

WORD AND WORK

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

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

STANFORD CHAMBERS, EDITOR AND PUBLISHER

1218 SIXTH STREET, NEW ORLEANS, LA.

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Two Sinners

(Clipped by R. E. Wright)

There was a man, it was said one time,
Who went astray in his youthful prime.
Can the brain keep cool and the heart keep quiet
When the blood is a river that's running riot?
And "boys will be boys," the old folks say,
"And the man is better who's had his day."
The sinner reformed; and the preacher told
Of the prodigal son who came back to the fold,
And the Christian people threw open the door,
With a warmer welcome than ever before.
Wealth and honor were his to command,
And a spotless woman gave him her hand.
And the world strewed their pathway with blossoms abloom,
Crying, "God bless ladye, and God bless groom"!

There was a maiden who went astray
In the golden dawn of her life's young day.
She had more passion and heart than head,
And she followed blindly where fond Love led.
And Love unchecked is a dangerous guide,
To wander at will at a fair girl's side.
The woman repented and turned from sin,
But no door opened to let her in.
The preacher prayed that she might be forgiven,
But told her to look for mercy—in heaven.
For this is the law of earth, we know;
That the woman is stoned, while the man may go.
A brave man wedded her after all,
But the world said, frowning, "We shall not call."

—*Ella Wheeler Wilcox*

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EDITORIAL NOTES

MOVING TOWARD THE CENTER

Those who have seeing eyes, hearing ears and understanding hearts, whose minds are enlightened by God's living word are not ignorant of the trend and doom of the present evil world and are not carried away by the spirit of the age. Those whose souls pant after God and who are now hopelessly laboring to stay the tide of worldliness, formality, hypocrisy, and infidelity in the great denominations must withdraw themselves or succumb to the increasing force of the current. Reform is out of the question. Separation is inevitable. God is calling. Many of us have already heeded the call. What shall we do with ourselves and with one another? Shall we form a new denomination? God forbid. Shall we henceforth live in isolation? Again, God forbid. We need fellowship, our souls crave it and God designed it for us. Believers must not have fellowship with unbelievers, but "if we walk in the light * * * we have fellowship one with another and the blood of Jesus his Son cleanseth us from all sin."

This holy fellowship in light constitutes the true church of the Lord Jesus Christ, the New Testament church, the one body, the habitation of God in the Spirit; the bride-elect of the Lamb. Are you not longing for just such sweet fellowship and a home with God's people? God will grant it to hearts that sincerely desire it.

THE NEW TESTAMENT CHURCH

Just here is the time and place for us to make a study of the church of the New Testament. Remember walking in the light is essential to the fellowship. The living word teaches us "how men ought to behave themselves in the house of God, which is the church of the living God" (1. Tim. 3: 15). Jesus loved the church and gave himself up for it" (Eph. 5: 25); He purchased it "with his own blood" (Acts 20: 28). "Unto him be the glory in the church * * * for ever and ever. Amen" (Eph. 3: 21). If the Lord so loves His church you and I should, with great interest,

study the model He has given that our picture of her may be clear and not vague.

1. WHAT IS HER CREED BOOK?

Even in this time of sects many and creeds many it is not at all difficult to answer the above question. All scripture (2. Tim. 3: 16) rightly divided (2. Tim. 2: 15) setting forth Jesus as the Christ, the Son of God, the foundation truth of His church (Matt. 16: 18), other than which foundation can no man lay (1. Cor. 3: 11), in short, the Bible is her only rule of faith and practice. "If any man speaketh, speaking as it were oracles of God" (1. Peter 4: 17).

What therefore we wish to learn concerning the mission, organization, worship, service or character of the church we may expect to find only by searching the Scriptures.

2. WHO IS THE HEAD OF THE NEW TESTAMENT CHURCH?

"And gave him to be head over all things to the church, which is his body" (Eph. 1: 22-23) "Him who is the head, even Christ" (Eph. 4: 15) "And he is the head of the body, the church" (Col. 1: 18). This then, sets aside all Popes, Supreme Bishops, and church Synods as heads of God's Church.

3. BY WHAT NAME?

"The church of God at Corinth" (1. Cor. 1: 2; 2. Cor. 1: 1). The church of God (1. Tim. 3: 15). "The churches of Christ" (Rom. 16: 16). The individuals were called Christians (Acts 11: 26; 26: 28), a name in which God could be glorified (1. Peter 4: 16). The divisive party names at present held dear by sectarians are not found in the Bible and should, for the sake of harmony and fellowship, cease to be worn. Let no one say I am of Paul, or I of Luther, Calvin or Wesley.

4. MISSION

"The church * * * is the pillar and ground of the truth" (1. Tim. 3: 15). The manner and method of upholding the truth is three-fold,—making disciples, training them spiritually and caring for them temporally. It is all comprehended in the commission (Matthew 28: 19-20).

5. ORGANIZATION

The organization of the New Testament church is in perfect keeping with her three-fold mission. Evangelists to preach the word (2. Tim. 4: 1-5); bishops to feed the flock, being apt to teach (1. Tim. 3: 1-7; Titus 1: 5-9; Acts 20: 28); and deacons to minister to the poor (Acts 6: 1-6; Phil. 1: 1; 1. Tim. 3: 8-13).

6. INITIATION

"Go * * * preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15-16). "Go make disciples of all the nations baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28: 19). "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." "They then that received his word were baptized; and there were added unto them in that day about three thousand souls" (Acts 2: 38 and 41).

7. WORSHIP

The true church is a worshipping church. God seeks worshippers. He calls out His people to worship Him. The saints at Jerusalem were continually praising God. "They continued stedfastly in the apostle's teaching and fellowship, in the breaking of bread and the prayers" (Acts 2: 42). The disciples at Troas came together on the first day of the week for the breaking of bread. (Acts 20: 7). Churches of Galatia, the church at Corinth, and "all that call upon the name of our Lord Jesus Christ in every place" (1. Cor. 1: 2) are instructed to lay by in store on the first day of the week according to their prosperity (1. Cor. 16: 1-2). In Hebrews 10: 25 we are exhorted not to forsake the assembling of ourselves together. Jesus meets with His saints, even with two or three who meet in His name to worship in spirit and according to the truth. "Behold how pleasant it is for brethren to dwell together in unity."

8. INDWELT BY THE SPIRIT

"In whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2: 22). "In whom, having also believed, ye

were sealed by the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of the purchased possession" (Eph. 1: 13-14). "Grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption" (Eph. 4: 30). "Be not drunken with wine, wherein is riot, but be filled with the Spirit" (Eph. 5: 18). "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" (1. Corinthians 6: 19).

THE SPIRIT'S LEADING

FOR AS MANY AS ARE LED BY THE SPIRIT OF GOD THESE ARE THE SONS OF GOD.

"But what kind of 'leading' is here meant—an occult, internal, inexplicable leading or an external, explicable one by the truth? Before replying, let us ask, who are led? certainly not the unconverted, but Christians. In those led, then, the Holy Spirit already dwells. What kind of leading then is it? I answer both internal and external. To whatever extent the Holy Spirit by its indwelling strengthens the human spirit, to enable us to control the flesh, to that extent the leading is internal. To whatever extent the motives of the gospel, when brought to bear on the mind in the written word, enlighten and strengthen it, and so enable it to keep the body in subjection, to that extent the leading is external. The leading, then consists of the whole of the influences of every kind, spent by the Holy Spirit on the human spirit, in enabling it to keep the body under."—*Commentary on Romans, Moses E. Lard.*

"All that is done in us before regeneration, God, our Father, effects by *the word*, or the gospel as dictated and confirmed by his Holy Spirit. But after we are thus begotten and born by the Spirit of God—after our new birth—the Holy Spirit is shed on us richly through Jesus Christ our Savior; of which the peace of mind, the love, the joy and the hope of the regenerate is full proof."—*A. Campbell, Christian system, pp. 284.*

DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

REPENTANCE UNTO LIFE

And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life (Acts 11: 18).

The above words are recorded in connection with Peter's rehearsal of the conversion of Cornelius and his household. The apostles and brethren at Jerusalem had "contended" with Peter about the propriety of preaching the word to Gentiles (Acts 11:2), and the words of our text are the result of Peter's exposition of the matter—they received it with joy. It is no small matter for God to grant repentance unto a people; it is a work of His grace and this is seen in the use of the word "granted" in our text. For God to grant repentance unto sinners is the strongest evidence of that goodness of God which leads unto repentance (Rom. 2: 4).

With many, the great problem of the gospel is how God can be just and the punisher of the disbeliever and no small effort is being made to rid the Bible of everything that seems to teach that men are in sin and need repentance. This doctrine at once destroys the doctrine of free grace which teaches that the great problem and marvelous mystery of the gospel is *how God can be just and the justifier of him that hath faith in Christ* (Rom. 3: 26). The teaching of the word is that men deserve death and notwithstanding this fact He has "granted them repentance unto life"—and unmerited favor. Preachers of righteousness have no business with teaching a doctrine which makes salvation of sinners an obligation of God or with lending their influence to a doctrine which makes the moral Governor of the universe a weakling who takes no account of sin (Ezeh 18: 4; Ex. 34 ; 6-7). Salvation is either of grace,

debt or of indulgence—the Bible says it is of grace.

The Greek word *Mentanoia* from which we have the word repent means a change of mind or an after thought. It is in the sense of an after thought that it is used of God when in Genesis 6: 6 it says that it repented Jehovah that he made man. As used in the gospels the word has the same meaning, that of a change of mind, but a change of mind in the gospel sense must be of a certain specific nature, brought about by certain means and no others. Much of the gospel's beauty and effectiveness has been lost by thinking of the gospel requirements merely as steps to be taken and left off rather than the operation of the law of progressive development which is in the word—the law by which all seed germinates, develops and bears fruit. Faith repentance and baptism are really different aspects of the same act—the act of acceptance.

Each one of these is sometimes used to express the whole plan. When the jailor was told to believe on the Lord Jesus Christ for salvation the whole of the gospel system was embraced; when our text states that God granted repentance unto life to the Gentiles we understand that the word repentance is put for the whole. In Romans 6 where Paul predicates our salvation upon obeying "from the heart that form of doctrine" we know that he means all that true baptism implies. All men who possess saving faith are truly penitent and in an obedient attitude; all penitent men possess saving faith and are ready to do the "Father's will" (Matt. 21: 29-31), and likewise all truly obedient men are in possession of repentance and saving faith.

The tendency there is to separate these three things which God hath joined together has been responsible for a great deal of misunderstanding and useless disputation. There cannot be the one without the other and many of the arguments upon the question of priority have been either because the subject was misunderstood or because the disputants would not or did not understand each other. If one means the first intellectual approach to the truths of the gospel and assent to their truthfulness, of course faith comes first, but everyone who will think at all knows that faith does not become saving, that is, it does not save us, until it has its issue in

repentance and obedience to the gospel; neither does a man have a right to trust in Christ as his Savior until he has fully accepted Him. Faith becomes confidence, trust, reliance and brings peace only after a full acceptance. If asked to answer directly as to where faith comes, before or after repentance, I should reply that it comes both before and after—it is the parenthesis of repentance. Faith is first a bud, it is next a full-blown flower and last it bears the fruit of obedience. Faith should never be left behind, the penitent spirit should be the Christian's normal attitude and obedience should be their constant issue.

Repentance has been required in all ages of God's dealing with men. Noah preached it in the Patriarchal age; Isaiah, Jeremiah and Jonah preached it; all the prophets preached it in the Jewish age; John, the Baptist, took up the same message and the first recorded words of Christ when he entered upon this public ministry were, "Repent and believe the gospel." The twelve and the seventy under the first commission preached it. The greatest condemnation pronounced by Jesus upon the cities of His time was that they had refused to repent at a message which would have brought Sodom, Gomorrah, Nineveh, Tyre and Sidon to their knees in sackcloth and ashes. After the high priest of our confession had ascended on high leading captivity captive and the Paraclete had descended upon the twelve the same message was spoken by the impulsive preacher of Galilee. The burden of Paul's preaching was repentance toward God and faith in Christ.

All of the great preachers of history have been preachers of repentance. When Savonarola left the narrow limits of St. Mark's church to preach to the increasing crowds of Florentines his oft-repeated message was "Repent! Repent!" When John Knox walked down High street in Edinburg to preach to the licentious court of Mary, Queen of Scots, the words which he thundered in their ears were "Repent! Repent!" Wesley the man who took the whole world for his parish was one of the greatest preachers of repentance known to history and so all the men who have moved men to righteousness have made repentance the central note of their preaching. Two things contribute to the bringing about

of "repentance unto life." One of them is from without, and the other from within. The first is the goodness of God (Rom. 2: 4)—it begins on the divine side. The second is godly sorrow (2. Cor. 7: 9-10) and is on the human side. These two things are absolutely essential to gospel repentance and all repentance that is without them is not genuine. God and His goodness must be taken into consideration or else there is no repentance, for repentance must be toward God (Acts 20: 21) therefore the sorrow must be of a godly sort. Repentance is not strictly speaking godly sorrow though it is a decided element of it and "works repentance." Reformation of life is not repentance but the result of it. When the goodness of God is faithfully preached it will have the desired result and produce the sorrow which works repentance.

There is a Judas sort of repentance which is not toward God and is only external. Ahab suffered an outward humiliation for sin but it did not turn him to God. Much of the sorrow for sin comes from having the sin exposed rather than from the fact that sin is against God. We have also known some persons who would repent toward their families or toward the community or toward the state and really reform and leave God entirely out of the transaction. The reformation that is brought about through education, culture, or for economic reasons and sometimes for mere policy sake is not "unto life." Such repentance is merely polishing the outside of the cup. There is more in repenting toward God than we sometimes think and unless we lead men to a repentance which says with David, "Against thee, and against thee only, have I sinned" (Psa. 51), we fail in the purpose of the gospel.

All true repentance implies restitution. The salvation which came to the house of Zacchæus (Luke 19: 1-10) caused him to say, "If I have wrongfully extorted aught of any man, I restore four-fold." As long as our churches are filled with people who have money, houses, or lands which they dishonestly accumulated, as long as we have persons who have old-time enemies with whom they have failed to make any attempt at reconciliation, and as long as the church receives husbands and wives in adultery by separation who refuse to be reconciled, or as long as we preach repentance

as a form which does not lead to a full restitution where it can be made, just that long will the cause of Christ be retarded and its work crippled.—*Gallatin, Tennessee.*

PREACH THE WORD

John E. Dunn

Sermon preached to the church of Christ, Cookeville, Tenn.
11 a. m. Lord's day, February 15th, 1914.

"Abide thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work. I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom; preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching * * *" (2. Tim. 3: 14-4: 2). There never was and there never will be a more solemn charge delivered by the aged apostle to the young preacher of the gospel. Paul is now an old man, his life-work is completed, he has fought the good fight, he has finished the course, he has kept the faith. In a moment his head will be severed from his body and his spirit will go to God who gave it. Timothy is a young man and his life-work is in front of him. Paul was intensely interested in Timothy: he was interested in the people Timothy should teach in the future. God, Christ and all heaven witnessed this charge. Timothy was reminded of the judgment and the second coming of Christ. This charge was delivered with all of the solemnity of heaven.

My friends, I feel the same obligation resting on me that rested on Timothy. I am under the same obligation that Timothy was

under. To the extent that you have confidence in me, to the extent that you believe what I teach, to the extent that I influence you; to that extent I am dealing with your souls. Woe is unto me if I do not teach you the pure gospel of Christ and nothing but the gospel of Christ. I realize that I must give an account unto God for what I teach publicly and privately both by tongue and pen.

There has never been an age since the first century of Christianity when there was a greater need for the preaching of the pure gospel of Christ than there is now. No people ever were in a greater need of the gospel of Christ unmixed with humanism than our people are to-day. The preachers and churches of our country have popularized and worldlyized our religion until we have very little of the genuine life and teaching of the New Testament. Our people are a rich and worldly people. This is an age of flying machines, automobiles, and fast living. The simple life and teaching of Christ and His apostles is rare indeed.

Of all the men who have ever graced this earth none have ever been (and there are none now living) superior to the great apostle Paul in human learning. He was a poet, he was a philosopher, he was a historian, he was learned in civil and ecclesiastical law. Not in a single instance during life from the day of his baptism to his death was he outclassed on any occasion or before any man. Yet he never one time turned aside from the gospel of Christ to preach any other doctrine.

Listen at the following from his tongue and pen: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith" Rom. 1: 16-17). "The word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God * * *. It was God's good pleasure through * * * preaching (the gospel) to save them that believe. *The gospel of Christ is the power of God and the wisdom of God*" (1. Cor. 1: 18-25). "And I, brethren, when I came unto you, I came not with excellency of speech or of wisdom, proclaiming to you the testimony of God.

For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men but in the power of God" (1. Cor. 2: 1-5). "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written" (1. Cor. 4: 6). "Woe is unto me, if I preach not the gospel" (1. Cor. 9: 16). "The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach" (Rom. 10: 8). The apostle John to the elect sister wrote; "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (2. John 1: 9-11).

Paul in his farewell charge to Timothy called his attention to the fact that he had known the *Sacred Writings* from a babe having been taught them by his mother and she by his grand-mother. Paul charged him: "hold the pattern of sound words * * * and the things which thou hast heard from me among many witnesses the same commit thou to faithful men, who shall be able to teach others also * * *. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth * * *. *Preach The Word* * * *. The time will come when they will not endure the sound doctrine; but, having itching ears, (*Thayer, Gr., i. e. desirous of hearing something pleasant.*) will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables" ("an invention, a fiction, a fable, a falsehood") (2. Tim. 4: 4).

In conclusion, my friends, I wish to make a few deductions. No man can go beyond, stop short or turn aside from the gospel of Christ as revealed to us in the New Testament. The word of God is both inclusive and exclusive. It includes all written there-

in and it excludes all not written therein. There are many kinds of truth in the world. There is scientific truth, historical truth, political truth, literary truth, etc. But there is but one kind of truth which the servant of Christ must preach and be true to God. That is soul-saving truth, the gospel of Christ. Preachers of the gospel are not permitted to make a display of their learning in the English classics, in history, in astronomy, in geology or in any other branch of human learning, that your faith may not stand in the wisdom of men but in the power of God. Sinner friend, do you wish to go to heaven when you leave this world? If so you must obey the gospel of the Son of God. If there is a brother present who should confess his sins, we lovingly and tenderly invite you to come and give us your hand and God your heart. May God help you to come.

BOOK REVIEW

The Nichol-Bradley debate, published by Firm Foundation, Austin, Texas. Paper binding, 343 pages, price 65 cents.

This book contains a discussion between C. R. Nichol, Christian, and A. S. Bradley, Materialist. Brother Nichol does his work well. No better exposure of Materialism is needed.

John Straiton.

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DEPARTMENT OF WORK AND WORSHIP

E. L. JORGENSON

DEAD UNTO SIN

In reading the letters of Paul, one cannot but mark the eminence of personal holiness from which he speaks to us. The statement may come as a surprise to some, but there is not a hint in all scripture that Paul sinned against his light after his conversion. Now the most of us, though we rejoice in salvation from past sin, have not dared to think of salvation from present sinning.

Pardon for the past we have; but power for the present we lack. John has told us that if we sin, we have our Advocate with the Father; it is well that we have; but he wrote first, "These things write I unto you that ye may not sin".

Who can read the sixth and eighth chapters of Romans—chapters on victory over self and sin—without a feeling that we come far short of our privileges in Christ Jesus, and of possessing our possessions. That life of triumph concerning which Paul writes he himself had to a great extent attained.

1. There is in scripture the utter absence of any statement that Paul sinned in his Christian experience. It would have been a simple matter for some other writer, say Peter (who mentions Paul) to have recorded Paul's mistakes, as Paul did Peter's (Gal. 2: 11) had there been anything of moment to record. Think of it! A man who at Lystra declared he was of like passions with others; a man who *did* things; a man whose life and letters occupy such a bulk of scriptures,— and not a line recorded against him!

2. There is no lack of statements to the effect that Paul lived a remarkably holy life. He had not yet been made perfect, and he realized that God could easily hold things against him he did not know against himself; but he was certainly true to his light:

(1) "I know nothing against myself" (Cor. 4: 4).

(2) "Be ye imitators of me, even as I also am of Christ" (1. Corinthians 11: 1).

(3) "Be ye imitators of me" (Philippians 3: 7).

(4) "Ye become imitators of us, and of the Lord" (Thes. 1: 6).

"Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves" (1. Thes. 2: 10).

SEVENTH of ROMANS Yes, you have thought of the seventh of Romans. "The good which I would, I do not: but the evil which I would not, that I practice." You have often consoled yourself that you were in good company when you sinned; that you were no worse than Paul. But is this Paul's *Christian* experience? If so, consider:

1. That it conflicts with those scriptures regarding his holy, righteous, and unblamable life, already quoted.

2. That it conflicts with *his own* doctrine in the chapter preceding, and the chapter succeeding the seventh: 6: 2 "We who died to sin, how shall we any longer live therein?" 6: 6 "That we should no longer be in bondage to sin." 6: 11 "Dead unto sin." 6: 12 "Let not sin therefore reign in your mortal body." 6: 14 "Sin have dominion over you" (cf John 8: 34). 6: 22 "Made free from sin." 7: 24-25 "Who shall deliver me * * *? I thank God, through Jesus Christ our Lord." 8: 2 "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." 8: 4 "The requirement (margin) of the law might be fulfilled in us." 8: 12 "We are debtors, not to the flesh, to live after the flesh."

When we add to these considerations the further fact that in the seventh chapter Paul speaks constantly of "the law," not the gospel; and of that law, too, that contained the commandment. "Thou shalt not covet" (7: 7); that law which in 8: 3 is said to have been weak, through the flesh, we are forced to the conclusion that the seventh of Romans is not, and could not be, Paul's *Christian* experience, though the use of the present tense might at first make the contrary impression. It is utterly impossible to attach the statement, "I am carnal, sold under sin" to the author of 1. Corinthians 3: 1-4. It is impossible to apply, "The evil

which I would not, that I *practice*," to the man who wrote, "How holily, and righteously and unblamably we behaved ourselves." No Romans seven is Paul's experiences under the law, so stated as to present a typical case. For it is the experience of every enlightened man, under any law, who has not been delivered from the flesh (Rom. 8: 9) through Jesus Christ our Lord (7: 25). The present tense is used because Paul had been one of a class still existing. He transfers the experience of every man under the law to himself. The present tense is often so used to express customary or repeated action (See Goodwin, 1258). Thus making myself the representative of a class, I may say, "I am born, I go to school, I complete my education, and become a banker."

Observe also, that Paul speaks of "the law" as a present thing (7: 12-14) though at the time of writing it was a past, and dead law to him.

DELIVER- ANCE

With the seventh of Romans thus eliminated, it remains a fact, that Jesus Christ, through the Spirit, in the scriptures, has recorded nothing against this man Paul. Not that he was free from the conflict between the two natures; but he had learned how to buffet his body and bring it into subjection through the enabling power of the indwelling Christ. He was far from saying, as some say in our time, that he could not sin. He lived a holy life not because he could not, but because he would not sin, so completely had his will become the captive of Christ's will. He could well thank Him who *taught* him the way of life; but he goes further saying, "I thank him who *enabled* me." The secret of his victorious life was the indwelling Christ: "I have been crucified with Christ; and it is no longer I that live; but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2: 20). Men may explain away the indwelling if they like, I grant that if Christ does not dwell in the believer, the passage needs "explaining."

We emphasize works, and I believe in works; but no amount of them can take the place of holiness and piety. To *do* right is

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important; but to *be* right comes first. Brethren, how is it? We have obeyed from the heart that form of teaching; we have been buried with Christ, that the "old man," "the body of sin," "the body of flesh" should be done away; we have risen with Christ,—has the "man" risen too? We have been crucified with Christ,—has the flesh come down again from the cross? We have been transferred from Adam to Christ; we are related to God; we are connected by heredity with the Lion of the tribe of Judah,—are we drawing on His life forces by faith, as we might? The flesh which may be kept on the cross through faith, may also, mysteriously enough come down, if we permit, to lust against the Spirit; but shall not the Spirit also lust against the flesh to overcome it? We are partakers of the divine nature,—and we carry with us till death the human nature. War is determined, but to fight is not to fail, thank God. We may never fill up the example of Paul; but we are under divine obligation do aim at nothing less. And there is an old saying, Hitch your wagon to the stars." The first step is to dare to try.

PITY ISN'T IT

John T. Poe

Is it not a great pity so many fail to see what they read in God's word? Why is it men go running after a thousand things God says nothing about? We read the sermon on the mountain—a sermon so plain, and simple a child ought to understand it,—a sermon which plainly lays down all the basic principles that were to obtain in His kingdom, about to be established. The platform of His kingdom, if you please, in which He promises to bless us in certain needful things if we are faithful servants; in which He teaches us to pray for things we need, not what we want, but what we need,—"This day give us bread," and straightway men go to praying for lands, and houses, and bank accounts, such things as the flesh desires. He said "bread," but we are not satisfied with the plain necessities of life—we want its luxuries. The necessities

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of life are all He promises. The reason doubtless is, that the Master does not want us to fix our minds on earthly things. Don't you remember the Spirit tell us, "Set your affection on things above—not on things on the earth?" Put what you have in the Bank of Heaven,—by doing good to your needy fellowman. Are you rich in this world's goods? Do you want to send your riches on to heaven, to be kept in bank till you get there? You can do it, by helping needy children of God. If you help the poorest in the kingdom—the feeblest, weakest, little puny thirtyfold fruit-bearer in the kingdom Jesus credits your bank account in heaven as though done for Him. Again, the Spirit says, "Be content with such things as you have." Praise the Lord we can do this and so be rich toward God.—*Longview, Texas.*

ON THE OBSERVANCE OF THE LORD'S SUPPER

JERUSALEM

"And they continued steadfastly in the apostles' teaching and fellowship in the breaking of bread and the prayers."—*Acts 2: 42.*

TROAS

"Upon the first day of the week when we were gathered together to break bread, Paul discoursed with them"—*Acts 20 7.*

CORINTH

"Wherefore, my brethren, when ye come together to eat (the Lord's Supper, 1. Cor. 11:20) wait one for another."—*1. Cor. 11:33.*

The above scriptures together with the following and many others show that the early church had a fixed and stated assembly. At this stated meeting the Lord's Supper was observed.

HEBREWS

"Not forsaking our own assembling together, as the custom of some is."—*Heb. 10: 25.*

THIS ASSEMBLING WAS ON THE FIRST DAY OF THE WEEK

ACTS 2:1

"And when the day of Pentecost was now come, they were all together in one place."

(Pentecost was the first day of the week,—"the morrow after

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the Sabbath"—(Lev. 23: 16. For meetings on the first day of the week before Pentecost see Luke 24: 33; John 20: 19-26.)

ACTS 20: 7

"And upon the first day of the week when we were gathered together to break bread."

1. COR. 16: 2

"Upon the first day of the week let each one of you lay by him in store. As he may prosper."

(The same order had been given to other churches, 1. Cor. 16:1).

HISTORY

"The bread and wine being brought to the chief brother, he taketh it and offereth praise and thanksgiving to the Father in the name of the Son and Holy Spirit. After prayer and thanksgiving, the whole assembly saith, Amen! When thanksgiving is ended by the chief guide and the consent of the whole people, the deacons (as we call them) give to every one present part of the bread and wine, over which thanks are given."—*John Brown, Author Bible Dict.*

"The weekly communion was prepared in the Greek church till the seventh century."—*Erskine's Dessertations, pp. 271.*

"In the fourth century, when all things began to be changed by baptized pagans, the practice began to decline. Some of the councils in the western part of the Roman Empire, by their canons, strove to keep them up. The council held at Illiberis in Spain, A. D. 324 decreed that "no offerings should be received from such as did not receive the Lord's Supper."—*Council Illiberis, Can. 28.*

"The means by which the unfrequent administration of this ordinance appears to me to have been introduced into the church do not savor of the God of truth. The causes that occasioned its introduction appear to have been pride, superstition, covetousness, and carnal complaisance. The Eastern hermits, retiring from the society of men, had taken up their residence in deserts and mountains and, being far removed from the places of its administration, seldom attended. This, though really the effect of their sloth and distance, they pretended to arise from their regard and reverence for this most solemn ordinance. It being easy to imi-

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tate them in this imaginary holiness, which lay in neglecting the ordinances of God, many of the Eastern Christians left off to communicate except at such times as superstition had rendered solemn, as at Pasch."—*John Brown.*

"Weekly communions did not die with the apostles and their contemporaries. There is a cloud of witnesses to testify that they were kept by succeeding Christians, with great care and tenderness, for above two centuries. It is not necessary to swell these pages with quotations. The fact is indisputable."—*Dr. Mason, Rabbi.*

"I also advise the elders to administer the Supper of the Lord on every Lord's day."—*John Wesley.*

"Every week, at least, the table of the Lord should have been spread for Christian assemblies, and the promises declared by which, in partaking, we might be spiritually fed."—*Calvin's Institutes.* [Above quotations credit Christian System.]

We sincerely inquire why it is the professed friends of Jesus do not avail themselves of the glorious privilege of communion every Lord's day. Oh, that all realized what a sweet blessing it is! If He should come on the Lord's day I would rather be at His table than anywhere else on earth.

We wish to acknowledge receipt of "Life and Sermons," of J. D. Borden from the Christian Pilot, Little Rock, Ark. The book contains 65 pp and sells for 25c. While parts seem to be somewhat narrow yet there are single chapters which are worth the price of the book.

WORD AND WORK'S SPECIAL APPEAL

This is a Special Appeal because of a Special Need of Special Work by Special Friends for more subscriptions for WORD AND WORK. Your friends need the Magazine, we need the Subscriptions.

If our Premiums do not appeal to you we will allow you a cash commission.

Let every reader be our special friend at least to the extent of one new subscription. Please do.

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

UNFULFILLED PROPHECIES

We have now quoted many scriptures and referred to many more that unmistakably point to the great and terrible day which must of necessity precede the glorious time spoken of by Isaiah (2: 4) and Micah (4: 3) when nations shall learn war no more, having become the kingdom of God's dear Son.

That the kingdoms of the earth do not become His kingdom willingly but by compulsion is shown by Daniel when he sees the little stone smite and break in pieces all these kingdoms (Dan. 2: 24; See also Dan. 7: 12-26), and by Joel, when he says (ch. 3: 9-16): "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears; let the weak say I am strong. * * * The sun and the moon shall be darkened and the stars shall withdraw their shining. The Lord shall roar out of Zion and utter his voice from Jerusalem and the heavens and the earth shall shake."

Read the rest of the chapter for a description of glorious conditions to follow the dreadful storm of that terrible day.

Zephaniah (ch. 3: 8) says; "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."

Read the rest of the chapter for a description of the glories that shall follow this devouring of the earth "with the fire of his jealousy." Read the whole of Zechariah chapter fourteen for a description of the same times in the same order.

The great and terrible day of the Lord is the time referred to by Paul when he says (1. Tim. 6: 15) Jesus "shall show who is the blessed and only Potentate, the King of kings and Lord or

lords."

It is "that day" spoken of by Jesus (Luke 21: 35) which He says shall come as a snare upon "all them that dwell on the face of the whole earth."

It is the great "hour of temptation (trial, R. V.) which shall come upon all the world to try them that dwell upon the earth" (Rev. 3: 10) and the great tribulation of 7: 14, which John begins to describe in chapter 6 and closes with Armageddon, chapter, 19: 11-21, when the beast and the false prophet are cast alive into the lake of fire and Satan is bound, thus making possible the glorious age pictured by the prophets referred to above when the Lord reigns over the whole earth.

Those who are true Christians when that great tribulation begins will not have to pass through it, but will be saved from it, as Lot was from the judgment upon Sodom and as Enoch was from the perilous times in which he lived ending with the judgment of the flood.

"Watch ye therefore, and pray always that ye may be counted worthy to escape all these things and to stand before the Son of man" (Luke 21: 36).

And when ye see these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh" (Luke 21: 28).

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth" (Rev 3:10).

"And unto THEM THAT LOOK FOR HIM shall he appear the second time without sin unto SALVATION" (Heb. 9: 28).

"There shall be two in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. Watch ye therefore; for ye know not what hour your Lord doth come" (Matt. 24: 40-42).

"For the Lord himself shall descend * * * and the dead in Christ shall rise first; Then we which are alive * * * shall be caught up * * * and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1. Thes. 4: 16-18).

This is the Christian's blessed hope (Titus 2: 13). "He that hath this hope purifieth himself" (1. John 3: 3).

Be patient therefore, brethren, unto the coming of the Lord. * * * Stablish your hearts; for the coming of the Lord draweth nigh (James 5: 7-8).

There is a crown for all them that *love* his appearing (2. Tim. 4: 8). "For yet a little while and he that shall come will come and will not tarry" (Hebrews 10: 37).

Surely every true child of God is in harmony with and can say Amen and Amen to the last prayer in the Bible, "Even so, come, Lord Jesus."

MORE OF "PASTOR" RUSSELL'S ERRORS

Having shown that "Pastor" Russell, erroneously teaching that the coming of our Savior and the resurrection of the righteous is past already (A. D. 1874), approaches the blasphemy of Hymenaeus and Philetus whose "word will eat as doth a gangrene" (2. Tim. 2: 17), having also shown the fallacy of his year-for-a-day theory of prophetic interpretation and the incorrectness of his chronology by which he fixes his dates, we now wish to point out some more of the "Pastor's" errors.

MR. RUSSELL TEACHES THAT THE WICKED DEAD WILL HAVE A CHANCE AFTER DEATH.

"The preaching to the unsaved dead, now at length raised up, will last for a hundred years at least, and it may continue * * * during the millenium" (Vol I. pp 144).

1. Jesus teaches that if men die in their sins where He is they can not come (John 8: 21). This refutes both the Catholics' and Russell's Purgatorial theory, invented to save men who die in their sins.

2. The rich man who died and in Hades lifted up his eyes being in torments was not given one single ray of hope. He had had Moses and the prophets. His five brothers, with just the same light and opportunities, would come to the same hopeless state just as certainly, if they died in their sins. What shall we say

of those who have not only Moses and the prophets, but Christ and the apostles also!

3. In the two great judgment scenes, that of the living nations (Matt. 25: 31-46), and that of the dead, small and great (Rev. 20: 11-15), there is, likewise, shown not one ray of hope for repentance and salvation, but on the other hand the destiny is fixed and eternal.

4. The "rest of the dead," that is, all the dead who had no part in "the first resurrection" (Rev. 20: 5), "lived not again till the thousand years were finished. The wicked dead have no part in the millenium. This text is so much in "Pastor" Russell's way, admitting as it does, of but one possible interpretation, that he pronounces it an interpolation and thus cuts out of the Bible a passage which every critical Greek text retains without the slightest question. Beware of the teacher who loves his theory more than he loves the truth of God's word.

PASTOR RUSSELL ON THE WITNESS STAND

Mr. Russell's writings are very prolific in translations of the Greek. He is very fond of telling how many times a given Greek or Hebrew word occurs in the Bible and how it is translated. In this way he has led many to believe him to be the greatest scholar of his day. They therefore have all confidence in what "Pastor" Russell says, some seemingly believing him to be inspired.

As to his great learning we here let him tell us from the witness stand: "'Do you know the Greek?' asked the attorney, 'Oh yes,' was Russell's reply. Here he was handed a copy of Westcott and Hort and asked to read the letters of the alphabet as they appear on the top of page 447. He did not know the alphabet. 'Now,' asked Mr. Staunton, 'are you familiar with the Greek language?' 'No,' said Mr. Russell, without a blush. * * *. Then he admitted he knew nothing about Latin and Hebrew."—*From Facts and More Facts About "Pastor" Russell.*

The above is a part of the proceedings in a Court Trial at Hamilton, Ontario.

"I am pleased with the make-up of Word and Work. Will help you to extend the power and influence of the paper."—Andrew Perry.

THINGS CURRENT

We want every reader of WORD AND WORK to serve on our Circulation Committee. The purpose is to broaden our field of usefulness. And do you not know that the larger our subscription list the better we can make the magazine? This is our heart's desire and prayer. Dear Reader, do your part by sending us one, two, a dozen or more subscriptions. Do it now.

Our offer of WORD AND WORK for the rest of the year to three new names still stands. Or we will allow you to renew and send the paper to two new names for \$1.00

M. C. Kurfees held a good meeting during March with the church at Jacksonville, Florida.

A brother editor writes: "You are putting out one of the most interesting papers in the brotherhood."

"Am about to work up a Bible Study with the Baptist minister at Amite, to be enjoyed by the public, Pray for our success"—*W. J. Johnson.*

N. W. Deacon writes that the cause at Fairview, Ky., has recently taken on new life, especially manifested in a Tuesday night prayer meeting.

We are gratified to know that our Bible School Department is a real and true help to both teachers and classes. They could not be otherwise where used.

If WORD AND WORK comes to you without your having subscribed, do not hesitate to take it out of the office. Some friend is making you a present of it.

"The Whole Counsel of God on Baptism" is the only tract we know of quoting every scripture on the subject. An eight-page Appendix adds some very conclusive historical information.

Price 10c. Twenty copies \$1.00. Special price on larger quantities. Order to-day.

"I have just got acquainted with your paper and enjoy it very much."—*Francis Allen.*

"Saving Faith," by H. L. Olmstead, and "God's Purpose In This Age," by E. L. Jorgenson, have received special mention.

"You are giving us an excellent little journal. Only one suggestion,—I believe it is worthy of a better and more attractive covering."—*Durward H. Friend.*

The Publisher of this paper will, the Lord willing, be with the brethren at Dugger, Ind., in their first meeting in their new house of worship beginning April 5. We wish all to pray the Lord to bless the effort that souls may be born from above.

W. J. Brown writes that his last meeting in Florida was at Oxford and that he and Paul are now in Indiana, soon to be located at Linton. Bro. Brown says WORD AND WORK is well spoken of wherever he has been. You may expect more from his pen next month.

Since I came to West Virginia on this trip I held one week's meeting at McClanahan, a mission point there. I overcame much prejudice and got a great hearing and sowed all the seed I could. I found only four members, one a preacher of some ability who wanted to stand firm but did not fully understand what loyalty to the Bible is but now he is firmly established in the Bible faith.

Next I held a meeting at Mammoth with eight additions. Since my meeting last fall there have been four additions.

The additions of my first meeting are faithful and are making a creditable growth. We look for others at Mammoth soon.

I am now in a few days' meeting at Dinifred. This congregation is now in very good working condition, having been revived by the labors of Bros. McNeely and Terry last year.

The work here had been ruined for quite a while by Digressive departures but now it is on the Bible line again and is upbuilding.

Held a meeting of one week on Dry Branch. But bad weather and other causes made our audience small and there were no visible results. I will preach here two nights longer.—*Andrew Perry.*

OFF THE PRESS

The new tract, "The Whole Counsel of God on Baptism," is off the press and being distributed. Send us 10c silver or stamps for a copy, or (at our risk) enclose a dollar bill for 20 copies.

"We are very proud of WORD AND WORK."—*Edythe Rhodes.*

"Your paper grows better each month. May success attend the work you are doing in Christ's name."—*Mrs. Mary Ellen Woodson.*

D. H. Friend writes: "I leave the first for a month's work South. Will stop off at Montgomery, and Highland Home, Ala., for two or three days, then to Valdosta, Ga., for a series of meetings."

Miss Nora Godfrey of Hymera, Ind., writes: "Bro. B. F. Stivers held us a meeting here through the month of February resulting in five confessions and two reinstated."

"Will say WORD AND WORK is one of the best little books I have ever read. I can hardly lay it down till I have read it from cover to cover."

J. H. Whisnant of Belleville, Ark has recently conceived the plan of establishing a Depository of Religious Literature. This we think will be a good thing. Bro. Whisnant will intend to be in a position to supply in any quantity any book, tract, journal, or magazine set for the promotion of primitive Christianity. A catalogue will soon be ready for distribution.

The Publisher spent March 8 to 18 with the little band at Ellis, La., There are in that community some four or five different bodies represented and the people are sadly confused. Our meeting is said to have done more to remove prejudice than anything that has ever been done there. Our attendance was excellent all the while. There were no conversions. I verily believe it was because the people have become hardened by the preaching of so many conflicting theories. Oh Babylon, Babylon! How much thou dost hinder the truth and confuse the hearts of the innocent! Thy cup of indignation is fast filling. Woe be unto thee!

Don't forget to renew or let us know you want the paper continued.

It would be hard to find a tract better calculated to lead to repentance than "The Life Boat and The Death Boat" by Philip Mauro who was on board the Carpathia when it rescued the survivors of the Titanic disaster. Order of WORD AND WORK. Price 10c

Our hearts go out in sympathy for Brother and Sister Jelley in India whose little son departed from them in January. But they know the separation is but for a night, as it were, joy cometh in the morning.

Brother J. N. Baker, of New Port, Ark an engineer of twenty-three years and a preacher of ten years, has been afflicted since last October and would appreciate our prayers and fellowship that he may be soon back in the field winning souls for Jesus.

The churches where Brother Baker has labored should see that all his needs are met.

Send a dime to Dr. John T. Poe, Longview, Texas, for his ten tried and demonstrated "Rules of Health."

The author closes with these words: "I have lived by these rules myself, and with a bad case of heart disease for years I overcame it and I am now, by the grace of God, in my 78th year, stout, healthy, and able to preach all the time."

"Two more good meetings out here at Bro. Johnson's mission points round Scanlon. On the first Lord's day in Feb. we had a nice meeting at Bro. Richard Lee's and last Lord's day we had another fine meeting here at our house, quite a crowd was out, some of whom had never heard the gospel preached before. Bro. Johnson needs "that tent" badly. We are planning for a tent meeting out here this summer. I believe the time is ripe for it.

"Now please some one do a golden deed and help Bro. Johnson get his tent.

"March issue of WORD AND WORK simply fine."—*Mrs. S. M. Stevens, Holton, La.*

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"I am interested in the progress of WORD AND WORK and hope to send in several more subscriptions real soon."—*Miss L. E. Bozeman.*

We can get you any sort of Bible, Testament, Song-book or other book published. Let us.

"Am greatly interested in your magazine and do not want to miss a single issue."—*Mrs. H. W. Francis.*

"Preach The Word" by John E. Dunn in this issue is a very timely article and will be read with appreciation.

Material for Foreign Missions failed to reach us in time for publication this month. Let the donations come nevertheless that the glorious work may go on.

Brethren and churches of Christ in Nashville, Tennessee are inaugurating a more effective work among the negroes. WORD AND WORK most heartily commends this movement. Push it Every shoulder to the wheel.

Our Boys and Girls, together with "Cousin Ellen" are about to get noisy over there in that corner. A lively company. I wonder if we could make a bargain. I will print the letters of Miss Ellen will stir up the Boys and Girls to get subscriptions for WORD AND WORK. How about it?—*Brother Chambers.*

W. S. Long after a month's meeting at Natchez, Miss., where he succeeded in starting a congregation on the New Testament, spent two nights and a day with the publisher, and passed on to Lake City, Fla. where he preached and held interesting meetings the first half of March. Sister Long accompanied him. They are now at Clearwater, Fla.

In "Missionary Messenger" Brother J. M. McCaleb reports that he received from the churches of Christ in 1913 \$1,247.99 and \$276.21 for his co-workers.

Brother C. G. Vincent reports total receipts for Mission Home \$1,688.16.

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Three baptisms at Harper, Kansas, March 8,—*Ben. J. Elston.*

AS WORD AND WORK goes to press the church in New Orleans is in an interesting meeting with two conversions to date. Pray for the cause here.

Moneys received and forwarded to E. S. Jelley, this month:

Miss Mattie Rodd, New Orleans, \$0.30; C. E. Jones, through R. H. Boll, \$2.00; Church, Ellis, La., \$3.50.

We mean *you*, when we say send us subscriptions. Did you hear? No letter pleases us so much as a nice list of names. Would you make us happy and do good. Put WORD AND WORK into new homes.

WANTED

A number to take part in sending and sustaining the Helper for Brother Jelley in India whose name is to be given us soon. How many will respond?

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Many new members have joined our corner this month. All are welcome. I am glad to see that some of the cousins are members of the Church of Christ and that nearly all attend Sunday School regularly. Floyd Edwards, your letter and answers were very neat. Your writing is exceptionally good for a nine year old boy. Sims Stephenson, I was sorry I did not receive your answers to January Questions and Puzzles, but am glad you are starting in again and that your brother, John D., has also joined us. Lois and Lloyd Chambers, tell Lowell that I was sorry not to receive his answers to February Questions and Puzzles.

I received very nice letters of thanks from some of those receiving the reward pins and am glad you liked them. Orlie Badgers from California writes for the first time this month. He says he has enjoyed our Boys' and Girls' Corner, and is sending

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his answers to the Questions and Puzzles. He would like to see some of the Cousins' letters printed if Brother Chambers can spare us the space. Orlie, if Brother Chamber agrees I shall be very glad to print one or two of the best letters each month. Two of the best received this month appear below:

Dayton, Ohio, Feb. 27, 1914.

Dear Cousin Ellen:

I am sending you the answers to the Bible Questions in Feb. No. and will also tell you that we had a letter from my Papa in India dated Jan. 27, in which he wrote that my little brother, Edward, not yet four years old, had gone to be with the Good Shepherd and to look on the face of God. He had typhoid fever. He was sick one month but Papa wrote he is sick no more, and we have a little cherub in Heaven and we must live for Jesus and be ready to meet little Edward when our life's work is over. Please write to my parents in India. I know they miss him so much. My Grandma sends love to you. She is very poorly all the time.

Your little cousin,

Travasnih Jelley.

Linton, Ind., Feb. 4th, 1914.

Dear Cousin Ellen:

I am thirteen years old. I obeyed the gospel when I was ten years old. Brother Chambers baptized me. I have a book of Bible stories which I have read through about twice and another which I have read through once. I go to school and am in the eighth grade. I take music lessons in the summer.

Yours in His name,

Mary Ground.

In Class A. Correct answers to February Questions and Puzzles came from the following: Raymond McKelvy (14), Denton, Texas; Orlie Badders (16), Pomona, California; Mary Ground (13), Linton, Ind.; Sims Stephenson (13), Thyatira, Miss.; Lillian Weiss (13); Wesley Weiss (12), Edmond, Okla.; Alice Todd (12), Ellis, Mo.; Nancy Bethel (14), Horse Cave, Kentucky.

In Class B. Correct answers came from the following: Marvin Ivy (11), Fort Worth, Texas; Lois Chambers (11); Lloyd Cham-

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bers (9); New Orleans, La.; Travasnih Jelley (11), Dayton, Ohio; John D. Stephenson (11), Thyatira, Miss.; Albert McGuffey (11), Glenmora, La.; Fred McKelvy (11), Denton, Texas; Floyd Edwards (9), Horse Cave, Kentucky.

ANSWERS TO FEBRUARY QUESTIONS AND PUZZLE:

16, Eli; 17, Elijah; 18, Elisha; 19, David; 20, Samuel; Isaiah, Daniel, Jonah.

APRIL QUESTIONS

Read 1. Chronicles, chapters 28 and 29, and 2. Chronicles, chapters 1 to 4, for a description of the preparation for and building of the Temple. The answers to this month's questions are contained in these chapters.

26. David was a good king, and made many preparations towards the building of the Temple. Why did God not allow him to build it? 27. Copy 1. Chronicles 29: 9. 28. What king supplied David and Solomon with a great many of the materials to build the Temple? 2. Chronicles chapter 2. 29. Fill in blanks with figures: "And Solomon told out — men to bear burdens, — to hew in the mountains, and — to oversee them. 2. Chronicles 2: 2. 30. Name some of the parts of the Temple that were overlaid with gold, and some of the articles in the Temple that were made pure gold.

Class A. Will answer all the Questions this month, and Class B. may answer any four of them.

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

The workers in Japan are working and praying for great growth in all their missions this year. Let us all join them in the effort.

We wish the churches contributing to missions might give us testimony as to how God has blessed them in so doing, as we are sure He has.

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

Lesson XIV.]

[April 5, 1914.

CHRIST'S TABLE TALK

Luke 14: 7-24

GOLDEN TEXT: "Every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted" (Luke 14:11).

LESSON SETTING

WHAT: An after-dinner speech.

WHY: To warn, instruct and reprove.

WHERE: In Perea, perhaps near Beth-abarah.

WHEN: A. D. 29.

WHO: Jesus, the Pharisees and the people.

LESSON OUTLINE

- I. Warning against self-exaltation, verse 7-11.
- II. The suggestion of a worthy work, verses 12-14.
- III. The foolishness of excuse-making, verses 15-24.

SUGGESTIVE THOUGHTS AND QUESTIONS

Describe the scene of this lesson. Do not fail to look at the photograph of the Pharisee in Matt. 23. What was dear to the heart of the Pharisee (Matt. 23: 6-7)? What course did Jesus suggest that it would be well for them to pursue? In Luke 18: 9-14 there is a picture of self-exaltation and humility; reproduce the picture in your own words. Is the kind of feast which Jesus suggests to be made a popular kind of feeling? When is a full recompense for such unselfish deeds given? What statement did a certain man at the table make? Taking note of the fact that Jesus speaks this parable to this man what would you consider was one of his weak points? What is the difference between an excuse and a reason? What people lost their place at the great supper because of excuses? What people took their place (read Romans 11.)?

NOTES

NOTE 1. *Self-exaltation* was one of the deep-rooted evils of Pharisees. However it was not confined to that sect nor did it die with the age of long ago. It is a deep-seated evil of the fallen man, and its out-croppings are seen in this generation in every department of life. Let us, then, weigh ourselves in the balances of the sanctuary, that we may see ourselves as God sees us. Poverty of spirit is the first requisite toward perfected blessedness. Matt. 5: 3-12. Phariseeism—cold and stiff and formal could not stoop to enter but was brought low and left without.

NOTE 2. In verse 15 we have mention of "the resurrection of the just." It is well to note that the scripture teaches of *two* resurrections. They are not at the same time because one is "the first resurrection" and is separated from the other by "the thousand years" (Rev. 20 4-6. The first is called "the resurrection of life" and the second "the resurrection of damnation" (Jno. 5: 29). This first resurrection is also designated "the resurrection *from* the dead" (Luke 24: 35; Phil. 3: 8-11). "The better resurrection" (Heb. 11: 35) and it is also "they that are His at His coming" (1. Cor. 15:23). We are told that "the rest of the dead lived not again until the thousand years were finished" (Rev. 20: 5). At the first resurrection the saints shall receive their rewards of service (2. Cor. 5: 10; 2. Tim. 4: 8) and be lifted from the place of *service* to that of *authority* (Luke 19: 13, 17, 19).

NOTE 3. If you wish to emphasize the foolishness of excuses of which this lesson gives us some samples, just make a business of asking professed Christians why they do not attend the Lord's day services more regularly. Many, various and foolish are the excuses given.

WE MAY LEARN FROM THIS LESSON:

1. Exaltation before God is reached by stooping.
2. The greater recompense for good deeds will not be given till the resurrection of the just.
3. God can do without excuse makers but excuse makers need God.

WORD AND WORK

Lesson XV.]

[April 12, 1914.

JOURNEY TO EMMAUS (Easter Lesson)

Luke 24: 13-35.

GOLDEN TEXT: "It is Christ that died, yea rather, that is risen again" (Romans 8: 34).

LESSON SETTING

WHAT: A walk and talk with the risen Christ.

WHY: To open closed eyes and gladden sad hearts.

WHERE: On the way to Emmaus, eight miles from Jerusalem.

WHEN: Spring of A. D. 30.

WHO: Christ, Cleopas and another disciple.

LESSON OUTLINE

SUBJECT: Ministry of the risen Christ.

- I. To the Emmaus Disciples, (Luke 24: 13-35).
- II. Two Disciples go to Emmaus on resurrection day, verses 13-14.
- III. Jesus, as a stranger travels and communes with them, verses 15-17.
- IV. They tell Him the story of the prophet of Nazareth, verses 18-24.
- V. He expounds to them the scriptures concerning Himself, verses 25-27.
- VI. He is revealed to them at Emmaus in the breaking of bread and vanishes, verses 28-31.
- VII. They Return to Jerusalem and tell the glad news, verses 32-35.

NOTE 1. *Easter*: The word "Easter" is derived from Ostera the Anglo-Saxon goddess of spring, to whom the fourth month, answering to our April was dedicated. "There is no trace of the celebration of Easter as a Christian festival either in the New Testament or in the writings of the apostolic father's" (Encyclopedia Britannica). The observance of Easter—the union of Teutonic mythology and the central fact of Christianity—came in after the *woman* began to leaven and knead "the three measures of meal." It is the product of Baalism and was fostered and is preserved by Jezebel. Many Protestants have become inoculated.

WORD AND WORK.

It seems good to let Rome keep her inventions, even though, as in this case, they seem harmless ("Easter," Acts, 12: 4 should be "passover" as in the Revision).

NOTE 2. "*Believe all the prophets have spoken.*" Let us emphasize the *all* of this statement. These disciples believed the prophets but were "slow of heart" to believe *all*. In the prophets is presented a double view of the Messiah. He appears (1) as suffering and despised and (2) as King reigning gloriously (Isaiah 52: 13-15 and chapter 53; Luke 24: 26; 1. Peter 1: 10-11). They did not believe *all* because they could not understand all and because it was displeasing. The multitude rejected Him. The disciples had "trusted" but they are sad, doubtful and unbelieving. Do we "believe *all* the prophets have spoken"? *Yes, if* what they say suits our ideas. *Yes if* what they say seems reasonable. *Yes if* what they say has become a matter of history fulfillment. Let us try ourselves: Read Isaiah 9: 6-7 with 11: 1-9 and Amos 9: 8-10 with verses 14 and 15; also Zech. 9: 9 with chapter 14: 1-4. We *literalize* Luke 1: 31 and without a shadow of authority *spiritualize* verses 32, 33. And all this because we are "slow of heart to believe *all* the prophets have written." Christ's upbraiding may as well apply to us. Let us see to it.

SUGGESTIVE THOUGHTS AND QUESTIONS

What probable course would their communing and reasoning take (ver. 14, 15)? In what way do you look upon the action of Jesus in feigning Himself ignorant of the things of which they spake (ver. 17-19) and making as though He would have gone further (verse 28)? Can you think of some probable clue by which they discussed that it was He in the breaking of bread?

WE MAY LEARN FROM THIS LESSON:

1. Communing and reasoning about the things of God in the proper spirit will even now cause Jesus to draw near.
2. We ought to believe all the Scripture says whether we are able to explain it or not.
3. Hungry disciple's hearts burn within them at the opening of the word of Life.

WORD AND WORK

Lesson XVI.]

[April 19, 1914.

THE COST OF DISCIPLESHIP

Luke 14: 25-35; Read also Mark 10: 17-22.

GOLDEN TEXT: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (Matt. 16:25).

LESSON SETTING

WHAT: The testing of discipleship.

WHY: To prevent immature profession.

WHERE: On one of Christ's journeys.

WHEN: Spring of A. D. 30.

Woe*: Christ and the multitudes.

LESSON OUTLINE

I. Following Christ means self-denial, verses 25-27.

II. Parable of the tower, verses 28-30.

III. Parable of the king going to war, verses 31-33.

IV. Parable of the savorless salt, verses 34-35.

NOTE 1. Hate. Webster defines "hate" as to have great aversion to, dislike, regard with ill will, abhor, detest, loathe." This cannot be what Jesus here means because children are taught to honor and obey parents, the husband to love the wife, etc. There is a parable passage in Matthew 10: 37-39 which serves as an explanation to this. By it we understand "hate" as used here to love in a lesser degree. See also Genesis 29: 30-33. For other passages see Deut. 21: 15; Prov. 13: 24; Romans 9: 13.

NOTE 2. Counting the cost. This is a very familiar term. It is very often used out of its scriptural meaning. It is made an excuse for delayed obedience, when it should be an admonition to immediate action. A tower in scripture is a place of refuge and defense. An unfinished tower would not serve well for either. Those who are building with only the help and encouragement of the natural man can never finish. They are building without counting. Those who have reckoned that Jesus is needed to complete it, with Him the tower is builded and the builder safe. Counting the cost argues immediate action. So it is with the next parable. Shall we be able with the Lord Jesus on our side to meet

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all opposing power? Most surely! With Him one is enabled to chase a thousand and two to put ten thousand to flight, "For their rock is not as our Rock, even our enemies themselves being judges" "If God be for us, who can be against us"? Surely, he who counts the cost of building and consulteth about the strength of armies will quickly, joyfully, and trustingly enlist with Jesus, being willing to forsake all *for self* and use all *for God*.

NOTE 3. Savorless Salt. How useless it is! It cannot be used for its designed purpose—to flavor and preserve. It will not enrich the land nor make good roads—it is good for nothing. So is he who professes Christ but has no flavoring and saving influences on those about him.

SUGGESTIVE THOUGHTS AND QUESTIONS

Under what did man sell himself (Rom. 7: 14)? By whom is he redeemed (1. Peter 1: 18-19)? To whom then does he belong (1. Cor. 6: 19-20)? What then should we do with our bodies (Rom. 12: 1; 1. Cor. 6: 20)? What are we to do with the old man (Rom. 6: 6; Eph. 4: 22)? Since this is true we have nothing that is our own—we are only stewards entrusted with His goods. Only as such can we be what Jesus demands in this lesson.

WE MAY LEARN FROM THIS LESSON:

1. Jesus demands that we do not let anything come between ourselves and Him. 2. Counting the cost will always insure discipleship under Jesus. 3. Savorless salt and savorless Christians are useless.

Lesson XVII.]

[April 26, 1914.

THE LOST SHEEP AND THE LOST COIN

Luke 15: 1-10; Read also Matt. 18: 11-14.

GOLDEN TEXT: "There is joy in the presence of the Angels of God, over one sinner that repenteth" (Luke 15: 10).

LESSON SETTING

WHAT: The wandering lost and the lost at home.

WHY: To justify Himself and to show the Pharisee his need of salvation.

WHERE: In Perea

WHEN: Spring of A. D. 30.

WHO: Christ, the people and Pharisees and scribes.

LESSON OUTLINE

I. Introduction—The murmuring Pharisees and scribes, verses 1-2.

II. Parable of the lost sheep—the lost wanderers, verses 3-7.

III. Parable of the lost coin—the lost in the house, verses 8-10.

NOTE 1. *Introduction.* Verses one and two of this chapter serve as an introduction to chapters 15, 16 and 17. Since we are to study these chapters it is well at the outset to get the proper division in mind. We here have two classes of the lost sheep of the house of Israel. The first class is designated "publicans and sinners" and the second class "Pharisees and scribes". The same classes are seen in Luke 18: 9-14 and Matt. 21: 23, 28-32. The first class were the "down and out class." They were excommunicated from the synagogue service and acknowledged their lost condition. The second class were self righteous and were strict observers of form and ceremony. But were lost because they were great sinners (Matt. 23). The self-righteousness of the second class did not permit them to see their lost condition—These two parables set forth the two classes in the introduction.

NOTE 2. *The lost sheep.* This sheep had wandered. It was lost and was sensible to its lost condition. It knew its Master's voice and could appreciate His kindly aid, so it was with the "publicans and sinners." By this parable Jesus proved to them His consistency with His purpose to seek and save the lost.

NOTE 3. *The lost coin.* The coin was valuable, but it was lost and that in the house—at home. It was insensible to its lost condition and is dependent upon someone to find it. The Pharisees were lost at home, there was none good, no not one for all had gone out of the way. Jesus said to His disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." They were insensible to their lost condition, Jesus was trying to do something for them but they scorned the idea. There are valuable points to be

gathered from the details of the parables but this is the pith of the lesson.

NOTE 4. *Application.* The principles of these parables are broader than the two classes named. The same mixture is among us to-day. Of course out of Christ we see the outcasts of society who do not doubt their lost condition. There are also the morally good who feel safe because of their good deeds. In the church there are those who in humility ever have a conscious need of being near the Master. Then there are the self-righteous who thank God they are not as other men. Such usually look to their good deeds instead of Christ for salvation. For the "good moral man" without and the self-righteous man within there is little hope. For the one without who feels his need there is hope—for the humble child of God there is assurance of salvation.

WE MAY LEARN FROM THIS LESSON

1. All classes need Jesus. 2. He came to save the lost. 3. Some lost realize their lost condition. 4. Some lost are insensible to the great danger. 5. There is rejoicing in heaven over those who repent.—*Dugger, Indiana.*

THE WHOLE COUNSEL OF GOD ON BAPTISM

JOHN 3: 5*

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

SCRIPTURES GROUPED ACCORDING TO DIFFERENT PHASES OF THE SUBJECT

1. The Action of Baptism

John's baptism which ceased and Christian baptism which is to continue to the end (Matt. 28: 19) do not differ as to action or element, but as to preparatory requirements and resultant blessings.

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See Acts 19: 1-7. Performed *in Jordan*: Matt. 3: 6; Mark 1: 5. *With water*): Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 26; Acts 1: 5; Acts 11: 16; *Much Water*: John 3: 23; *Going down into the water*: Acts 8: 38; *coming up out of the water*: Matt. 3: 16; Mark 1: 10. Acts 8: 39. *Bodies Washed*: Heb. 10: 22. *A burial*: Rom. 6: 4; Col. 2: 12. *A birth*: John 3: 5.*

2. Water the Element.

That water is the element in which Christian baptism was (and is to be, of course) performed is shown in the above texts and further in the following: Acts 10: 47; Acts 16: 33; Eph. 5: 26.

3. Preceded the Reception of the Holy Spirit

Acts 2: 38; Acts 5: 32; Acts 8: 16; Acts 19: 5-6 (Cornelius an exception: Acts 10: 44, 47).

4. To Be Performed But Once Unless Improperly Done

Acts 19: 2-7; Ephesians 4: 5.

5. Who May Be Baptized

"Go teach (make disciples, R. V.) * * * baptizing them": Matt. 28: 19; "He that believeth": Mark 16: 15; "Repent and be baptized": Acts 2: 38; "They then that gladly received the word were baptized": Acts 2: 41; "If thou believest thou mayest": Acts 8: 36; "Many of the Corinthians hearing, believed and were baptized": Acts 18: 8. And so in every case of baptism. There is no case recorded in which one was baptized who did not or could not believe. Apart from faith baptism has no significance. As to Baptism of Infants see Appendix p. 30.

6. Baptism Initiatory to the Following Relations

"Baptizing them *in (into, R. V.)* the name of the Father, Son and Holy Spirit": Matt. 28: 19; "*For (unto, R. V.) the remission of sins*": Acts 2: 38; and "*were added*": Acts 2: 41, 47; "*Into Christ*": Rom. 6: 3; Gal. 3: 27; "*into his death*"; Rom. 6: 3, 4; "*Into one body*": I. Cor. 12: 13; "*Answer (Interrogation, R. V.) of good conscience*": I. Peter 3: 21; Followed by rejoicing; Acts 2: 47; Acts 8: 39; Acts 16: 34.

7. Not Disconnected in Time, from Reception of the Word

"The same day" Acts 2: 41; See Acts 8: 36-38; Acts 10: 44-48. "The same hour of the night", Acts 16: 33.

SECTION III.

BAPTISM OF THE HOLY SPIRIT

PROMISED BY JOHN THE BAPTIST

MATTHEW 3: 11

He shall baptize you with the Holy Ghost and *with fire*.

MARK 1: 8

He shall baptize you with the Holy Ghost.

LUKE 3: 16

He shall baptize you with the Holy Ghost and with fire.

PROMISED BY JESUS

ACTS 1: 5

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

These Scriptures in which the word baptize occurs have appeared on previous pages but should be re-read in their full connection. There are many other Scriptures in which is found the promise of the Holy Spirit without the use of the term *baptize*, such as, Luke 24: 49; John 14: 16-18, 26; 15: 26; 16: 7-15, et al.

PROMISES FULFILLED

ACTS 2: 2-4

(Pentecost)

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting and there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with tongues.

ACTS 10: 44

(Gentiles)

While Peter yet spake these words the Holy Ghost fell on all them which heard the word.

NOTE

"The Baptism with the Holy Spirit has no direct reference to cleansing from sin. This is an important point to bear in mind for many reasons. There is a line of teaching on this subject that

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leads men to expect that if they receive the Baptism with the Holy Spirit, the old carnal nature will be eradicated. There is not a line of Scripture to support this position. As said above, and as any one can learn for himself if he will examine all the passages in which the Holy Spirit is mentioned, it is always connected with testimony and service. It is indeed accompanied with a great moral and spiritual uplifting and presupposes, as we shall see, an entire surrender of the will to Christ, but its primary and immediate purpose is fitting for service."—*R. A. Torrey.*

SECTION IV. BAPTISM OF SUFFERING

(Not cleansing, but submersion. Used metaphorically to denote overwhelming afflictions and suffering.)

LUKE 12: 49-50

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

MATTHEW 20: 22-23

Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? Ye shall drink indeed of my cup and be baptized with the baptism that I am baptized with:

MARK 10: 38-40

But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

APPENDIX

HISTORICAL

"Blessed are they, who, placing their trust in the cross, have gone down into the water."—*Barnabas, A. D. 119.*

"We represent our Lord's suffering by baptism in a pool."—*Justin Martyr (Died A. D. 140; born in John's day).*

"Man through this washing is buried with Christ."—*Origen, A. D. 184.*

"Thou going down into the water, and in a manner buried * * * art raised again."—*Cyril, A. D. 350.*

"The whole person was immersed in water."—*Kitto's Ency.*

"Baptism was originally administered by immersion."—*Nean-der's Church History.*

"Immersion, and not sprinkling, was unquestionably the original normal form."—*Philip Schaff, Presbyterian.*

"We are buried with him"—alluding to the ancient manner of baptism by immersion."—*Wesley's Notes on Romans 6: 4.*

"The dipping under the water of baptism is his union with Christ's death."—*Archdeacon Farrar's Life and Works of St. Paul.*

"It is needless to add that baptism was administered by immersion."—*Conybeare and Howson's Life and Epistles of St. Paul, Volume I. p. 439.*

"In baptism the baptized person is buried under the water. Christ submitted to be baptized; that is to be buried under the water."—*Macknight, Presbyterian.*

"At first Christian baptism commonly took place in the Jordan * * * it was by immersion of the whole person, which is the only meaning of the New Testament. A mere pouring or sprinkling was never thought of."—*Dr. Dollinger, Catholic Historian.*

"As they received baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection into eternal life in coming up out of the water."—*Adam Clark, Methodist. Commentary on Romans 6: 4.*

"After confessing their sins they went down, man by man, into the waters of Jordan, in order to emerge new born, a people pre-

pared for the Lord. The people were to seal their repentance by immersion in Jordan."—*Weiss, Lutheran.*

"For thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize,—that those who were baptized were plunged, submerged, immersed into the water."—*Dean Stanley, Episcopalian.*

"The sacrament of baptism was administered in this century (the first) without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."—*Mosheim Historian.*

"It may be honestly asked by some, Was immersion the primitive form of baptism, and, if so, what then? As to the question of fact, the testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We can not even claim originality in teaching it in a Congregational seminary. And we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, medieval and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity is that the statements of the early Fathers are so clear, and the light shed upon their statements from the early customs of the church so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to do so. There are some historical questions concerning the early church on which the most learned writers disagree but on this one of the early practice of immersion the most distinguished antiquarians, such as Bingham, Augusti, Coleman and Smith, and historians such as Mosheim Geiseler, Hase, Milenau, Schaff and Alzog, hold a common language."—*Rev. L. L. Paine, D. D., Congregationalist.*

MEANING OF THE WORD

"*Baptisma*, immersion."—*Wescot and Hort, Greek Dictionary.*

"*Baptisma*, baptism; immersion."—*Robinson's Lexicon of the New Testament.*

"*Baptismos*, immersion; submersion; act of washing; bathing."—*Donagan, Greek Lexicon.*

"*Baptismos*, (baptism), a word peculiar to the New Testament and ecclesiastical writers; immersion; submersion."—*Thayer, New Testament Lexicon.*

"Native Greeks must understand their own language better than foreigners and they have always understood the word baptism to signify dipping."—*Robinson, Historian.*

"The verb baptize, in the Greek language never has the meaning of to pour or sprinkle but invariable that of to dip."—*Dr. A. Diomedes Kyriasko, a native Greek, University of Athens.*

Baptizo means to dip, submerge, immerse, overwhelm, according to all reputable Lexicographers. It never means to sprinkle or to pour.

Rantizo means to sprinkle. It never means to immerse or pour.

Cheo means to pour. It never means to sprinkle or to immerse.

Baptize never comes from *rantizo* nor from *cheo*, but invariably from *baptizo*.

It is evident that the term baptize means to immerse, * * * form used by the primitive church."—*John Calvin's Institutes.*

"The term baptism is a Greek word; it may be rendered into Latin by *mercio*; when we immerse anything in water, that it may entirely covered with water."—*Martin Luther.*

Outside of the Roman Catholic church about seven persons have been immersed to one sprinkled.—*J. V. Coombs, "Campaigning for Christ."*

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