANS 3: 26-27

(Galatians)

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

HEBREWS 6: 1-2

(Hebrews)

Not laying again a foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and eternal judgment.

I. PETER 3: 21

(Dispersion)

The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ:

ROMANS 6: 3-5

(Romans)

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:

COLOSSIANS 2: 12

(Colossians)

Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

*Baptism for the Dead

I. CORINTHIANS 15: 29

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

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AN OLD TYPE OF BAPTISM

I. CORINTHIANS 10: 1-2

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea;

ALLUSIONS TO BAPTISM IN OTHER PASSAGES

EPHESIANS 5: 25-27

Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

HEBREWS 10: 22

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

TITUS 3: 5-7

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

(Baptism, being the obedience of faith step,—not what we do of ourselves but what faith impels as its inseparable complement—is distinguished from meritorious works whereof one could boast. Baptism is an open acknowledgement of no merit in self and of all merit in Christ. The penitent believer, therefore, justifies Christ, being baptized in His name. In true baptism the human will is submerged in the Divine.)

*Much discussion has been had as to the meaning of this passage. Paul may refer to (without in any wise sanctioning it) a custom of baptizing persons as substitutes for their friends, dying unbaptized.

The context possibly warrants the following interpretation:

Baptism in the gospel dispensation has no significance apart from the resurrection of Christ (See I. Peter 3: 21; Rom. 6: 3-5; Col. 2: 12). If the dead rise not, neither hath Christ been raised, faith is vain, baptism is meaningless and useless. Why be baptized with respect to a dead Christ, and your own ever-to-be dead self?

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ROMANS 6: 17-18

(See verses 3 and 4 for the form of doctrine.)

But God be thanked, that (whereas, R. V.) ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.

sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

I. CORINTHIANS 6: 11

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

(To be continued)

FAITH

Miss L. E. Bozeman

True faith is reliance on God's promises.

"As ye sow, so shall ye reap:." Relying on this and putting forth the necessary effort to sow, why not confidently expect a fulfillment of the promise?

Surrounded by friends and the comforts of life, morality seems sufficient; but when the storms of life blow upon us, we see how necessary is a faith in God's word and His promises: its light only is capable of dispelling the gloom of our surroundings.

In the darkest night faith sees a star; in times of greatest need faith finds a helping hand; in time of sorest trouble faith hears a sympathizing voice.

As a flower is before the fruit, so is faith before good works. He who has strong faith will show it by works. A true faith is necessary to enable us to make the most of life and its possibilities: we need faith in our fellow-men, and in all ordinary business transactions we must exercise our faith, or accomplish nothing.—*Montgomery, Ala.*

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DEPARTMENT OF WORK AND WORSHIP

E. L. JORGENSON

GOD'S PURPOSE IN THIS AGE

That the knowledge of God shall fill the earth as waters cover the sea; that universal righteousness shall prevail; that a golden age of peace and holiness shall come *some time*,—these are matters of common belief. But Christians have hazy ideas of just when and how that age shall enter. It is quite commonly thought that through the preaching of the gospel to all nations the church shall finally sweep in the last rebel and Christ's triumph shall be complete. That this view is not only without scriptural foundation but has done untold mischief to our missionary operations, I propose to show.

In thus speaking out against a popular misconception, I am in good company. From a list of two hundred and seventy Bible scholars, published in *Christian Worker's Magazine*, I select, from those now deceased, these sixteen: Alford, Barnes, Bonar, Calvin, Edersheim, Knox, Luther, Melancton, Moody, Muller, Spurgeon, Whitefield, Wesley, Zwingli, Cowper, Watts.

That these held views similar to those I shall present proves nothing. They were mistaken in some things, though they were many times nearer apostolic Christianity than their spiritual offspring. I only mention them to clear away prejudice and awaken your interest. My appeal shall be, not to them, but to the Book.

WHAT SAITH THE SCRIPTURE First then, it is nowhere stated in the New Testament that God expects to *convert* the world in this age; that the gospel will ever sweep clean; that the village, city, country, state, nation, or nations shall be saved *en toto* before our Lord's return. On the other hand God's purpose is declared to be the *outgathering from among* the Gentiles, of a people for His name (Acts 15: 14). To bring Christ to the world, though not necessarily to bring the world to Christ; to

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evangelize, rather than convert,— that is our duty. Noah evangelized his generation, preaching righteousness one hundred and twenty years. He converted only a few. The parable of the sower shows that the seed will ever have a partial reception. There will ever be wayside, rocky, thorny, and good ground. The tares (fruit of error) will flourish “until the harvest.” Then shall the Angels separate them from the wheat. The drag-net “gathered of every kind.” “In the end of the world the Angels shall come forth and sever the wicked from among the righteous.” When the King comes to the feast, there will be some without wedding-garments. When the Nobleman returns, there will yet be enemies who would not that He should reign over them. At the Bride-groom’s coming there will be foolish virgins. Two things are clear. At the Lord’s return, men are not all in the church; and, not all who are in the church are saved. There will be those in every nation who will not accept the gospel when they hear it; and there will be those also *in every nation* who will accept when they hear. That God may save these and testify to all others, “this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come” (Matt. 24: 14).

THREE

ARGUMENTS There are three irrefutable arguments in support of this view. (1) The duty of watching for our Lord’s return is incompatible with the expectation of world-conversion in this age. Christ’s coming is set forth in scripture as always imminent, an event to be expected any moment. It was expected by the Christians of the first century. Paul indeed explained to the Thessalonians that the day of the Lord would be somewhat delayed, not, however, because the world was not yet good enough, but because it was not yet bad enough! If the Lord’s return cannot occur until the thousand millions now in darkness be converted, the injunctions to watch, to be always ready, mean nothing.

(2) The New Testament description of the church shows it will be a little flock up to, and particularly at, the time of the end. Jesus asks, “When the son of man cometh, shall he find faith on the earth” (Luke 18:8. Here in the Greek the interrogative part-

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icle "*ara*," strong form, expects a negative answer. But I am willing to rest the answer with the English. Will anyone say the answer is, "O, yes, the Son of man, when He comes, shall find the entire world believing"? No, the answer can hardly be the opposite of what the question expects.

(3) The New Testament description of the world up to, and especially at, the end time excludes the complete triumph of the church in this age.

1. "As were the days of Noah, so shall be the coming," etc. (Matthew 4: 37-42)

2. "In later times, some shall fall away," etc. (1. Tim. 4:1)

3. "In the last days, grievous times shall come," etc. (2. Timothy 3: 1-5)

4. "The day of the Lord so cometh as a thief, * * * and they shall in no wise escape," etc. (1. Thess. 5: 1-11)

5. "In the last days, mockers shall come," etc. (2. Peter 3: 1-5).

MISSIONARY ASPECT It will be objected that this view will weaken missionary enterprise and slacken our efforts. In truth, it has precisely the opposite effect. If anything will slacken missionary zeal, it is the hopeless task of converting the entire world before our Lord's return.

After the passing of nineteen centuries of Christian effort, two-thirds of the world is yet in darkness. And of the five hundred millions who have heard of Christ, how few have confessed Him; and further, of those who profess Christianity, how few are really saved! In all these years, not a single hamlet or vantage has been swept clean by the gospel; how then shall the city and state, nation and world, yield entire. Thank God, our Lord's return is not contingent on an impossibility.

It is sufficient to answer the objector that the popular idea of world-conversion has not strung our sinews to any adequate missionary policy. The view herein set forth could hardly stir us less! The fact is, that nothing but this truth can set us free from the "Heathen at home" heresy. If it is a matter of world-conversion, those who advocate home missionary work to the exclusion of

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foreign are not far wrong; but if God has His prospective people in every land, as He had in Corinth (Acts 18: 10); if in *every* nation and in *every* generation there are those who will respond when called by the gospel; if it is a matter of evangelizing, rather than converting, all nations; if the number to be gathered out from among the Gentiles may be completed any moment, and if then the "little while" of our Lord's absence will cease with His return—if these things be true, we have a hope sufficient to thrust us out into the harvest in labor more abundant. This hope can lead us to pray, and to plan, and to go in some real sense—at least to those near home—and to send to those in distant lands. And, bless God, there is an awakening. It has come simultaneously with the revival of the blessed hope of Christ's coming. One poor native church in a foreign field gave more to missions last year than all Christendom gave forty years ago. Doors are swinging open and Macedonian calls are ringing. Brother McCaleb needs a helper; Brother Jelley can use a number. In Africa, they will turn to Christ, or to Mohammed according to their teaching. Both men and money are needed. They will be forth-coming if we truly love God and men. For, while we may give without loving, we cannot love without giving. God so loved that He gave. If we love, we will give. Yes, there are heathen at home,—and always will be. Not because God is willing that any should perish, but because they themselves are willing to perish. If we wait to give and to go until there are no heathen at home, we will never give and we will never go.—*Louisville, Kentucky.*

Jaques Simonie, a French Millionaire in Paris, whose little daughter died when he was too poor to provide for her recovery, now spends thousands in help ing poor children to the mountains. He fancies every poor emaciated child has an expression like that on the face of his own little girl and finds pleasure in bestowing kindness upon it in this way. What a lovely world this would be if each could recognize his own in every fellow creature!

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THEORY VERSUS PRACTICE

H. W. Jones

Much theorizing detracts from the practice of Christ's religion. While to practice without theory is a groping in the dark, theory without practice is worse than useless. Even a correct theory is valueless until it passes beyond the "air-castle" stage and goes into effect. Some Christians are far more theoretical than practical,—and therein lies the danger. The two should be evenly balanced and go hand in hand.

Let us, then, put our good theories into practice and thereby *prove* them. (1) Some have held and "argued" the Bible theory that all "mission" work should be done through the church directly instead of through "organized missionary societies"—yet they have contributed but little if anything to convert the benighted of earth! Let us wake up along this line. The best and only effective argument against human missionary societies is for the church, as such, to "get busy" and *do* "mission" work as the Lord directs.

(2) Some who strenuously oppose the use of instrumental music in the worship, strange to say, have never even *tried* to learn how to sing "psalms and hymns and spiritual songs" (Eph. 5: 18; Col. 3: 16) as the Lord commands! Let such learn to "sing and make melody in their hearts to the Lord,"—the best way to oppose "instrumental music" in the worship. Let us "sing with the spirit and the understanding."

(3) A few rationalists have "theorized" and "philosophized" the Holy Spirit clear out of the church, saying, "The word is all we have, now"—yet that very word repeatedly affirms that "*The Spirit dwells in us*—see Acts 2: 38-39; 5: 32; Rom. 8: 9-11; 1. Cor. 3: 16; 6: 19; Gal. 4: 6; Eph. 3: 16; 2. Tim. 2: 14; 1. Jno. 3: 24; 4: 13. Thus they would deprive us of the "comfort," "help," "strength," "peace" and "joy" we have from the Holy Spirit which dwells in us. See Jno. 14: 16-17; Acts 9: 31; Rom. 8: 26; Eph. 3: 16; Rom. 14: 17. Such theorizing reduces the religion of Christ to cold ritualism.

(4) Others venture to make a law where the Lord has made.

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none, viz.: That a candidate for baptism must understand that baptism is for (in order to) remission of sins in order to make his immersion valid. Thousands have learned that the Lord requires immersion and *obeyed* (because the Lord commands it) before they learned any of God's "designs" of the act. But our re-baptism brethren would have you believe such baptism is not valid. The truth is, when one is baptized to obey God it is the highest type of obedience, as he does not wait till he learns of the blessings that accrue before he obeys. His Lord's command is sufficient inducement for him to obey.—*Hardin, Kentucky.*

GIVING AND RECEIVING

(Acts 20: 35)

E. A. Bedichek

"Remember the words of the Lord Jesus, how he said it is more blessed to give than to receive."

The Lord, knowing what is in man and what is best for man, has taught the above truth on giving and receiving. *More blessed to give than to receive.*

While it is blessed to receive it is more blessed to give. To be continually receiving, and never giving out any thing, never develops a well-rounded man in *head, heart and hand*. All good that flows into the heart must find an outlet into a sea of human hearts. "The love of God shed abroad in our hearts by the Holy Spirit" (John 7: 38), shows this love must flow out, "out of him shall flow rivers of living waters." Col. 2: 9 says, "in Christ dwells all the fullness of the Godhead." While this fullness dwells in Christ, God has ordained that it shall flow into the heart of man. "That ye might be filled with the fullness of God" (Eph. 3: 19). "I am the vine and ye are the branches." In Christ is life. This life flows into the hearts of men and women that are opened to attend to the things spoken by the Holy Spirit like the life in the natural vine flows into the branches. Jesus poured out His soul unto death, and poured out the Holy Spirit upon all flesh. Paul,

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in Romans 5: 11, says we have now received the atonement. While we have received the atonement, let us truly love the Lord our God with all our heart, soul, mind and strength and our neighbor as our self. By so doing, this love flows from our hearts to God and man.

We have received the faith once delivered to the saints (Jude 3). Are we giving it out, as we should? We have been saved by the power of God, the gospel of Christ. Are we preaching it to all the world as Christ commanded?—*Higgins, Texas*.

IMPORTANCE OF FAITH

W. J. Johnson

When men desire to enter the kingdom of God it is justly and righteously required that they believe on and put their trust in Him, who is Executive of that kingdom.

But no one who has never heard of Christ as the Savior believes on Him. "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? even as it is written, How beautiful are the feet of them that bring the glad tidings of good things! But they did not all hearken to the glad tidings, for Isaiah saith, Lord, who hath believed our report? So belief cometh of hearing, and hearing by the word of Christ" (Rom. 10: 14-17).

It is a righteous thing for every one who desires the blessings of God to prove his fidelity towards Him by doing what God assigns and faith requires (James 2. 20).

As the tender bud comes forth from the earth, making it known that a seed has been planted, even so faith comes forth from the heart, revealing that the word, the seed of the kingdom, has fallen there. Like the tender sprig it is more easily destroyed than at a more matured age, and must grow that fruit may be produced. As God has given a law to govern the development of the plant so He has given "the law of the Spirit of life in Christ" to develop faith. In its growth the fruits of faith are manifested, which are these: repentance, confession, baptism, fellowship, breaking of bread,

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prayers, self-control, patience, courage, love, etc. Not just any work will prove one's fidelity toward God, because those which God has not created for one to do to prove his faithfulness, manifest a disobedient spirit and invoke the wrath of God instead of a blessing.—*Amite, Louisiana.*

MORE CONCERNING THE LATE J. H. D. TOMSON

J. F. Tomson

His father, Thomas A. Tomson, was born in North Carolina, and was a planter and farmer. His grandfather, Henry Tomson, was born in Maryland and was a poet, teacher, and minister. His great-grandfather, Thomas Tomson, was a soldier in the Revolutionary war, and was also a preacher. Two uncles were preachers, one (J. E. Tomson) a Methodist, and was a presiding elder at the time of his death. The other (W. L. Tomson) was a Christian preacher and labored with the New Hope Church of Christ, Tenn., forty-five years. Also one brother, G. L. Tomson, of Tuscumbia, Mo., the writer, his son, and several cousins are preachers of the "faith once for all delivered unto the saints."

For generations the family can trace a tendency to literary pursuits, poetry, music and religion. The Tomsons originally came to America from Parthshire, near Glasgow, Scotland. First settled in the Bermuda Islands, but later, A. D. 1634 joined the Calvert expedition and settled in Maryland on the Isle of Kent and the islands of Chesapeake Bay South, on the mainland of the eastern shore, where they lived uninterruptedly for nearly two hundred years.

Afterwards his great-grandfather, Eld. Thomas Tomson, migrated west. The great-grandmother was Elizabeth Lee, a relative of General Robert E. Lee. Henry Tomson, the grandfather, was at one time a Methodist preacher, but was withdrawn from as a heretic. He advocated immersion as the only scriptural baptism, and that Bible things should be called by Bible names. He continued to preach along Bible lines, until the restoration movement

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reached his section when he united with the Church of Christ, and ever continued to preach the gospel, honored and loved by all who knew him. His wife and three sons died in the Methodist faith. His second oldest son, W. L. Tomson, followed his father's example as a preacher of the gospel. Four daughters and one son, (Thomas A. Tomson, my father's father) were led into the light of the true gospel, by J. H. D. and G. L. Tomson, J. H. D. baptizing his father and one of his aunts, Mrs. Wm. Harrison, and probably one other.

J. H. D. Tomson was married twice, to Miss Ann Eliza Rainey, October 15, 1855; to this union were born five sons and one daughter, the writer of this sketch being the only one living. In A. D. 1858, he removed to Mo., where he spent the greater part of his life. He was married the second time to Miss Salena Mullin, of Lawson Mo., a most excellent Christian woman. My father obeyed the gospel under the preaching of Bro. O. P. Davis, at Spring Garden, Missouri, and was buried with his Lord in baptism Nov. 30, 1863, after a thickness of ten or twelve inches of ice had been cut. I never heard my father use a by-word, or engage in foolish jesting.

During a meeting held by Bro. R. D. Hudson, under an arbor near the Hicks School House, about A. D. 1869, he preached his first discourse, from Hebrews 2: 3. In A. D. 1870, he was ordained by the Church of Christ, at Spring Garden, Missouri. He endured the life of a Western preacher, for nearly a quarter of a century—the prime of life, teaching common schools and music as a means of support. He was the author of "*Gospel Melodies*" and the first to correct the contradiction in the old hymn, "*There Is a Fountain Filled With Blood.*" He wrote the fourth verse:

"And when this lisping, stammering tongue,
Is ransomed from the grave,
Then in a nobler, sweeter song,
I'll sing thy power to save."

W. J. Brown's article in January issue exceptionally fine.—Jno. Stratton

* * *

"May God abundantly bless your earnest effort to spread His truth."
—Mrs. T. P. Baker.

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FOR WINNERS AND WATCHERS OF SOULS

STANFORD CHAMBERS

THE UNEXPECTED

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

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away (James 4: 14).

The truth of the proverb: "It is the unexpected that happens," was experienced in the following instances:

A captain was standing on the top of his cabin stairs taking observation. He slipped, injured his head, and died without gaining consciousness.

A number of friends left town by rail: two hours after, twenty of them were in eternity.

A workman kissed his children as he started to his work: at noon he was a corpse.

A crowd of people were in a theatre: it took fire; six hundred perished.

Over a thousand people on board a vessel filled watery graves in one night.

Reader, may not death come to you as suddenly and as unexpectedly as it came to these? What will be the result if it does? Suddenly or not, death will soon come. How will you spend the time intervening?

"What would happen, if the chain broke?" asked a nervous lady of the guard on a steep mountain railway. "We have a strong brake which would at once bring us to a standstill." "But what would happen if the brake failed?" insisted the lady. "*That, madam, would depend upon what your past life has been.*"

Jesus said, Behold, I come quickly; Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh—*Selected.*

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THE LORD'S SUPPER

I. ITS ORIGIN: Matt. 26; Mark 14; Luke 22; 1. Cor. 11.

II. ITS PURPOSE:

1. A Memorial, 1. Corinthians 11: 24.
2. A Prophecy, 1. Corinthians 11: 26.
3. A Participation (by faith) in Christ's Body and Blood,
1. Corinthians 10: 16.

III. ITS OBSERVATION:

1. As to Time, Acts 20: 7 (1. Corinthians 11: 20 with 16:2).
2. As to Manner 1. Cor. 11: 17-34. The Corinthians Partook in an Unworthy Manner as follows:
 - (a) Made a meal of it, 22, 34.
 - (b) Abused it even as such, 21.
 - (c) Did not wait for each other, 21, 33.
 - (d) Did not discern the Lord's body, 29.
 - (e) Did not examine themselves, 28.

E. L. J.

PURPOSE OF PARABLES

B. Wakefield, in his notes on the parables, in speaking of the purpose of parables says they are: "(1) To gain *attention*. The pupil's power to learn, the teacher's power to instruct, are largely measured by their power to give or gain *attention*. 'Tell me a story, mamma;' and the story with its *felt* lesson lingers in memory and conscience long after abstract precepts are forgotten. (2) To veil the truth. That was Nathan's purpose in adopting the parabolic form. Had he, at the outset, charged his royal pupil point-blank with his crime, the prophet might have been driven from the king's presence. But he so skillfully veils the truth in his beautiful parable that the king unwittingly pronounces his own doom. Just so with Jesus. He was not ready to precipitate a conflict with His enemies. He therefore veils His lessons in public and explains them to His disciples in private. (3) To give greater vividness and power to the truth. Nathan's lesson, veiled for the moment with subduing, saving power, and Jesus' parables were more luminous in the end for their momentary darkness."

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A BIBLE READING ON IMPOSSIBILITIES

1. It is impossible for God to lie (Titus 1: 2; Heb. 6: 18).
2. For the blood of bulls and goats to take away sins (Heb. 10: 4).
3. To receive remission of sins without the shedding of (Christ's) blood (Heb. 9: 22).
5. To be saved without believing on Christ (Mark 16: 16).
4. To be well-pleasing unto God without faith (Heb. 11: 6).
6. To neglect salvation and still be saved (Heb. 2:3).
7. To enter the kingdom of God without being born again (John 3: 3-5; Titus 3: 5; I. Peter 1: 23).
8. To die in your sins and still enter heaven (John 8: 21).

MEETING EXCUSES

"I PRAY THEE HAVE ME EXCUSED."

1. I WOULD BE RIDICULED IF I WERE TO BECOME A CHRISTIAN.

"Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed."—*Luke* 9: 26.

2. I WOULD HAVE TO GIVE UP TOO MUCH.

"What shall it profit a man if he gain the whole world and lose his own soul?"

3. I WOULD BE PERSECUTED.

"Fear not them that kill the body and after that have no more that they can do. Fear him, who after he hath killed hath power to cast into hell."—*Luke* 12: 5-6.

4. CHRIST MIGHT NOT HAVE ME.

"Him that cometh unto me I will in no wise cast out" (Jno 6:37)

5. I AM TOO GREAT A SINNER.

"The blood of Jesus Christ cleanseth from all sin" (1. Jno 1:17).

"He is able to save to the uttermost them that draw near unto God through him' (Hebrews 7: 25).

"How to Understand and Apply the Bible" by R. H. Boll is a tract we like to push. Price 10c.

* * *

"We enjoy your excellent paper very much."—Miss Sallie Murley.

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ON FOREIGN FIELDS

JOHN STRAITON

ON FOREIGN FIELDS

Of 166,000,000 persons of 20 years of age and upwards in India, only 13,500,000 can read and write.

After fifty years' work in Mexico the Baptists have seventy-five churches there, with a membership of 3,600. How many Christians and loyal Churches of Christ can be found in Mexico? What effort have we made to reach the Mexicans who live in the United States—the strangers within our gates?

The American Bible Society has readjusted its work in Panama, and in the near east, dividing it to some extent with the British and Foreign Bible Society, of London, so as to make, if possible, at Panama, a great Bible distributing point comparable to that at the terminus of the Suez canal.

The first Protestant church in Japan bore no sectarian name. It was called the Church of Christ in Japan. The following statement of faith and church government was drawn up: "Our church does not belong to any sect whatever; it believes only in the name of Christ in whom we are all one; it believes that all who take the Bible as their guide and who diligently study it are the servants of Christ and are brethren. For this reason, all believers on earth belong to the family of Christ in the bonds of brotherly love."

Four congregations in Tennessee have agreed to support Bro. G. Paul regularly in the Turkish medical mission. These congregations are College Street (Nashville), McMinnville, Murfreesboro, and Lewisburg. They will give six hundred dollars collectively each year toward the sustenance of the work.

It now behooves other congregations to have fellowship in raising the funds to send Bro. Paul to the field of his activities. He

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will finish his medical course and be prepared to start to the Orient as early as March 1, if the necessary traveling expenses are provided. In addition to these expenses, our brother will need some money for the equipment of his free dispensary, besides a fee of one hundred dollars that is required by the authorities at Constantinople before he can practice medicine in that country.

Once on the field no appeal will be made for the regular support of this mission. This is well. The proper way to do mission work is for a church or a group of churches to select and sustain a brother in the field without making appeals all over the United States and Canada for his support. What church or churches will follow this example and take over the care of a native or American worker. Meantime send all contributions for Bro. Paul's travelling expenses to C. A. Moore, 69 Carroll street, Nashville, Tennessee.

This month I am sending Bro. Vincent only \$5.00, from the South Side Church of Ft. Worth, towards the Otsuka Mission in Tokyo, Japan. It takes \$20.00 per month to sustain this work. Who will help to raise this money?

THE WORK IN INDIA IN DECEMBER

E. S. Jelley, Jr.

At last the long promised awakening has come and on the "Upper Side" the people are saying one to another, "Let's become Christians." Not only do they say that to one another, but they also send word to us to come over and make them Christians. In December most of the baptisms were by volunteers who were unsupported, thus it will be seen that the movement is already getting beyond my control. I do what I can however for the new brethren in the line of sending them travelling preachers to break bread with them and try and set their feet in the right direction. Brethren, pray for the work and the workers and the new babes in Christ. There were 111 baptisms in December as follows: 7 in Bombay by G. V. Waghmare; 31 in Vakadi and vicinity by Bhimaji K. Solar; 2 in Venzulp by K. Paradhe; 33 in Devaili by R. K. Paradhe with others; 1 at Manmad by B. G. Solar; 2 at Dugaon by E. S. Jelley,

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Jr.; 23 at Panchegaon by B. K. Solar. Total baptisms in two and one-half years 510.

Last week Bros. Jiwanrao and Bhimaji baptized 23 people in Panchegaon, bringing the total for the month to over 100 and the total for 2 years and 3 months up to more than 500.

RECEIVED IN DECEMBER

For personal work and support: Through J. L. Saunders, \$28.00; Mrs. J. Woodhead, Australia, \$4.84; Through Stanford Chambers, \$5.00. Workers support, A brother. Canada, \$30.00.

Do not forget that we need a Co-worker and have been asking for one for two and one-half years.

Please note our correct address as follows:

Manmad, District Nasik, British India.

Your brother in Christ, E. S. Jelley.

IMPORTANT CORRECTION

Inadvertently, owing to the stress of moving south and illness of the entire family my September report omits \$100.00 sent by Bro. Michael Saunders to cover three months.

A CRYING NEED OF MORE LABORERS

There is a story of interest connected with the conversion of thirty-one of these: A man much absorbed in worldly affairs, but whose mother, sister and brother were Christians, decided to become one, too. I hardly expected him to become a shining light, but he passed through many afflictions, losing a child of seven years who was murdered for \$7.00 (seven dollars) worth of jewelry and the troubles following wasted much of his substance. Instead however, of seeking relief in drink he sought and found it in doing free gospel work. One trip by him and another unpaid worker resulted in these thirty-one conversions.

These people make loyal, enthusiastic, Christians, people who would go to the stake for Christ—Send us a co-worker to help us take care of this great ripe harvest, for Jesus' sake.—*E. S. Jelley.*

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68 Zoshigaya, Tokyo, Japan, Jan. 12, 1914.

Dear Brother Straiton:—

Our co-workers at present are Ihsu, Yoshie, Takeshita and Fujimori's niece, Oker. We are in great need of another man who can co-operate with me here at Zoshigaya both among the students and in the neighborhood. Such a man should have about \$15.00 a month. Without a family he could live for some less. But such a man as could properly fill this place must be pretty well qualified. I have some men in prospect but must first get some church to come forward with the support. Could you succeed in getting some of the churches to agree to give \$15.00 per month, say for one year? The last Sunday in 1913 we had ninety children at our Sunday school. I get WORD AND WORK and enjoy it. Remember us in prayers. Love to you and yours.—*J. M. McCaleb.*

DONATIONS FORWARDED BY WORD AND WORK IN FEBRUARY

E. S. Jelley, India.

Church, Albany, Texas, Native Workers, \$18.00; Church, Ellis, La., \$3.60; M. R. Watson and Wife, New Orleans, \$3.00; Ira O. Ernest and Wife, Ohio, \$1.00; Miss Mattie Rodd, New Orleans, 25c; Mattie Devaughn, Ark, 25c; Anna Beasley, Ark., 25c; Frank Tharp, Ark., 52c; Jas. Russell, Ark., 50c; A. M. Russell, Ark., 25c; Ollie Billingsley, Ark., 25c; O. E. Billingsley, Ark., 50c; Ida Hale, Okla., 50c. The last eight through O. E. Billingsley.

JAPAN

J. M. McCaleb

N. W. Glover and Wife, Ark., \$4.00.

NATIVE WORKER

(Too late for January issue)

We have forwarded our December and January offerings, amounting to \$11.00, to Bro. C. G. Vincent, Tokyo, Japan, toward the support of the native workers there. Following were the do-

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nors: Hall's Valley, Ga., \$2.00; Pleasant Grove Church, Ga., \$2.00; West End Ave., Church, Atlanta, Ga., \$2.00; Brother and Sister C. E. Coleman, Ala., \$2.00; A. Friend, \$3.00.

We desire to thank those who have taken part in this good work for the year 1913, and trust that they with others, will continue their donations for the year 1914.

Kindly send donations to Mrs. L. A. Ruppensburg, 208 Central avenue, Atlanta, Ga., and report of same will be given through WORD AND WORK.

ACKNOWLEDGEMENT

Manmad, India, Jan. 23, 1914.

Dear Brother Chambers:—

Your check for \$5.00 of Nov. 20th received. Also \$20.00 forwarded for church, Albany, Tex., for native workers. We are grateful. There have been 91 conversions to date this month.

P. S. Your check of Dec. 24th for \$9.23 received to-day. We are grateful.—*E. S. Jelley.*

The people who are turning to Christ reside in the heart of India, and unlike the Mahars, who form the bulk of the membership of the denominational missions, are in fairly good standing with the high-caste people, and hence are sometimes invited to come and preach to them. This indicates that we may expect a wave of conversions from the high-caste people in the near future, a thing which I believe has never occurred in the history of India.

THE FLYING ROLL

There is a book extant, read and circulated by a people who call themselves "Israelites" (and are not), which is called "The Flying Roll". I suppose the appellation is borrowed from Zechariah. It was interpreted to the prophet to be "*the curse that goeth forth over the face of the whole land*" (Zech. 5: 3). Would that all other false doctrines had so aptly hit upon their names.

"We feel great interest in Word and Work and in its effort to spread the primitive gospel in the South."—Robert Wilson.

* * *

O. E. Billingsley, Waldo, Ark., sent in donations to Foreign Missions from eight different persons and added, "I hope to do better next month." The Lord bless His unselfish workers.

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THINGS CURRENT

OUR STANDING OFFER

WORD AND WORK to the end of 1914 to three new names for \$1.00. This enables you easily to do some missionary work among your friends who have not received the precious truth.

We appreciate being notified concerning any irregularity in receiving WORD AND WORK by our readers.

The brethren at Dugger, Ind., expect to be in their new house of worship soon.

A. O. Colley reports the work doing well at Weatherby, Texas. Six more recently added there.

Claude Neal was with the brethren at Ellis, and Iota, La., over the third Lord's day in February.

Two were added to the fellowship of the church of Christ, Seventh and Camp streets, New Orleans, Feb. 15th.

W. J. Johnson holds meetings in private houses around Scanlon, La., each first Lord's day and expects a harvest of souls in that field this year. Let Brother Johnson have that tent and the harvest will be greater.

W. J. Brown who has spent the winter in Florida will soon return north. Churches in Georgia, Alabama or Tennessee would do well to have Brother Brown to stop with them and preach some on his road to Indiana. Write him at Dade City, Florida.

Amite, La., February 12, 1914.

To-day's mail brought \$6.00 for tent funds. Church of Christ, Plain Dealing, La., per Bro. H. H. Montgomery \$5.00 and \$1.50 per Bro. H. D. Kelley, \$1.00 received prior through WORD AND WORK. We are thankful.—*W. J. Johnson.*

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"February WORD AND WORK fine."—*H. C. Hinton.*

"Material in February issue excellent."—*E. L. Jorgenson.*

"WORD AND WORK is worthy of wide circulation. It is one of our best."—*W. J. Johnson.*

"Don't want to miss a single number of this valuable little paper."—*Iva O. Ernest.*

"We appreciate WORD AND WORK very much indeed."—*N. W. Glover.*

"Your paper gives good satisfaction. I enjoy it and pass it on to others."—*Mrs. M. F. Pratt.*

Horse Cave, Ky., February 20, 1914.

Elam-Klingman meeting here continues with splendid interest. Six added to date.—*D. H. Friend.*

R. A. Fox, of Philadelphia, spent a few days with us in New Orleans the last week in February. Brother Fox gives a good report of the little congregation in Philadelphia.

W. S. Long and wife passed through New Orleans, February 26th en route to points for meetings in Florida having just closed a good meeting with six confessions at Nachez, Miss.

E. E. Beck, Dugger, Ind., writes that members of the church there recently assisted in starting a Bible School at a school house a mile north of town, with some forty enrolled members.

Brother C. H. Hall, Oneco, Fla., writes that he has reached his seventy-sixth milestone and that his dear companion is a year and a half ahead of him.

A. K. Ramsey writes that E. C. Fuqua is in meeting at Boulder, Colo., and that J. D. Evans was expected at Greeley February 22.

Geo. A. Klingman writes "We are lengthening the cords and strengthening the stakes in Detroit. Pray for us that many more souls may be saved."

WORD AND WORK.

Some of you have never sent us one new name.

To live in an attitude that throws us out of harmony with the world,—this requires faith.

Remember WORD AND WORK stops when time is up unless you write us to continue, which we trust you will promptly do.

There are but two Gods, the Self-God and the True God. Which are you serving?

"We enjoy WORD AND WORK very much because of its cleanliness and its loyalty to God's word."—*Mrs. S. H. Hooper.*

Consult "Our Book Bargains" and other ads. We guarantee satisfaction. Let us serve you.

Send us news of meetings held, souls saved and churches builded up. All are interested in news.

"Can't afford to pay 50c for a religious paper?"

"No, I have to pay for two dailies, one weekly and two farm journals and — well you see . . . er . . ."

"The Whole Counsel of God On Baptism" is the only book we know of quoting every scripture on the subject. Price 10c. Twenty copies sent prepaid for \$1.00. Special rates on larger quantities.

If there were as much money in preaching as in the practice of law or medicine there would be a great many more preachers to-day; but what would they be preaching for?

"I consider WORD AND WORK a rare gem indeed—am always anxiously awaiting its arrival, and more especially since Brother H. L. Olmstead is connected with it. Brother W. J. Brown also is hard to beat. I wish you success."—*N. W. Deacon.*

J. F. Tomsen sends an encouraging report from De Soto, Miss, his new address. Two added near Brewer, one the wife of Brother Buffington, a faithful gospel preacher, caused tears of joy. One added at Coffeerville, Ala. Good Bible study near De Soto on Wednesday nights.

WORD AND WORK.

Brother John E. Dunn, of Cookeville, Tenn., will enter the field of evangelistic work June 1st. He is booked to begin a meeting at Paris, Texas 1st Lord's day in June. His services can be had for meetings during the summer and fall by addressing him at Cookeville, Tenn. Bro. Dunn began doing the work of an evangelist when only a boy in 1892. He has traveled extensively evangelizing in the southern and western states and the brethren and churches generally will be glad to know of his giving himself wholly to the work of an evangelist.

BROTHER LARIMORE TO HENDERSON

It will be news, no doubt, to the many friends of Brother T. B. Larimore to know that he will be connected in the future with the N. T. N. and B. College, Henderson, Tenn. He has purchased valuable real estate at this place and will make Henderson his home, or to put it in his words, "will spend the remnant of my days with the school and church at Henderson."

Bro. Larimore has been elected Dean of the Bible department in the school, and will devote his entire time to teaching the Bible and laboring with the church here. He will begin his work by preaching the Commencement sermon the last Sunday in May in Chapel Hall.

The College is now entering upon a new era. Great things are in the future. If you want to be in a growing town and school, come with us. Many brethren are now locating.

Two terms of eight weeks each yet remain of this session. This is a great time to review or continue. Write for literature.

Freed and Harde mann,
Henderson, Tenn.

SPECIAL REQUEST

Brother and Sister E. A. Bedichek would appreciate the prayers of all God's people on behalf of their little son almost four who has partial paralysis of the lower limbs and has never been able to walk alone.

Brother Bedichek is very desirous of giving all of his time to

WORD AND WORK.

doing the work of an evangelist and while he has never made an appeal before he now asks the churches especially where he has labored, to render such assistance as will enable them to give the child the treatment necessary without his having to give up the ministry of the word. Address, Higgins, Texas.

THE WHOLE COUNSEL OF GOD ON BAPTISM COMMENDED

“The Whole Counsel of God on Baptism’ is surely to the point, containing, as it does, all the scriptures on the subject. I shall make good use of it. Will likely need more.”—*E. L. Chase.*

“I have received and read the above named tract, by Stanford Chambers. It is a careful arrangement of all the passages of scriptures where the word baptism occurs. It is indeed true to its title. It also contains, in an appendix, some things scholarly men have said on the subject. Just the thing to hand to your friend to interest and convert him to the truth.—*A. O. Colley, Weatherford, Texas.*

“The Whole Counsel of God on Baptism” just received and carefully examined. It is the best thing of its size on the subject of baptism that I ever saw. And the Appendix is specially fine—Hope the little book may have a wide circulation as it is sure to do good wherever it goes.—*H. W. Jones, Hardin, Ky.*

Bridgeport, Ala., Feb. 16, 1914.

Dear Brother Chambers:—

“The Whole Counsel of God on Baptism”, your recent tract, is fine and will do great good. May the Lord bless you for bringing it out. At what price can you furnish to me per 100 copies post-paid?—*Charles Holder.*

WON'T YOU?

Help us distribute our new tract, “The Whole Counsel on Baptisms.” We want it in the hands of the people.

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Good David whose Psalms have so often been sung,
At first was not noble or grand,
But only a shepherd boy when he was young,
Though afterwards king of the land.

He tended his flocks on the pastures by day,
And kept them in safety at night;
And though a poor shepherd, he did not delay
To do what was holy and right.

So he soon was made king, for the prophet foretold,
That God meant to honor him thus;
And if we will serve Him like David of old,
The Lord will be mindful of us.

Don Frank Weiss (9), Edmond, Okla., sent in very good answers to December Questions and Puzzles, but through the printer's error his name was not included in the list last month.

In class A. correct answers to January Questions and Puzzles came from: Amy L. Hinton (13), Bowling Green, Fla., Lowell Chambers (13), New Orleans, La., Alma Ivy (14), Fort Worth, Texas. Alice Todd (12), Ellis, Mos. And very good answers from: Raymond McKelvy (14), Denton, Texas. Lillian Weiss (13), Edmond, Okla., Wesley Weiss (12), Edmond, Okla.

In class B. correct answers came from: Albert McGuffey (11), Glenmora, La., Lois Chambers (11), New Orleans, La., Lloyd Chambers (9), New Orleans, La., Marvin Ivy (11), Fort Worth, Texas. And very good answers from: Don Frank Weiss, (9), Edmond, Okla. Travasnih Jelley (11), Dayton, Ohio.

Answers to January Questions and Puzzles: No. 11, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges. No. 12, Joshua led the Israelites across the Jordan. Under the guid-

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ance of Jehovah, Joshua and his army captured Jericho. No. 13, Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites, Jebusites. No. 14, Deborah. No. 14, Samson.

I know you are all anxious to know who received the prizes for the best answers to November, December and January Questions and Puzzles. Well, there were so many almost perfect answers that I sent five prizes instead of two. In class A. rolled gold reward pins with initials went to: Alcie Todd (12), Ellis, Mo.; Amy L. Hinton (13), Bowling Green, Fla.; Raymond McKelvy (14), Denton, Texas; Lillian Weiss (13), Edmond, Okla. And in class B. to Albert McGuffey (11), Glenmora, La.

The following, though not winning prizes, deserve special mention for the very good papers sent in every month: Alma Ivy (14), Fort Worth, Texas; Wesley Weiss (12), Edmond, Okla.; Don Frank Weiss (9), Edmond, Okla.; Travasni Jelley (11), Dayton, Ohio. Many others sent in for one or two months, but it takes answers for all three months to gain a prize.

Last month we commenced again, and to give every one a fair chance, you may send in your answers to last month's Questions and Puzzles any time before March 6th.

MARCH QUESTIONS AND PUZZLES

Read the story of Ruth and Naomi in the eighth book of old Testament. No. 21. What place did Naomi and her family leave when the famine was in the land, and where did they go? No. 22. Why did Naomi return to her homeland, and why did Ruth go with her? No. 23. What kinsman of Naomi's was kind to them when they reached Naomi's country? No. 24. Who anointed the first king of Israel?

No. 25. Acrostic: (a) Name of third king of Israel. (b) A king who died right in the sight of the Lord (3 letters). (c) An animal mentioned in Numbers 23, verse 22. (d) The name sometimes applied to God's commandments, or the rules made by kings.

The first letters spell the name of the first king of Israel. Both class A. and B. will answer all Questions this month.

At the beginning of May I will give a prize to the one under

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12 years, and another to the one between 12 and 18 who sends in best answers to the Questions and Puzzles for February, March and April. Answers must be your own work, and be mailed by last day of month to Cousin Ellen, 1030 South Lake street, Fort Worth, Texas. Be sure to give your age, name and full address.

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

Lesson IX.]

[March 1, 1914

TRUSTING IN RICHES AND TRUSTING IN GOD

Luke 12: 13-21; Read also Luke 22-34.

GOLDEN TEXT: "Where your treasure is there will your heart be also." (Luke 12: 34).

LESSON SETTING

WHAT: Warning against Covetousness.

WHY: Because a man asked His aid in securing more of this world's goods.

WHERE: In Perea.

WHEN: Last of A. D. 29.

WHO: Christ, the man and the people.

LESSON OUTLINE

We suggest that this lesson might better be called "A lesson on covetousness" and outline it as such.

I. Occasion of the lesson, verse 13.

II. Jesus' rebuke against covetousness, verses 14-15.

III. A picture of the sin, verses 16-19.

IV. The mockery of it, verse 20.

V. The cure for it—Richness toward God.

NOTE 2: There is with us to-day a "movement" to banish poverty and bring low the rich. It is gathering power rapidly. Christians are told that unless they as individuals, and the church as a body, join hands with this move of selfish and covetous men and

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women that they cannot be true Christians and the real church. It is said Christ has set us the example. It remains for some one to point out the place where such is taught. In our lesson to-day He even refused, when asked, to co-operate with them in such matters. Let us remember that God appointed the "good works" in which we should walk (Ephesians 2: 10).

NOTE 2: Throughout the New Testament we have a number of warning words—danger signals, we may call them—which Jesus and inspired men have set up at dangerous places. "Beware" and "Take heed" are two very prominent ones, used about thirty-five times in the New Testament. Here is a sin—the sin of covetousness—the Lord considered so dangerous that He has erected before it the double danger signal "Take heed!" "Beware!!" This sin is deceptive,—it is like the iceberg upon which the Titanic was wrecked—so much larger and reaches out so much farther below the surface than above. But having this danger signal, let us truly "take heed and beware of covetousness." The cure or preventative is given by the Lord in the concluding verse, namely, being rich toward God.

SUGGESTIVE QUESTIONS

What aid did one of the company seek of Jesus? What was His answer? Since Jesus refused to be a divider of earthly things among selfish and covetous people when He was here, do you think He would act differently now? If Jesus would not do so, why should His followers join in with the crowd to do what Jesus did not lay upon us either by precept or example? What are some of the danger signals in the word of God? Before what awful sin does He place a double danger? Why be so careful at this point? Does being rich toward self indicate the presence of this sin?

WE MAY LEARN FROM THIS LESSON

1. Christ's purpose in coming to earth was higher than to equalize the world's products among its sinful occupants. 2. Covetousness is a very great and deceptive and prevalent sin. 3. The great need is preparation for the life to come. 4. Covetousness may be cured by trusting in God and being rich toward Him.

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Lesson X.]

[March 8, 1914.

WATCHFULNESS

Lesson, Luke 12: 35-48; Read also verses 49-59.

GOLDEN TEXT: "Blessed are those servants, whom the Lord when he cometh shall find watching" (Luke 12: 37).

LESSON SETTING

WHAT: A lesson regarding the Lord's return.

WHY: To emphasize its imminency and awaken watchfulness.

WHERE: In Perea.

WHEN: Last of A. D. 29.

WHO: Christ and His disciples.

LESSON OUTLINE

I. Loins girded and lights burning, verse 35.

II. Waiting for the Lord, verses 36-37.

III. The imminency of His return, verses 38-40.

IV. Faithfulness and reward of His servants, verses 41-45.

V. Unfaithfulness and reward of His servants, verses 45-46.

VI. Basis of reward, verses 47-48.

SUGGESTIVE QUESTIONS

What is the prominent feature of this lesson as expressed by the golden text? What is implied in the word "watchfulness"? What two features are expressed in verse 35? The early church was in a state of expectancy regarding the Lord's return (Phil. 3: 21; 1.Thes. 1: 10; 1. Tim. 6: 14; Jas. 5: 7-9). Does this lesson warrant such expectancy? Find other passages that confirm your conclusion. Does the thought of the Lord's early return fill you with joy or dread? How did it affect Paul? (Titus 2: 13) Does the average Christian to-day hold that event as "that blessed hope?" Does Jesus imply in this lesson that some would say that "the Lord delayeth His coming"? Is not a "delayed coming" the hope of a very large portion of Christendom to-day? If you wish to confirm your judgment on this point test it by asking every professor you meet the question, "*Do you wish the Lord would come right now?*" Examine very clearly verses 47, and 48 in connection with Luke 19: 15-26.

NOTE: Watchfulness as used in this lesson is applied specifically

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to the Lord's second coming. It means preparedness as shown in verse 47. This great event was the hope of the early church. It is a very prominent doctrine in the New Testament. Every chapter in the first and second Thessalonian letters makes mention of it. It appears 318 times in the New Testament or once in every 25 verses. The scriptures presents the Lord's coming for His saints as imminent; many modern preachers don't believe that it will ever be. Others place it at least a thousand years in the future. When this doctrine is restored to the church it will raise the standard of practical holiness, lessen formality, and increase spirituality. True watching is defined as "an attitude of mind and heart which would joyfully and quickly turn from any occupation to our Beloved, rapturously exclaiming, "this is the Lord; we have waited for Him" (Isaiah 25: 9).

WE MAY LEARN FROM THIS LESSON

1. The importance of watching for our Lord's return. 2. Watching means preparedness. 3. The coming of the Lord was the hope of the early church. 4. True servants in the Lord's absence will be made rulers when He comes.

Lesson XI.]

[March 15, 1914.

THE LAWFUL USE OF THE SABBATH

Luke 13: 10-17; 14: 1-6; Read Mark 2: 23-28

GOLDEN TEXT: "The Sabbath was made for man, and not man for the sabbath" (Mark 2: 27).

LESSON SETTING

WHAT: Christ's explanation about the Sabbath.

WHY: Because He was accused of breaking it.

WHERE: In a village in Perea.

WHEN: In A. D. 28 or 29.

WHO: Jesus, a crippled woman, and Pharisees.

LESSON OUTLINE

I. Jesus heals a crippled woman on the Sabbath, verses 10-13.

II. The indignation of the synagogue ruler, verse 14.

III. Christ rebukes and shames His adversaries, verses 15-17.

IV. The Pharisees set a trap for Jesus, verse 1.

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V. They are humbled and rebuked by His words and deeds on and about the Sabbath, verses 2-6.

SUGGESTIVE QUESTIONS

Describe, briefly, the scene of the first section of this Lesson. What day of the week is called "the sabbath"? Is "the first day of the week" ever called "the sabbath" in the Bible? By what deed was Christ brought into disrepute by the Pharisees? Why should the ruler of the synagogue be so angry because a crippled woman was healed? Were they consistent or sincere in their charges? How did Jesus bring this matter before them? How did His speech affect them? How did it affect the people? Where is the scene of the second section of this lesson laid? What opportunity was presented Jesus for doing a good deed that day? What was His question to the Pharisees? Did they answer Him as they taught the people? Why do you suppose they were so cautious? Does the manner in which Jesus or the Jews kept the Sabbath indicate how Christians should observe the first day of the week?

NOTE: The Sabbath of the Bible is the seventh day of the week—Saturday. The first day of the week should not be called the Sabbath. Many religious people of to-day are very loose in their speech about these two days—thus we hear them use "Sabbath" and "Sabbath School" when they mean Sunday. The fourth commandment, "Remember the Sabbath day to keep it holy" does not apply to the first day, nor to Christians. A careful reading of the following passages will make this matter clear. The ten commands were called the covenant (Ex. 34: 28); His covenant, the ten commandments (Deut. 4: 13); the two tables of stone were the tables of the covenant (Deut. 9: 9-11); this covenant was made when they came out of Egypt (1. Kings 8: 9-21); a New Covenant has been made (Heb. 8: 6-13); the apostles were the ministers of the New Covenant (2. Cor. 3: 6-14; Read also Col 2: 14).

Christians, according to instructions given and example set now meet on the first day of the week to worship God (Acts 20: 7; 1. Cor. 11: 17-34; 16: 1-2)

WE MAY LEARN FROM THIS LESSON

1. There are religious people who would rather see evil con-

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tinue than to have others than themselves remove it. 2. Religious people often go to extremes on some points and overlook more important ones. 3. Hypocrisy cannot be hidden from Jesus.



Lesson XII]

[March 22, 1914.

LESSONS BY THE WAY

Luke 13: 18-30

GOLDEN TEXT: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7: 21).

LESSON SETTING

WHAT: Talks about the kingdom.

WHY: To instruct and warn.

WHERE: On His way to Jerusalem.

WHEN: A. D. 28.

WHO: Christ and His disciples and people.

LESSON OUTLINE

I. Pictures of the kingdom, verses 18-21.

1. Like a mustard seed, verse 19.

2. Like Leaven, verse 21.

II. Jesus exhorts to present action lest the entrance to the kingdom be closed against us, verses 22-30.

THE TWO PARABLES

In these two parables we have two phases of the kingdom of God brought prominently before us,, namely the *outward extension* and the *inward working*. The kingdom of God in its earthly aspect, during Christ's stay in heaven, contains the mere professor as well as the true. This is noted later in this lesson where some are to be "*thrust out*." In matters where the term "kingdom of heaven" is used this fact is very evident (Matt. 13). The *abnormal growth* of the kingdom seems to be the point in the first parable. The mustard plant is an *herb* but the parable says this one "waxed a great tree" rapid abnormal, unsubstantial growth. The "fowls of the air" in the parables of the sower were enemies to the seed (Matt. 13: 4). Here it is said that they "lodge in the branches." We may briefly gather these facts:—Christianity in

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its early stage was persecuted but continued its growth. Later, about 313, the persecuting powers ceased and nominally became Christians. They then worked from within. There was a very abnormal growth represented in the conversion (?) of the Roman empire. Thus it continues. The mere professors of religion far out number the true believers.

The second parable properly follows the mustard parable. The true children of God always look to the scriptures for their doctrine. Not so with the nominal. From that time to this being in most places predominant they have as a body, as an institution shaped the doctrine to best suit their temporal needs. Thus we have not only the present kingdom burdened with mere professors but the doctrine very much corrupted by the addition of the human element. This last phase is represented by the parable of the leaven. Leaven is the principle of corruption working subtly. It is used in a bad sense throughout the New Testament (See note on Lesson VIII). It is evil doctrine (Matthew 16: 12). Meal on the other hand was used for sweet-savor offering (Lev. 2: 1-3) and food for the priests (Lev. 6: 15-17.).

The usual interpretation given to these parables, especially that of the leaven is very nice and presents a pleasing picture but is not only unscriptural but anti-scriptural as a careful study of the terms leaven, meal, woman, etc., as they are used in the Bible will reveal.—Scripture will interpret scripture if we allow it to do so. We should give all diligence to see that our food is unleavened.

* * *

Lesson XIII.]

[March 29, 1914.

REVIEW LESSON

Reading Lesson Matt. 7: 21-29.

GOLDEN TEXT: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6: 8)

LESSON SETTING

WHAT: Sermons, teachings and parables of Jesus.

WHY: To reveal Himself and His teaching that they might believe He is the Son of God.

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WHERE: Capernaum, Perea, towns of Galilee, Bethany and Jerusalem.

WHEN: A. D. 28, 29, 30.

WHO: Christ, Disciples, Pharisees, women, and children.

SUGGESTION

The golden texts make a choice selection of scriptures to store away in your memory to be used in times of temptation, meditation or grief. They will help you in consoling your friends, in pleading with sinners and admonishing the wayward. Do not fail to learn them. Learn them in the order they occur and they will suggest the title and main teaching of the lessons in the order presented.—*Dugger, Indiana.*

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

UNFULFILLED PROPHECIES

For the benefit of our new readers will say that in our last number we quoted a few of the many prophecies concerning three very important things future, viz.: the return of the Jews to their own land, the great and terrible day of the Lord, and the glorious time of world-wide and everlasting peace. On the first, Ezekiel 37: 21-28 was quoted. On the second, Isaiah 2: 17-21; 13: 6-11; and 11: 9. Reference was made to Micah 4: 1-4 and to Hab. 2: 14, parallel passages.

There are many scriptures to the effect that the Jews will yet be in their sins and unbelief when they return to Palestine, but their conversion is to be brought about there by the Lord.

The great and terrible day of the Lord comes upon them (as also upon the whole world) and is designated,

“THE TIME OF JACOB’S TROUBLE”

JEREMIAH 30: 7-11

Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob’s trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, *that* I will

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break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

Therefore fear thou not O, my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the Lord, to save thee: though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

The reader should specially note that the Lord promises He will not make a full end of Israel as He will the gentile nations, but will correct them, and to the remnant that turn to Him He says (verse 22), "And ye shall be my people, and I will be your God." Ezekiel 37: 23 shows the cleansing to be wrought for Israel when they are planted again in their own land. The whole of the thirty-sixth chapter of Ezekiel should be read in connection. Read also Ezekiel 20: 33-44 and the twenty-seventh chapter of Isaiah.

It is a matter of intense interest and of vital importance that the Jews are right now returning (and in unbelief) to Palestine,—the privilege of owning property there having been recently granted them by the Sultan of Turkey,—and are buying up land, establishing homes and institutions and starting the wheels of industry to turning. Jerusalem is building outside her walls even in the direction Jeremiah prophesied long ago (Jer. 31: 38-40). Recent tourists to that land can tell you about it. Most every one knows of the "Zionistic Movement" among the Jews of the world, the purpose of which is to promote Jewish emigration to Palestine. The Jewish fig tree is budding. Brethren, beloved of the Lord, saints of Jesus, "know ye that summer is nigh!" "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21: 24). The end cannot be far hence. We have lived to see what no generation before us for nearly nineteen hun-

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red years has seen. What shall it profit us? What shall we say to these things?

“When these things *begin to come to pass*, look up, and lift up your heads; because your redemption draweth nigh” (Luke 21: 28). Bless the Lord, oh my soul.

SOME OF “PASTOR” RUSSELL’S ERRORS.

1. “Pastor” Russell Is a Date Setter.

While the Lord would have His people “discern the signs of the times” and “see the day approaching” that it come not upon them unawares, yet the following scriptures, (Matthew 24: 36-42; Mark 13: 31; Luke 21: 33) and others show that no man knows the day or hour of His coming and hence all, even the early Christians, are warned to *watch*. Given certain conditions and the Lord had come in the first century. Paul and others were in expectancy, Peter was earnestly desiring it and John prayed, “Even so, come Lord Jesus.” Certain required conditions, both as to the working of Satan (2. Thes. 2: 9) and the working of the gospel (Rom. 11: 25) each force, through men’s choice restraining the other, were not brought about and the Lord has tarried for the ripening of the wheat and the tares, *not for a fixed calendar date*.

2. The “Pastor’s” Assumptions.

He assumes that the creative days of Genesis are each typical of 1,000 years’ time and that the Sabbath rest of the Millenium is due to begin at the close of 6,000 years. Since, by his own chronology, there were 4,128 years B. C. the 6,000 years expired with A. D. 1872 (Mil. Dawn Vol. II, pp. 51) and the “Times of Restoration” began October A. D. 1874 at which time JESUS CAME (Vol. II, pp. 188) ! and began the harvest of this age,—a 40 year harvest which ends with the overthrow of Gentile power in October, 1914 (Vol. II’ pp. 234) when the last member of the body of Christ will have been glorified with the Head (Vol. II, pp. 77), Armageddon will have been fought and the kingdoms of this world become the kingdom of Messiah (Vol. II, pp. 101). Now, as to these glorious *results*, the Bible plainly foretells them, but

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the whole chain of *dates* hangs on an assumption and is forged in an improvised chronology which charges error to a Bible statement (1. Kings 6: 1), holds Paul's approximate time (Acts 13: 19) as an exact figure and counts the 450 years to King Saul instead of "until Samuel the prophet" and contains other discrepancies as well.

Alongside the above line of figures is another chain forged in the same chronology and has for its support the assumption that a day in prophecy means a year in time and that a year in prophecy means 360 days which in turn means that many years. With Daniel's 2,300 days (Dan. 8: 14) interpreted as that many years Mr. Russell can arrive at the date 1914 provided you allow him to set the date at which to begin the count. "Time, times and a half time" equal $3\frac{1}{2}$ years, reduced to days equal 1260 days which in turn must be reckoned as 1,260 years: now, allow the setting of another beginning date and there is no difficulty in reaching the desired time of the end. See?

According to the above process, when Daniel read Jeremiah's prophecy of the seventy years' captivity he should have interpreted it 70×360 or 25,200 years. Moses should have understood when God foretold the 40 years' wilderness wanderings, that it was to be 10,400 years. Were not these figures of Daniel's extant when Jesus and the apostles were here? And could not Jesus have used them in calculating the time of His coming had the year-for-a-day theory been true? Could not Paul, Peter and John have done so with even greater accuracy than "Pastor" Russell and knowing that Jesus could not come till A. D. 1874 have saved themselves the effort of looking for Him in their day?

3. Jesus Did Not Come A. D. 1874.

When He comes the dead in Christ shall rise and the living in Christ shall be changed in the twinkling of an eye and together with them be caught up (1. Cor. 15: 52; 1. Thes. 4: 16).

Just as Peter on Pentecost (Acts 2: 29, 34) knew that David had not risen, so we know the dead in Christ have not risen,—*their tombs are "with us unto this day."* Neither have any living ones been translated. All this is yet future and hence "the great

tribulation," that "time of trouble such as never was" which the "Pastor" says ends next October (Vol. II, pp. 78) has not yet begun.

When Hymenæus and others taught that the resurrection was past already (2. Tim. 2: 18) and overthrew the faith of some Paul wrote Timothy to shun them (v. 16). He, himself, had delivered them to Satan that they might be taught not to blaspheme (1. Tim. 1: 20). Russell says the dead in Christ were raised when Jesus came (?) and that "some time before the end of A. D. 1914 the last member of the divinely recognized church of Christ * * * will be glorified with the Head" (Vol. II, pp. 77).

And yet greater blasphemies than these have come from his pen, as we shall yet show, if God wills.

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