

# 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.

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1218 SIXTH STREET, NEW ORLEANS, LA.

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# The Fence or The Ambulance

—Joseph Malins.

'Twas a dangerous cliff, as they freely confessed,  
Though to walk near its crest was so pleasant;  
But over its terrible edge there had slipped  
A duke, and full many a peasant;  
So the people said something would have to be done,  
But their projects did not at all tally,  
Some said, "Put a fence around the edge of the cliff;"  
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,  
For it spread through the neighboring city,  
A fence may be useful or not, it is true,  
But each heart became brimful of pity  
For those who slipped over that dangerous cliff;  
And the dwellers in highway and alley  
Gave pounds or gave pence, not to put up a fence  
But an ambulance down in the valley.

Then an old sage remarked, "It's a marvel to me  
That people give far more attention  
To repairing the results than to stopping the cause,  
When they'd much better aim at prevention.  
Let us stop at its source all this mischief," cried he.  
"Come neighbors and friends, let us rally:  
If the cliff we will fence we might almost dispense  
With the ambulance down in the valley."

Better guide well the young than reclaim them when old  
For the voice of true wisdom is calling:  
"To rescue the fallen is good, but 'tis best  
To prevent other people from falling."  
Better close up the source of temptation and crime  
Than to deliver from dungeon and galley;  
Better put a strong fence 'round the top of the cliff,  
Than an ambulance down in the valley!

# WORD AND WORK

## EDITORIAL NOTES

### GOD SEEKS TO SAVE SINNERS

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life" (John 3: 16).

"God commendeth his own love toward us in that while we were yet sinners, Christ died for us" (Rom. 5: 8).

He is longsuffering to youward not wishing that any should perish but that all should come to repentance" (2. Peter 3: 9).

"As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33: 11).

Oh, dear sinner, if you only cared as much for yourself as God cares for you you would not remain unsaved another day! And you can not question the sincerity of His interest in you, for this is proven in Jesus' dying for you. He tasted death for every man. He gave Himself as a ransom for all. How can you doubt His love?

Sinner, He is your very best friend. He has championed the cause of your poor lost soul and has waged war on every soul-corrupting influence. He is for you. Believe it. He will not deceive you. Never! Will Jesus receive you? Yes, "Whosoever will, let him come" and "Him that cometh unto me I will in no wise cast out." "Come unto me all ye that labor and are heavy laden **and I will give you rest.**" "Come let us reason together saith the Lord; through your sins be as scarlet they shall be as white as snow." Believe it, dear sinner, and come to Him for pardon and be saved before you take another step in sin. Why, oh why will you die?

Again, know that He is able to save to the uttermost all them that come unto God by Him. Our God will have mercy and abundantly pardon. Oh, may the love of Christ stir your soul and win your heart to Him even as you read! Prepare to meet thy God. Sinner, do give Him thy heart, even now. Amen.

# DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

## THE LAW VS THE GOSPEL

Legalistic righteousness is the claim of the Pharisee, the boast of the moralist and the despair of the sinner. It is a thing much preached, sought only by few and never attained. It would justify only the sinless, leave no place for mercy and rob God of the glory of man's salvation. It would make void the death of Christ, destroy faith and completely overthrow Christianity. It was renounced by Peter, opposed by Paul and abrogated by Jehovah. Let us see first of all.

### WHAT THE LAW COULD NOT DO

(Romans 8: 2-4)

It could not bring about justification for by the works of the law shall no flesh be justified in His sight" (Rom. 3: 20). It is likewise powerless to give life. "I was alive apart from the law once; but when the commandment came, sin revived, and I died; and the commandment which was unto life, this I found to be unto death" (Rom. 7: 9:10; also 2. Cor. 3: 6-7). The system of sacrifices instituted under the law could not "as touching the conscience make the worshipper perfect" (Heb. 9: 9); and neither could those who were under the law serve in "newness of the spirit" (Rom. 7: 6), nor could they bear the fruits of the Spirit (Rom. 7: 5). With these facts before us we are able to more fully appreciate Paul's meaning when he tells us, "what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us; who walk not after the flesh, but after the Spirit." The law brought neither justification, nor life, neither a good conscience nor a spiritual service nor the fruits of the spirit. What folly it is for men to seek any of these things by the way of legal righteousness! Their seek-

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ing is vain. Instead of justification there is condemnation, death instead of life, instead of a good conscience a guilty one, formal service and not spiritual sense, while the fruit, if there is any, is tied to a dead tree.

Let us next consider somethings

### WHICH THE LAW DID DO.

So the law is become our tutor to bring us to Christ" (Gal. 3: 24). The word from which we have our English word "tutor" is *paidagogas*, and meant literally a slave who kept the children in ward. At Athens he was the slave who accompanied the children of the family to and from school (*Thayer*). If this is the sense in which it was used by Paul, then the law was the slave who led us to the school of the Great Teacher to learn of Him. Having been turned over to Christ we are no longer under the *paidagogas*. Though the law came the knowledge and the occasion of sin (Rom. 7: 7-8) and it was through the law that sin wrought the fruit of death (Rom. 7: 5). It caused the "trespass to abound" and showed the "exceeding sinfulness of sin" (Rom. 5: 20) besides working through the law sin wrought death. Recently we heard a man say that all that a man needed to do to be saved was to keep the commandments. If this were perfectly done so that man could reach righteousness in the absolute sense, of course salvation would be of the law, but what saith the scriptures, "But the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe" (Gal 3: 22). The law through the weakness of the flesh brought men into bondage and wrought no deliverance from sin (Rom. 7: 24) but, on the other hand, it brought them under the curse which declares, "Cursed is everyone who continueth not in all things that are written in the book of the law, to do them" (Gal. 3: 10). This is the standing before God of all who have not accepted Christ as their Savior.

### WHAT THE GOSPEL DOES

The law was "weak through the flesh" but "the gospel is the power of God" and precisely what the weakness of the law could not do, the gospel does, for "by Him every one that believeth

by the law of Moses" (Acts 13: 39). Instead of death it gives "newness of life" (Rom. 6: 4) by imparting unto those who believe the "Spirit of Life" so that it is no longer I that live but it is Christ dwelling in us." If we live by the Spirit, by Spirit let us also walk" (Gal. 5: 25). Furthermore the gospel secures us a good "conscience toward God by the resurrection of Jesus Christ" who was delivered up for our trespasses and raised for our justification" (1. Peter 3: 21); it enables us to render a true spiritual service through faith working by love (Gal. 3: 6) so that we serve in "newness of the spirit and not in oldness of the letter (Rom. 7: 6). Only by means of the gospel can "the righteousness of the law be fulfilled in us who walk not after the flesh but after the Spirit." We will look in vain for the fruits of the Spirit among those who have it not and the Spirit is not received through the works of the law but by the hearing of faith (Gal. 3:5). After hearing a lecture on the subject of Socialism a man said, "you will have to change human nature before such conditions are possible." The man was no doubt correct as to the results promised by the speaker. But the gospel proposes to make us new creatures and does it, while Socialism does not, and at best is but another attempt to bring about legalistic righteousness, if we concede that all it advocates is good, which is not the case.

#### SOME ERRORS CONCERNING THE SUBJECT OF THIS ARTICLE

1. Antinomianism. This doctrine would say "let us do evil that good may come." Having taken us from the law and placed us under grace, it argues that we may sin with impunity or forget that the gospel was given for "the obedience of faith among the nations" (Rom. 1: 5). This doctrine is fully met by Paul in Romans 6: chapter.

2. Error concerning ground of justification. The New Testament opposes a justification grounded upon works, yet the faith which justifies is an active faith which is a condition. The ground of our justification is the death of Christ but the gospel nowhere antagonizes "the obedience of faith". The requirement of baptism is not a meritorious work in any sense. To obey it from the heart is an evidence that we possess the condition of saving faith.

3. Gospel legalism. There is a tendency in some quarters to reduce the gospel to strictly a legal code which in its logical outcome would save only the perfect. It knows nothing of the doctrine of imputed righteousness and loses sight of grace, providence, the indwelling spirit and results in a Phariseism which finds no place for love, judgment, mercy or faith. It is iconoclastic only; preaches only the negative and builds up in the end nothing but a party.—*Gallatin, Tennessee.*

## AIM OF LIFE

Laura E. Bozeman

Whatever our talents and advantages may be, without some definite aim and standard before us we are earnestly striving to reach, we need not expect to attain to any great height either mentally or morally.

It is true, nature gives to each of us, all that is necessary to make us useful and happy: but we are required to labor for all that we get, for God gives nothing of value to man unless he labors for it; therefore we can expect to overcome difficulties only by strong and determined efforts.

In our strivings for something better than we have known, we should work for others' good rather than our own pleasure.

Those whose object is their own happiness find at last that their lives are sad failures: for we need to do something each day that will help us to a higher life, and every word or deed which brings joy and gladness to others lifts us. "For every noble deed is a step toward God."

There is no higher aim than to lay up treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal. For where your treasure is there will your heart be also.

We may lay up for ourselves riches in this world, but what are those in comparison to the soul's salvation? Are we willing to sacrifice our souls for the riches and pleasures of this world? For what is a man profited if he shall gain the whole world and

lose his own soul? Or what shall a man give in exchange for his soul? (Matthew 16: 26)

We are in the world to life it up to higher levels of enjoyment and progress, and to make hearts and homes brighter and happier by devoting to our friends our best thought and influence; then let us not be idle, but up and doing what God has assigned us.—*Montgomery, Alabama.*

## PERSONAL RESPONSIBILITY

Joshua 24: 15; Gal. 6: 4-5.

I. Positive Existence—God knows us as individuals (John 10: 3. Examples Rev. 3: 5.). Definite Responsibility—answerable. Proof, Galatians 6: 5; Romans 14: 11-12; 2. Cor. 5: 10.

II. Source of—Source determines character of a thing. (1) It Originates in creation (Rom. 1: 19-20). (2) It arises because of knowledge (Jas. 4: 17; Jno. 13: 17; 15: 22). Any knowledge indicates some responsibility; greater knowledge, greater guilt; ignorance no excuse (Acts 17: 30). (3) Influence creates responsibility. (4) Our redemption, power of choice determines. (5) God's commandments create it. Saul baptized.

III. Measure of—Can it be measured? (1) By ability—talents (2. Cor. 8: 12). Knowledge, possessions, virtue. (2) By opportunity with ability; note our opportunities.

IV. Duration of (John 9: 4; Titus 2: 12; Rev. 2: 10).—*Chas. Neal.*

It is reported that there were 13,106 suicides in the United States in 1913 and 8,992 murders. 88 murderers were executed.

During the "Boxer" uprising in China 135 missionaries and 16,000 native converts are said to have lost their lives.

You praise God for those answers to prayer. Did you ever thank Him for not answering some.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—*Jesus.*

"And because ye are sons, God sent forth the Spirit of his Son into our hearts crying Abba, Father."—*Galatians 4: 6.*

# DEPARTMENT OF WORK AND WORSHIP

E. L. JORGENSEN

## WHAT IS PRACTICAL

Christians have a way of dividing between what is practical and what is visionary. Such preachers as tell them what they must do are practical; those who make much of what God has done, and intends to do, are visionary. Yet nothing could be less practical than to dwell forever on man's side of redemption. That would seem to be the right thing, but, in reality, works harm.

"God will do His part," they say, and so He will, but men will not do theirs except as a loving response to what God has done. It is in agreement with God's wisdom that He has nowheretabulated our duties, not even along any one line. For example, the teaching concerning giving is scattered all through the books. God's way is to sandwich in between the record of what He has done, and intends to do, for man, the statement of what He expects of man in return; in between the promises and the prophecies in between the meat and the milk of His word are the commandments,—man's part, and it would seem to be a self-evident truth that the only right proportion in which to present Bible doctrines is the Bible proportion. In preaching and teaching, the only right ideal is to put every doctrine in its Bible place; to respect the Bible ratio of things; to lay the emphasis just where the Bible lays it. Shall we follow our own judgment or shall we accept God's in this matter? It may seem to us, for example, that baptism, because of its important design, should have more frequent mention than the second coming of Christ. Yet, latter doctrine is mentioned far oftener in the New Testament,— 318 times it is said, 480 references thereto. The truth is, that men will not do their part properly, except on the basis of, as a response to, God's part. The most of us know more to do than we do. We need impulse; we need motion power, we need moving enthusiasm.

and to be forever telling men to "do this" and "do that" will not supply it. The compulsion of love is stronger than the compulsion of law.

You can whip up a horse to take a steep grade in an emergency, but a horse cannot live on whippings. The jockey can push the nose of his steed forward a winning length at the finish of a race, by spur and lash, but race-horses cannot live on spurring and lashing. It is careful grooming and feeding that counts. In the same way, man emergency, a church may be tongue-lashed to raise a special fund, or despatch a certain work; but a church cannot live and grow on such rations. Observation shows that those churches which are constantly hammered with brickbats of law, "do this," "do that," are dying; while those where the living Christ is held up; where much is made of God's love and goodness are alive and are giving men, money, time, and prayer. Where Jesus looms large, we grow small; where He is lifted up, there is a logical response to His sacrifice.

John R. Mott, who, by the way, was offered the place of ambassador to China, by President Wilson, and refused, has this to say:

"Mr. Moody had no difficulty whatever in obtaining large sums but did not spend many minutes talking about money. He did spend many talking about the living Christ and giving opportunity for Christ to do his wonderful works, until from gratitude and from recognition that here was a lord who had the right to reign, men were eager to follow in his steps. Mr. Moody, therefore, had no difficulty in getting the money from rich or poor.

Hudson Taylor had no difficulty in obtaining money, but I never heard him make one appeal for money, either publicly or privately. I have, however, heard him talk by the hour about the living Christ, and one was conscious that Christ was living in him. Then as they felt the contagion of his presence, people offered their money, their time and their lives.

A. J. Gordon, of Boston, bore testimony near the end of his life that, having given so much attention as he had to improving the organization of his church and to making financial appeals in

the interest of the missionary cause, he had come to see a more excellent way; in those late years he laid chief emphasis on the deepening of the spiritual life of his people, with the result that there was an increase in the offering of lives and in the financial gifts of his church.

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## A BIBLE READING ON MISSIONARY WORK

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E. A. Bedichek

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"Lift up your eyes and look on the fields that are already white unto harvest" (John 4: 35-36).

"The harvest is white and the laborers are few, pray ye therefore that the Lord of the harvest, send forth laborers into the harvest. Vineyard" (Matthew 9: 37-38).

"Jesus says, I came down from heaven not to do mine own will but the will of him that sent me" (John 4: 34).

"Not every one that saith, Lord, Lord shall enter the kingdom of heaven but he that doeth the will of my Father in Heaven" (Matthew 7: 21).

"Blessed are they who do his commandments that they may have right to the tree of life and enter through the gates into the city" (Revelation 22: 14).

"Go ye therefore into all the world and preach the Gospel to every creature" (Mark 16: 15).

"And hereby we do know that we know him if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" 1. Jno. 2:3-4).

"Forasmuch then as Christ suffered for us in the flesh arm yourselves likewise with the same mind" (1. Petér 4: 1).

"Those things which ye have learned and received, and heard and seen in me do, and the God of peace shall be with you." (Philippians 4: 9).

"Now if any man have not the spirit of Christ he is none of his" (Romans 8: 9).

You may have been baptized on the confession of Christ before

men, you may not have missed a single Lord's day in observing the Lord's Supper; but have you manifested the spirit of Christ in missionary work? Have you lifted up your eyes, and looked on the fields, home and abroad? Have you realized the harvest is white and laborers are few? Have you prayed as Christ taught you to pray, viz.: Send forth more laborers into the fields?—*Higgins, Texas.*

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## SPIRITUALITY THE LACK

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H. W. Jones

There is a lack of that warmth, fervor and brotherly love that formerly existed. Carnality is on the increase, spirituality on the wane. The old time religion has given place to a new time formalism. Religion to-day is too much a matter of "intellectuality" and too little spirituality. Theorizing, philosophizing and temporizing has reduced religion to cold, intellectual ritualism. Some are so afraid of being called "sectarian" that they do not enjoy their religion. Lord, grant a revival of the old time religion (nineteen centuries old), when they "rejoiced greatly with joy unspeakable and full of glory" (1. Peter 1: 8).

The majority are more or less lukewarm. Many have grown cold. Family prayer is almost a thing of the past. Children are not brought up in the nurture and admonition of the Lord as they once were. Parents are too much concerned about the things of this life. Lord, save us! Lord, revive us again and give us that devotion, piety and spirituality that characterized the church during the first years of the restoration movement!

Grant, O Lord, more reality and less formality; more spirituality and less carnality; more piety and less "society"; more devotion less self promotion. "Sleeper, awake; rise from the dead, and Christ on thee His light shall shed." "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city" (Isaiah 52: 1).—*Hardin Kentucky.*

Most homely women make 'emselves homlier by addin' some little touch t' keep from bein' so homely.—*Abe Martin.*

## FREE THOUGHT LITERATURE

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Sometime ago a physician sent me a lot of "Free Thought" infidel literature, with a note accompanying requesting me to be careful about criticising said literature; "for," said he, "you cannot convince me, therefore any thing you might say would do no good. I cannot believe in the supernatural; I cannot believe in miracles because I have never seen one." But thinking that perhaps I might benefit some one else by a reply I have decided to write this.

He states that the reason he cannot believe in miracles is because he has never seen one. According to his logic, if he has never seen a whale he cannot believe that there are whales.

The cessation of growth in one's finger, while that of the finger nail is continuous, is inexplicable; the cessation of growth in man and animals at a given age, while that of the tree in the forest is continuous; the constitutional difference between animals sustained by the same quality of food; and of flowers growing out of the same soil; these are all superhuman. Can the doctor believe in them? As John S. Sweeney once said, "Who can tell why the same grain, grass and water produce wool on a sheep, hair on a pig, and feathers on a goose?" "Oh, it is something in the nature of the animal." one may say, "Correct". But what is that something? There you stop."

Suppose that some scoundrel should go into the Doctor's office and pick up a book on surgery and read a scrap about how to amputate a limb, and then go out and publish abroad that Dr.— is a brute, and a cruel murderer, who actually kills little children, maims men and women by cutting off their limbs. What would the Doctor think of a man who would trump up such an unscrupulous charge against him and his profession? And yet that is precisely the way that infidels misrepresent the Bible and Christianity. That is exactly true of his so-called "Free Thought" literature.

men, you may not have missed a single Lord's day in observing the Lord's Supper; but have you manifested the spirit of Christ in missionary work? Have you lifted up your eyes, and looked on the fields, home and abroad? Have you realized the harvest is white and laborers are few? Have you prayed as Christ taught you to pray, viz.: Send forth more laborers into the fields?—*Higgins, Texas.*

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Again, suppose that many of the people believe the false charge, which is usually the case, and a friend of the Doctor's seeing the people being deceived, and a good man injured, goes to them to denounce the scoundrel and vindicate the Doctor and they all begin to say: "Oh no, now, you need not argue with us! You cannot convince us, therefore argument will do no good!" What would the friend think of such people? I dare say he would be greatly surprised at them and disappointed. But what can he do about it? Can he convince them against their will? He can do just nothing at all.

But the Doctor's "Free Thought" literature says that the scriptures came from paganism. Could paganism have civilized the world? Did paganism give birth to the best system of morals the world has ever seen? Did pagans recommend the practice of every virtue which human reason in the most cultivated state of society can admire and approve? No! A thousand times no! Then our Bible did not come from paganism, but from the Maker of heaven and earth.

And it has been the men of study and unmistaken confidence in the Bible as the word of God who have been, and are the men of might and influence.—*St Louis.*

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### OUR LIGHT AFFLICTIONS ARE BUT FOR A DAY

Jas. E. Chessor

Every human being has his trials, sorrows and cares, be he saint or sinner, because sin has so tainted and laden the very atmosphere that "the whole creation groaneth and travaileth in pain together even to now." The undercreation is made to suffer with mankind because of sin, because of the rebellious and abnormal condition of man. The universe is out of harmonious relations because of man's disobedience.

There is great consolation in Christ Jesus, but followers of the Master suffer many things—persecutions, afflictions, anguish, tribulations. With all the things that they suffer as "good soldiers

of Christ," if they had no hope of a better life or, as Paul puts it, "if in this life only we have hope of Christ, we are of all men most miserable." Yea, the true Christian suffers more than the carnal veteran did at Valley Forge; has suffered all back through the misty ages, and shall until Time's knell is sounded. But let us rejoice and be exceeding glad. Counting it all joy, endure without a sigh or murmur, in view of the glory that shall be revealed. Our sufferings are not comparable with those of the Great Exemplar, who was touched with humanity's infirmities, tempted in all points like as they. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—*Centreville, Tennessee.*

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### WHEAT AND CHAFF

A. E. Ellmore

See that man sweating over a problem in science, trying to find out God and the universe, and the origin and destiny of man! Just as well try to ascertain by science how many whales are in the great deep. No, science reveals nothing,—creates nothing. Science may reason upon things created, or upon facts revealed, but we must go to the Bible, the only one reliable source and foundation from all things. Then we may, by science, reason upon things revealed, and wherein this agrees with revelation, it will be a help but where it contradicts revelation it will be injurious.

But let us hear a juvenile sprout upon science, who has been to college one term, who is just turning into manhood, hear him: "Hm, No, father, I can't believe the Bible, it doesn't agree with science. Why, lately, in excavating in the bottoms, some men came upon a stone, on which was the imprint of a human foot, which had six toes, and the foot was eighteen inches long, and the evidence which those men have is that this being was twelve feet in height, and that he must have lived at least ten thousand years ago. No, father, I can't believe the Bible without more evidence. Um, Ah!"

"Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." Do all Christians believe this? Do we act as though we believe it? In making a feast, do we go out and call the lame and the poor and the blind? Think of results in the great day. Some rich brother buys a cheap suit for the poor woman, enabling her to attend the protracted meeting, she obeys the gospel and is finally saved. Saying nothing as to the influence for good upon the family and others of the neighborhood by this act, suppose in the great day as you and this poor woman stand in His presence He lays one hand upon your head and the other upon hers and says: "Inasmuch as ye did it unto her, ye did it unto me." Will not this be a rich reward for a small investment? How I wish every Christian could realize what our time and talents and opportunities in this world are worth.—*Gunter, Texas.*

The church house and the cemetery, in one particular, are similar: they both furnish sleeping apartments.

The young man who, starting upon a drive, lights a cigar, puts up the advertisement that he has taken a step downward.

The youth who follows one bad habit just because Uncle John follows it will never make a true reformer. Quit, and help the world to rise.—*A. Ellmore.*

Sabinal, Texas, April 7, 1914.

Sabinal Christian College closes May 15. This has been a very successful year. Every one among our boarding students who was not a Christian when he came has been converted. The students are preparing a one-hundred-page annual. If interested in a good school in a delightful climate under Christian influence write for our new illustrated catalogue. Yours truly,—*E. L. Mills.*

"The Whole Counsel of God on Baptism" is the only tract we know of quoting every scripture on the subject. An excellent piece of literature for general distribution. An Appendix of eight pages gives the history of the early practice and the changes wrought in the course of time. Send for a supply. Single copy 10c. Twenty copies \$1.00. Special rates on larger quantities. Order of WORD AND WORK, to-day!

## DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

### WILL THE WORLD BE IN A CONVERTED STATE WHEN JESUS COMES

There are not a few who entertain the idea that this world will grow better and better until, finally, through the extension of the kingdom by the preaching of the gospel, the world will be brought to Christ and the millennium ushered in, at the end of which the Lord will come.

This is so badly out of joint with the teaching of the word that we feel the necessity of a lesson on the subject. What saith the Scriptures?

Jesus, Himself, asked the following: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8)

Many passages show that there will be at least some of the Lord's own alive when He shall appear, "and unto them that look for him shall he appear the second time, without sin, unto salvation" (Heb. 9: 28).

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I. Thes. 4:17).

But as to the tribes of the earth, they will be unprepared for Him. "And then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24: 30).

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21: 34-36).

"And as it was in the days of Noah, so shall it be also in the

days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

“Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed*” (Luke 17: 26-30).

“Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons” (1. Tim. 4: 1-3) “This know, also, that in the last days perilous times shall come. \* \* \* But evil men and seducers shall wax worse and worse, deceiving and being deceived” (2. 3: 1-13).

These passages abundantly show (and there are many others) that the world is farthest from God at the time of our Lord’s coming,” which is according to the working of Satan with all power and signs and lying wonders” (2. Thes. 2: 7-12). Instead of depending upon the conversion of the world to Christ. Let no man be guilty of over-riding these plain Scriptures for the sake of the theory that the world is growing better and that Christianity must peaceably subdue it.

The wheat and the tares must both grow together until the time of harvest which is the end of this age (Matt. 13: 24-30). Even in the fish net are bad fish with the good (Matt. 13: 47-50). Then shall the kingdom of heaven be likened unto ten virgins, five of whom were wise and five foolish (Matt. 25: 1-13).

A good brother once said, “why continue to preach if the gospel is not going to convert the world?” Might as consistently ask, “why attempt to save any of the Titanic passengers if all could not be saved?” Paul became all things to all men that he might save *some*. In his labors in the gospel he was a savor of life unto life with some and a savor of death unto death with others. Nevertheless, he was not ashamed of the gospel, God’s power to save those who believe. Let us preach the gospel to every creature.

## MORE OF “PASTOR” RUSSELL’S ERRORS

We believe we have amply shown the error of date-setting of the year-for-day theory of interpreting time prophecies, and of holding out the hope of a post-mortem probation or a chance for the wicked after death. Jesus did not come in 1874 (though Mr. Russell says there are *unmistakable signs* of His presence in the world *since that date*) and the dead in Christ have not been raised.

### CRASH INEVITABLE

We mean the crash of Russell’s whole prophetic chronology. It is too late to take the “back track,” or to avert the crash by saying that the figures and dates were never set forth as infallible. Too much has been said and written and the dates arrived at from too many different angles. A complete reconstruction will be required. We here give a few of the “Twenty Time Proofs” “Berean’s Bible Teachers’ Manual” part IV pp. 15.

“The ages of the animals offered by Abraham aggregated eleven years, which, applied prophetically, on the scale of a year-for-a-day, equal 3,960 years, the length of time from the date of the Abrahamic Covenant 2,045 B. C. to A. D. 1915” (which Mr. Russell teaches begins October 1914).

Concerning Isaiah 40: 2, “One of the prophecies showing that the Jewish and Gospel Ages would be of equal length and that the latter would end in 1914.”

The same interpretation is placed on Genesis 25: 24, Jeremiah 16: 18 and Zech. 9: 12 and the same date reached.

“The decree of Cyrus 536 B. C., 605 years prior to Israel’s complete overthrow as a people, typifies Christendom’s overthrow in 1914, 605 years after the transfer of the Papal residence from Rome to Avignon.”

“The point 405 B. C., 474 years prior to Israel’s overthrow, marked by Daniel’s setting apart of the “seven weeks” from the “sixty and two weeks” typified Christendom’s overthrow in 1914, 474 years after the invention of printing.”

“The division of the kingdom of Israel into the ten-tribe and the two-tribe kingdoms, 393 years prior to Zedekiah’s overthrow,

foreshadows Christendom's overthrow in 1914, 393 years after Luther's excommunication."

"The sickness of Hezekiah, 125 years before Zedekiah's overthrow, foreshadows Christendom's overthrow in 1914, 125 years after the French Revolution."

"Manasseh's reformation, 68 years before Zedekiah's overthrow, foreshadows Christendom's overthrow in 1914, 68 years after the formation of the Evangelical Alliance."

Zedekiah's overthrow, foreshadows Christendom's overthrow in 1914, 35 years after the founding of ZION WATCH TOWER"!!!

"The finding of the book of the law by Josiah, 35 years before

"The beginning of Josiah's seeking after God, 45 years before Zedekiah's overthrow, foreshadows Christendom's overthrow in 1914, 115 years after the editor (C. T. Russell, S. C.) of ZION WATCH TOWER began the search for what is now 'PRESENT TRUTH.' "!!!!

Now let the reader bear in mind what we have shown in our former articles, viz.: that Mr. Russell teaches that the Great Tribulation" has been on since 1878 and will end October 1914.. "In the spring of 1878 all the holy apostles and other overcomers \* \* \* who slept in Jesus were raised spirit being, like unto their Lord and Master" \* \* \* "The Lord Jesus and the risen saints already here (are) engaged in the great harvest work," \* \* \* "The fact that we do not see them is no obstacle to faith." Vol. III. pp. 234.

#### RUSSELL'S CHRONOLOGY OF THE HARVEST

1872 A. D. End of the Sixth Millennium.

1874 Jesus came, and the harvest began.

1878 The dead in Christ were raised and Christendom was 'spewed out.'

1881 Close of special favor to Gentiles.

1914 "Entire destruction of Nominal Christendom" and battle of the great day of God Almighty will end with the complete overthrow of earth's present rulership,"—"the final end of the kingdoms of this world."

#### ON INERRANCY OF TIME TABLE

"Since then the work has widened \* \* \* the same facts and

scriptures, teaching the same time and presence, stand unchallenged and incontrovertible." Vol. II. pp. 236.

"Fully tenfold greater testimony is now given to the fact of his second presence than was granted to the early disciples at the first advent, though that was quite sufficient for the 'Israelites in deed'." Vol. III. pp. 130.

"Surely all who will consider the matter carefully must acknowledge that the evidence that our Lord is now present \* \* \* is greater and clearer than the evidence the Jew had of his presence in the flesh at the first advent." Vol. II. pp. 237.

#### CONTRADICTS THE ABOVE MORE RECENTLY

"We admit, as we have always done, \* \* \* that our chronology is not indisputable—that our opinion of it is fallible—that it is not clear to us just *how* all of the "little flock" can pass into death so speedily!" *Zion's Watch Tower*, Dec. 15, 1914.

We ask the reader to compare the above statements and see how the last contradicts all the preceding. A revising of his chronology even will not save him from the "incontrovertible" evidence of the Lord's coming in 1874.

#### FOR YOUR SCRAP-BOOK

"Furthermore, not only do we find that people cannot see the Divine Plan in studying the Bible by itself, but we see, also, that if any one lays the Scripture Studies aside, even after he has used them, after he has become familiar with them after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the Scripture Studies with their references, and had not read a page of the Bible, as such, he would be in the light at the end of two years because he would have the light of the Scriptures." *C. T. Russell, in The Watch Tower*, Sept. 10, 1910

Better preserve the above for future reference.

"Scripture Studies" is the later title of "Pastor" Russell's six

volumes formerly labeled "Millennial Dawn." No claim of priest or pope is scarce more arrogant than the above. But if you read carefully you will see in it really an admission that Russellism is not to be learned in the Bible.

Lord Kelvin, when asked by a student which of all his wonderful discoveries he considered the most valuable, startled his questioner by replying: "To me the most valuable of all the discoveries I ever made was when I discovered my Savior in Jesus Christ."

The world to-day is moving faster than ever before. Who can keep up with it? The history of 1914 will be filled with startling events in Mexico, China, Panama, and who knows where else or what? More trouble in the Balkans is both possible and probable. France and Germany are by no means on a stable peace footing, and there are great socialistic upheavals in France, Germany and England that will bear watching. While current magazines are striving to keep us up to date there is one Book that keeps ahead posting God's people as to the future and what the end will be. Blessed Bible! It is the most up-to-date book in the world.

"True watching is an attitude of mind and heart which would joyfully and quickly turn from any occupation to meet our Beloved raptuously exclaiming, 'This is the Lord; we have waited for him'" (Isaiah 25:9)—*W. E. Blackstone.*

### ON THE SECOND COMING

This is a little booklet by John E. Rodd, of New Orleans, containing every text in the New Testament on the subject of the second coming. A ready reference. No comments. 36 pages. Price 3c each 30c per dozen—Order of us.

### LESSONS ON THE KINGDOM

This new book by Chas Neal, Dugger, Ind., advertised elsewhere in WORD AND WORK will be found of special interest and instruction to the people of God. The author deals with subjects which occupy much space in the Word of God and but little space in many minds. Send us your orders. See ad.

## ON FOREIGN FIELDS

JOHN STRAITON

Plans for sending expert moving picture makers to the Far East to make "movies" of missions and other scenes depicting religious work practically have been completed and the expedition will leave New York April 16th.

Mohammedans of India are planning on effort to Mohammedanize Japan. A strong deputation has been commissioned to study the situation.

The best defence against this movement is Christianity to capture the field first. What are you doing to help Brethren McCaleb and Vincent and the native workers in this great cause.

The translation of the entire Bible into the Tibetan language has now been completed by the missionaries of the Morevian Himalaya mission to Tibetans.

Africa has an area of nearly 12,000,000 square miles, and is therefore the second largest continent on the globe.

In this great continent the loyal churches of Christ in America have not a single missionary. Is this loyalty to the great commission? The British disciples have some five or six and the Australian brethren about the same number.

There are said to be 3,424 spoken languages or dialects in the world. In America 1,624, in Asia 937; Europe 587; Africa 276. The English language is spoken by 150,000,000 of people.

More than 18,000,000 of Hindoos, Mohammedans, Buddhists and others in the east speak and read English.

What an open door this is for the presentation of the Gospel!

During Sir Ernest Shackelton's trip across the South polar continent strict abstinence from alcohol stimulants will be enforced. Nothing stronger than tea or cocoa will be allowed. The men chosen are between 25 and 41 years old.

New Zealand brethren are sending a helper to Bro. John Sherriff to assist in Forest Vale mission, Bulaways, South Africa.

Many of the disciples in the British Isle are joining in prayer on behalf of foreign mission work.

Bro. H. Philpott of England has arrived at his field of labor in British Central Africa. He writes:

"One of our foremost impressions since coming in contact with these Bantu tribes has been their tremendous powers of endurance, combined, in many cases, with fine physique. They make light of a twenty-five mile walk before noon—indeed, one of our carriers, a mere lad of twelve years or so, actually did this, keeping pace with our ricksha the whole way to Namiwawa, and balancing handbag on his head. Their women regularly walk ten or more miles and back to find a market for their maize-flour, carrying a large basketful on their heads, and at the same time, possibly, a more or less large baby on their backs. All this on their usual two meals a day, taken at sunrise and sunset, and consisting chiefly of maize porridge, with roasted peanuts or beans."

Brother Alexander Yohannan, our Persian missionary, was in Fort Worth, Texas, about the middle of March. He visited and preached to four out of our six congregations. I regret that being out of the most of the time I was unable to see him.

The town of Westville, Ill., has a population of five thousand 75 per cent of which are of foreign birth. Though small in size, this settlement has the reputation of consuming the largest quantity of beer of any like-sized community in the United States, supporting forty-nine saloons.

The following budget, prepared and published by our Japanese workers, is commended to the prayerful consideration of our readers:

#### ZOSHIGAYA MISSION

J. M. McCaleb, Missionary, 68 Zoshigaya, Koishikawa.

1. To maintain the present work: (a) Missionary support, \$1,200.00; (b) Support of the work, \$720.00; Total \$1,920.00. 2. Enlargement: A new chapel at Zoshigaya, \$500.00; Extra room to dormitory, \$50.00; Grand total \$2,470.00.

WORD AND WORK stops when time is up

## WORKERS OF THE CHURCH OF CHRIST IN JAPAN



C. G. Vincent, Mrs. Vincent, Mrs. Kato, Miss Yoshiye,  
J. M. McCaleb, M. Ishiguro, Y. Hiratsuka, R. Hori, H. Nogami,  
M. Kogo, O. Fugimori.

#### WAGNER-FUJIMORI MISSION

O. FUJIMORI, Superintendent.

2. To maintain the present work:; (a) Personal support \$600.00; (b) Support of coworkers, \$240.00; (c) Omigawa rent, \$40.00 (d) Traveling expenses, \$60.00; Total expenses \$940.00. 2. Enlargement: (a) New school rooms, \$200.00; (b) Two bicycles, \$40.00; Grand total, \$1,180.00.

#### WM. J. BISHOP JAPAN

C. G. Vincent, Missionary.

73 Myagadani, Koishikawa.

3. To maintain the present work:; (a) Missionary support, \$1,200.00; (b) Support of the work \$900.00; Total \$2,100.00. 2. Enlargement: (a) New chapel for Otsuka Mission \$400.00; (b) To develop the Shiodamura Outstation \$50.00; (c) Repairing the

Koishikawa chapel, \$50.00; (d) To open a new mission in Tokyo \$50.00; Grand total \$2,650.00.

In addition to the above sums the three Missions need \$50.00 for a common tract fund.

Grand total needed this year for our three Japan Missions is \$6,340.00.

Tokio, Japan, March 8, 1914.

*My Dear Brother Straiton:*

Yours dated February 2, 1914, and containing check for \$5.00 from the South Side church duly and thankfully received and credited to the Otsuka Mission fund.

I am glad you have made known the needs of the work in Otsuka. They certainly need and need badly a house of worship. We could do a much greater work in that community if we had a suitable building. Just think of working in a poorly built Japanese room about 9x9 feet, seating only 15 people. The members there are devout, sincere and true. If we can supply them with "tools" they will surprise us in building up the Lord's kingdom in that section of this great heathen city. It would be much better and wiser if we could purchase a lot instead of renting one as this insures absolute safty from every possible annoyance and would also insure a self-supporting church sooner. Land is high in Tokyo or anywhere in Japan. I estimate that we can get enough land for fair size meeting house with a little yard space for about \$1,200.00 and the house will cost, counting all necessary items, about \$600. At first I thought less would do; but since remodeling the Mission Home and learning of the increased cost of both lumber and work I find that we must count on more. At any rate let us make heroic effort to raise the amount this year.

Yours for Christ in Japan,

C. G. Vincent.

\*\*\*

Word from Brother McCaleb, Tokyo, March 17, 1914:

Four dollars forwarded by you for Bro. and Sister Glover received gratefully. More regularity and system in missions is the crying need as well as more men to go. Letter just received from

my family and all well. This makes me happy.—*J. M. McCaleb.*

### GOOD NEWS FROM INDIA

Manmad, March 3, 1914.

Dear Brother Chambers:

Check for \$18.00 from you for Albany, Texas received with thanks. Our hymn books are ready. I have not received them, however. They were printed by a Jewish press and it took months to get them, evidently because the managers did not enjoy setting up such matter.

There were 77 confessions and baptisms last month. Your brother in Christ,—*E. S. Jelley.*

Donations forwarded to Brother Jelley:

Miss Mattie Rodd, New Orleans, 35 cents; Mrs. Dr. Beasley, Ark., 50 cents; O. E. Billingsley and wife, Ark., \$1.50; D. L. Lindsay, Ark., \$4.00; Church, Ellis, La., \$3.50; Church, Albany, Texas, \$1.00.

WORD AND WORK stops when time is up

### IN MEMORIAM

Clifton Wynne Charlton left this present world on the morning of April 8, 1914, to be with Him whom he loved in the realm beyond. A model Christian, only nineteen years old, living daily in love and to be loved by the Master. A joy to his home, a glory to the church, a light to the world, serving with patience to gain souls for Jesus, looking for the Blessed Hope. All were made notable by the purity of his presence. His epitaph is engraved in human hearts. His desire and satisfaction manifest by the tenor of his life, may be expressed in these words of the Psalmist, "O Lord deliver my soul from the wicked, from men which are in thy hand, from men of the world, who have their portion in this life. As for me I will behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness."



# THINGS CURRENT

## FOR A WIDER CIRCULATION

Remember you are appointed on our Circulation Committee. Won't you be an active member? Help WORD AND WORK to a wider field. How? By showing the paper to others and getting their names. When? Right now is the time.

## OUR OFFER

In clubs of four new names, WORD AND WORK for the *Balance of 1914 for 25 cents*. Let us hear from one and all,—FROM YOU.

E. L. Jorgenson reports eleven added at the regular services of the Highland church of Christ, Louisville, Ky., during the week of April 12th.

Mrs. S. M. Stevens, Holton, La., desires the fellowship of prayer for the work in that destitute field. She reports a good meeting in her home the first Lord's day in April.

Two good meetings April 19th at Ellis, La.—*Claude Neal*.

The Church at New Orleans lost one of its best and most promising workers in the death of young Clifton Charlton.

One subscriber sends WORD AND WORK to three ministers of different denominations.

A. K. Ramsey, Hollis, Okla., writes: "I was with the church at Frederick, Okla., three days including second Lord's day in April." We are glad indeed to hear that Brother Ramsey is beginning the ministry of the Word. Here's our hand of fellowship.

Brethren at Enterprise, Ala., are building a house of worship and are in need of funds to finish. These are worthy Christians and should have the hearty co-operation of sister churches of Christ.

Send help to Mrs. K. W. Harrison, or Mrs. L. R. Hutchison, Enterprise, Alabama.

Gallatin, Tenn., April 8, 1914.

Held short meeting at Glasgow, Ky., with W. J. Klingman as singer. Good attendance and interest, four additions, two more since we left. Was called away by illness of little girl from typhoid. We praise Him that she is much better.—*H. L. Olmstead*.

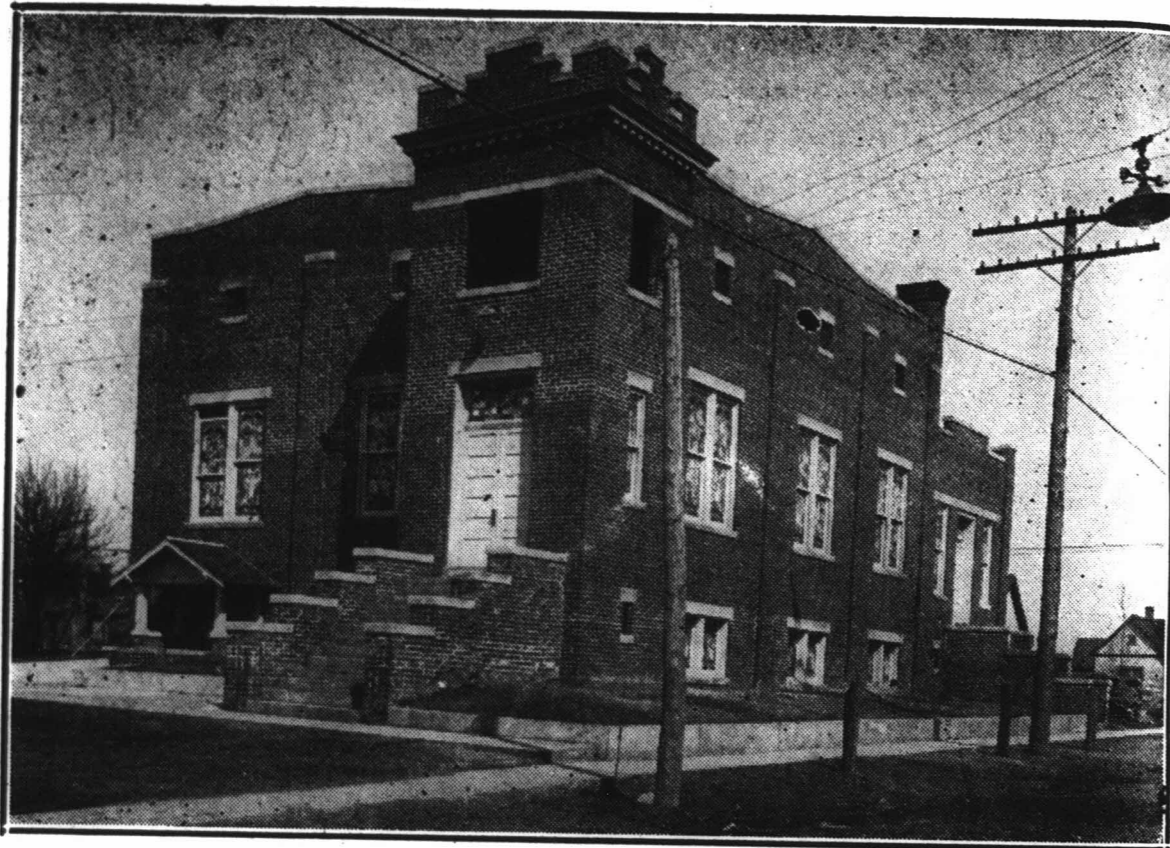
**E. A. Bedichek** writes that a few brethren in Lawton, Okla., who have been breaking bread from house to house, are now taking on more energy and are hoping, by the aid of other congregations, to push evangelistic work there and build a house of worship. Brother Bedichek has been chosen to lead the meetings. Donations may be forwarded to J. D. Carter, Lawton, Okla.

Trenton, Tenn., April 3, 1914.

Dear Brethren:

Owing to wife's physical condition I am forced to a high dry altitude and shall make my future home at Alamogordo, New Mexico. I am painfully sorry to resign my labors in Gibson Co., Tenn., after two years of exceptionally pleasant work. I have never had more warm, staunch brethren and sisters behind me. In the past two years we have planted six congregations in our county and two in other sections, and have built several meeting houses, in all, we have spent around \$5,000.00 in the great cause. We are glad to announce we have secured the services of brother J. W. Ballard to continue the work here. Few times have I moved in my life and the aforementioned reason is all that moves me away from this section. Bro. Tant has created some interest in mission work in New Mexico. They say I must devote all my time to evangelizing in mission points. This I shall be glad to do, for such has been my work for many years. New Mexico is about three times the area of Tennessee with but one man doing evangelistic work alone. Indeed it is one of the greatest mission fields on the map. Few towns in the state have ever heard the gospel.

I know not but that God is overruling these matters to open up greater and broader fields from which to gather souls. The health of my family permitting I shall give myself wholly to the work. I hope ere long to send cheerful news from the West. I shall always have the most grateful feeling for the people who have made our stay in their midst so pleasant. Faithfully and gratefully,—*J. W. Dunn*.



### HOME AND WORKSHOP OF THE CHURCH OF CHRIST DUGGER, INDIANA.

Dugger, Ind., April 25, 1914.

Have been with the church here three weeks. Thirty have been added to date. There is great rejoicing and praising God and all are working and praying for others.

A word is due concerning the Dugger church of Christ. Some thirty years ago a few brethren began meetings here in a blacksmith shop and halls. In two or three years the Lord had so blessed as to enable them to build a neat frame structure which for many years served the purpose of worship and soul saving, bringing many souls to Jesus and preparing many for glory. So many are the names who planted and watered that I refrain from attempting to mention them lest I should omit some. Among the very pioneers were Brethren Wm. B. Taylor and Wm. R. Dugger who are yet here.

Some three years ago the congregation called Chas Neal to

minister here continually in word and doctrine which proved to mark a new epoch for the church. The writer, having been away from here for three years is able to see many marked improvements. Great strides have been taken forward. There is more praying, more Bible study, more devotion and spirituality. The Bible school has grown from forty to two hundred and is still increasing. The teachers are diligent.

A few months ago a new building was decided necessary to take care of present growth. A very fine brick edifice has been erected and was finished for use the last Lord's day in March. Our present series began April 5th. The most excellent condition of the church, its devotion and zeal and rejoicing in the Lord account for the effectiveness of the Word. It is so much easier to win souls to the Lord in such cases. We yet continue with great hopes of yet greater results.

It has been a sweet pleasure, indeed, to renew old acquaintances. From here we will go (D. V.) to Summerville, Ind. Address me, however, at New Orleans. Yours in grace,

*Stanford Chambers.*

We were glad while at Dugger to have in attendance our dear Sister Olea Fitzpatrick and husband of Terre Haute. Mrs. Fitzpatrick is the daughter of Brother and Sister H. C. DeGrey of New Orleans and was one year Primary Teacher in the Christian High School.

Don't forget that WORD AND WORK needs that list of subscriptions you could so easily send.

Wm. Ellmore, of Covington, Ind., closed a meeting with the church of Christ, Linton, Ind., April 9, resulting in one conversion.

W. J. Brown and Mrs. Cayce were united in marriage at Linton, Ind., April 3. Wm. Ellmore officiating, WORD AND WORK extends hearty congratulations and best of good wishes.

Brother Hatfield preached at Antioch, Ind., the first Lord's day and paid a visit to Dugger, at the afternoon service. We were glad indeed to meet Brother Hatfield.

## WORD AND WORK.

minister here continually in word and doctrine which proved to mark a new epoch for the church. The writer, having been away from here for three years is able to see many marked improvements. Great strides have been taken forward. There is more praying, more Bible study, more devotion and spirituality. The Bible school has grown from forty to two hundred and is still increasing. The teachers are diligent.

A few months ago a new building was decided necessary to take care of present growth. A very fine brick edifice has been erected and was finished for use the last Lord's day in March. Our present series began April 5th. The most excellent condition of the church, its devotion and zeal and rejoicing in the Lord account for the effectiveness of the Word. It is so much easier to win souls to the Lord in such cases. We yet continue with great hopes of yet greater results.

It has been a sweet pleasure, indeed, to renew old acquaintances. From here we will go (D. V.) to Summerville, Ind. Address me, however, at New Orleans. Yours in grace,

*Stanford Chambers.*

We were glad while at Dugger to have in attendance our dear Sister Olea Fitzpatrick and husband of Terre Haute. Mrs. Fitzpatrick is the daughter of Brother and Sister H. C. DeGrey of New Orleans and was one year Primary Teacher in the Christian High School.

Don't forget that WORD AND WORK needs that list of subscriptions you could so easily send.

Wm. Ellmore, of Covington, Ind., closed a meeting with the church of Christ, Linton, Ind., April 9, resulting in one conversion.

W. J. Brown and Mrs. Cayce were united in marriage at Linton, Ind., April 3. Wm. Ellmore officiating, WORD AND WORK extends hearty congratulations and best of good wishes.

Brother Hatfield preached at Antioch, Ind., the first Lord's day and paid a visit to Dugger, at the afternoon service. We were glad indeed to meet Brother Hatfield.

# WORD AND WORK

## A HINT TO WRITERS.

*Short articles are the ones commended by our readers.*

"Word and Work is so good, I wish everybody would read it."—Mrs. S. E. Pierce

"The March issue of WORD AND WORK is decidedly the best yet."—Mrs. J. Robertson.

I enjoy every WORD AND WORK. I have spent a lot of time by the fireside these cold days. I have enjoyed every one more than I can tell you. Each one points out something in the Bible I had not seen before.—Mrs. W. Wilson.

"I have never heard any one speak anything but praise for WORD AND WORK."—H. L. Olmstead.

"WORD AND WORK is just the finest help of anything I have ever read."—Mrs. Olea Fitzpatrick.

Mrs. R. J. Taylor sends fifty cents for Brother Johnson's tent.

Amite, La., April 20, 1914.

Please report through the WORD AND WORK that the brethren at Iota, and Ellis, La. have sent me \$14.50 for the tent fund by Bro. W. S. Robertson. We lack some more than \$30.00 yet.—W. J. Johnson.

**REASON FOR ENCOURAGEMENT.** While we have not done as much as we should have done in the towns and cities, yet, when we consider the discouragement of so many apostatizing, clamoring as Israel of old, to "go back to the fleshpots of Egypt," and yet in a few years we have established churches in most cities and towns, and schools in so many, we have reason to be encouraged to press on in "the fight of faith."

## MOVING TOWARD THE CENTER

"I prize WORD AND WORK. All of February issue was fine. 'Separation' by Bro. Jorgenson helped me most."—E. L. Chase.

"Some dear unknown friend sent us WORD AND WORK. We enjoy it very much. Its message is sweet, true and holy."—W. J. Ross and Wife.

## WORD AND WORK.

### SEND FOR IT

*Encouragement Magazine*, Louisville, Ky., is to specialize on Foreign Missions this month. Send a 2c stamp for a copy.

"Hope you great success."—*W. B. Wright*

"My little boy is much interested in the puzzles by Cousin Ellen."—*Mrs. H. V. Mc Guffy, Pollock, La.*

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"I find *neglect* more than anything else in the way of Missionary work."—*O. E. Billingsley.*

We are glad to note in the *Christian Leader* that Bro. C. G. Vincent's call for \$1,200 to procure a comfortable mission home (Tokyo, Japan) has met with hearty response and he has received all he asked for.

"WORD AND WORK is appreciated on every hand."—*E. L. Jorgenson.*

A young minister was preaching his first sermon on "Feed My Lambs". An old minister asked him if he had any experience in feeding lambs. The young man admitted his lack of experience. "Well," the old man quietly said, "There are three rules for feeding lambs: feed them little, feed them often and feed them warm."—*Kingdom Tidings.*

*Word of Truth*, published by E. C. Fuqua, Greeley, Colo., sends out a great amount of free literature, especially in the western field. "Reformatory Steps" is Brother Fuqua's latest tract. Send him a 2c stamp for sample.

We wish to thank the American Issue Publishing Company of Westerville, Ohio for copy of the 1914 Year Book of the Anti-Saloon League of America. The book contains much valuable information on the present status of the Liquor-Prohibition question of such momentous proportions to-day. A copy may be yours for 25 cents. Send to the above publishers.

### WANTED

Any one who would like to take literary work in a good school can secure their tuition and board at Monea College by teaching

three vocal music classes per day. A splendid opportunity for the right party. If you are interested, write M. S. Mason, president, Rector, Ark.

Florence, Ala., April 11, 1914.

Dear Brother Chambers:—

"The Whole Counsel of God on Baptism" received and just read. You have performed an excellent service in so arranging the scriptures that at a single sitting one may read all the New Testament records on this subject. The spacing, captions and sections make the reading inviting. The quotations from history and eminent churchmen "on the other side" of the controversy about the substitutes ought to convince those of the denominations who are fair-minded. I thank you, and bespeak for the work a wide reading.—*Isaac C. Hoskins.*

## OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Cousin Ellen.

Each has a garden in his heart,  
My mother says, "The thoughts are seeds,  
And, soon or late, they all come up,  
And blossom into deeds."  
I'd like mine to be beautiful,  
And not just full of weeds.

Dear Boys and Girls:—

Did you notice that on the middle of page thirty of last month's WORD AND WORK Brother Chambers said he would print some of the Cousins' letters if we would get subscriptions to WORD AND WORK. We all want to see the letters printed. Don't we? So let's see what we can do about getting subscriptions. Ask your friends who take WORD AND WORK to give you 50 cents to renew it for another year, and ask those who do not take it to subscribe now. When you send in your answers to the Questions and Puzzles

WORD AND WORK

send me the names and addresses of those who want to subscribe or renew their subscriptions for WORD AND WORK with 50 cents for each name.

Here are interesting letters received from two of our boys:  
Glenmora, La., March 3, 1914.

Dear Cousin Ellen;—

I will write you a few lines to let you know that I am still answering WORD AND WORK Questions. I sure was surprised when I got the pin you sent me, but I was as happy as I could be. The Questions this month were harder than the others but I got them just the same. Good-bye.—*Albert McGuffey.*

I am glad you liked your pin, Albert; and glad that you answered the Questions even if they were harder than before. You showed you had pluck. Keep it up, Albert, and all through life you will be able to accomplish great things.

Denton, Texas, April, 3, 1914.

Dear Cousin Ellen;—

Enclosed are my answers for the April Queries and Puzzles. I have learned more in "Our Boys' and Girls'" corner than I ever knew before about the Bible. I am sending my answers the third day after I received the paper. Hoping that they will prove satisfactory, I am your cousin,—*Raymond McKelvey.*

I am glad the Corner has been a help to you, Raymond, in your study of the Bible. The Bible is the only book that tells us about our heavenly Father, our Savior, and the eternal home which is in preparation for us if we love and obey Jesus Christ.

I have received very nice letters from two girls' who have written our Corner for the first time. Perhaps I shall print these next month. Let us see what we can do about getting the subscriptions.

In Class A. correct answers to March Questions and Puzzles came from: Raymond McKelvy (14), Denton, Texas; Lillian Weiss (13), Wesley Weiss (12), Edmond, Okla.; Alice Todd (12), Ellis, Mo.; Mary Ground (13), Linton, Ind.; Sims Stephenson (13), Thyatira, Miss.

And in Class B. correct and nearly correct answers came from:

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Fred McKelvy (11), Denton, Texas; Floyd Edwards (9), Horse Cave, Ky.; John D. Stephenson (11), Thyatira, Miss.; Albert McGuffey (11), Glenmora, La.; Don F. Weiss (9), Edmond, Okla.; Lois Chambers (11), New Orleans, La.; Travasni Jelley (11), Dayton, Ohio; Lloyd Chambers (9), New Orleans, La.

Don F. Weiss also sent in correct answers to February Questions and Puzzles although his name was not included in the list last month.

### ANSWERS TO MARCH QUESTIONS AND PUZZLES

21, From Bethlehem-Judah to Moab; 22, Naomi returned to her homeland because she had heard that the famine was over, and that the Lord had visited the people by giving them bread. Ruth went with her because she loved her, and wanted always to be with her; 23, Boaz; 24, Samuel; 25, Solomon, Asa, Unicorn, Law; the first letters spell Saul.

### QUESTIONS AND PUZZLES FOR MAY

31, What was the name of the king who succeeded Solomon and whose cruelty to his subjects caused the division of the Jewish Kingdom? 32, Fill in each space with a letter and you will have the names of three of the kings who ruled over the two tribes known as Judah: Ab-j-m. A-a. Je-os-ap-at. 33, Rearrange the letters in the following words and you will have the names of three of the kings who ruled over the ten tribes known as Israel: romjeboa, badna, bah. 34, What king after reigning only seven days burned himself and the palace in which he was living because the Israelites had appointed another king and were marching to the city to capture it? (1. Kings 16), 35, Fill in blanks: J—— was seven years old when he began to reign. He was under the instruction of J—— the priest, and did that which was —— in the eyes of Jehovah. During his reign the —— was repaired. (2. Kings 12).

Class A. (Those between 12 and 18) may answer all this month and Class B. (those under 12) may answer any four.

Next month I will announce to whom the prizes were sent for best answer to February, March and April Questions and Puzzles. At the beginning of September I will give a prize to the one under 12 years and another to the one between 12 and 18 who sends in

## WORD AND WORK

best answers to the Questions and Puzzles for May, June, July and August. Answers must be your own work, and be mailed by last day of month to Cousin Ellen, 1030 South Lake Street, Ft. Worth Texas. Be sure to give your age, name and full address.

## BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

Lesson XVIII]

[May 3, 1914.

### THE PRODIGAL SON

Luke 15: 11-24; Read also Luke 15:24-32.

GOLDEN TEXT: "I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven and before thee" (Luke 15: 18).

#### LESSON SETTING

WHAT: A revelation of the natural man and Divine love.

WHY: To encourage the lost to return to God.

WHERE: In Perea.

WHEN: A. D. 30.

WHO: Jesus, Pharisees, publicans and sinners.

#### LESSON OUTLINE

- I. The natural tendency of man revealed, verses 11-12.
- II. A trial of the natural cravings, verse 13.
- III. The venture brings sad results, verses 14-16.
- IV. He comes to himself and resolves to return, verse 17-19.
- V. He returns and is forgiven and royally clothed and entertained, verses 20-24.

#### LESSON CONNECTION

The two classes of Jews mentioned in verses 1 and 2, and set forth by the two following parables are here set forth as two sons. Both were prodigals they only differed as to the nature of their wrongs—one squandered and the other hoarded.

#### SUGGESTIVE QUESTIONS

According to custom what portion would the younger son get?

WORD AND WORK.  
WORD AND WORK.

Was his desire to be free from restraint a common characteristic? What about his friends of the "far country"? How would swine feeding appeal to a Jew? What good results followed his coming to himself? Tell how he was welcomed and entertained at home. Does this parable give encouragement to the prodigal to return?

WE MAY LEARN FROM THIS LESSON:

1. Man is prone to wander from God. 2. "Riotous living" always brings sad results. 3. The pleasures of this life are transient and unsatisfactory. 4. The "far country" is not beyond God's love and grace. 5. The liberty of sinners is the very worst kind of bondservice. 6. The prodigal loses some things in the far country that even God cannot restore. 7. The Father is ready to welcome, pardon, clothe and feed every prodigal. 8. There are four R's in the Prodigal's return. He Reasons, Repents, Resolves, and Returns.

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Lesson XIX.]

[May 10, 1914.

THE UNJUST STEWARD

Luke 16: 1-13; For Spirit of service, 1. Cor. 9: 19-27

GOLDEN TEXT: "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much" (Luke 16: 10).

LESSON SETTING

WHAT: An injunction to a wise preparation for the future.

WHY: Because we must give account of our stewardship.

WHERE: In Perea.

WHEN: January, A. D. 30.

WHO: Christ, Disciples and Pharisees.

LESSON OUTLINE

- I. The steward called to give account, verses 1-2.
- II. The shrewdness of the condemned steward, verses 3-8.
- III. Exhortation to use our present possessions wisely, vs., 9-12.
- IV. Divided service not acceptable to God, verse 13.

SUGGESTIVE QUESTIONS

Why was the sentence of dismissal passed upon this steward? Was he prepared for it? How did he make preparation while the lord delayed? Do children of light act as wisely regarding fu-

WORD AND WORK.

ture things as the children of this world do regarding business? What is it in this account that is commendable?

NOTE:—We are only stewards before God—Death is the removal from this position. The sentence has been passed (1. Cor. 15: 22). Grace delays the execution. The sentence is "Thou mayest no longer be steward." What shall we do in the meantime? May we not, as exhorted by Jesus and as shown by this steward, grasp the opportunity of providing friends and habitation for the future by using the goods of our Master now in our possession. He has granted us the privilege and taught us that we may lay up for ourselves treasures in heaven by using properly the capital which he furnishes us here. May we not be as shrewd to grasp the situation as was this child of the world?

WE MAY LEARN FROM THIS LESSON:

1. We should use the capital stock which the Lord places in our hands now to prepare for future needs. 2. Wise stewards here may have the "true riches" for their own over there. 3. We should make our possessions serve us instead of serving them. He who acts wisely must count that he is only a steward of God.

Lesson XX.]

[May 17, 1914.

THE RICH MAN AND LAZARUS

Luke 16: 19-31.

GOLDEN TEXT: "Whoso stoppeth his ears at the cry of the poor, he shall also cry, but shall not be heard" (Prov. 21: 13).

LESSON SETTING

WHAT: A lesson about the improper use of riches.

WHY: To warn the covetous Pharisee and others.

WHERE: In Perea:

WHEN: A. D. 30.

WHO: Christ and Pharisees.

LESSON OUTLINE

- I. Contrast: Rich and poor here, verses 19-21.
- II. Contrast: Rich and poor hereafter, verses 22-26.
- III. Prayer and Missionary efforts unfruitful, verses 27-28
- IV. Instruction given but no mercy granted verses 29-31.



## WORD AND WORK.

### LESSON CONNECTION

In Luke 15: 11-24 is given a picture of the younger of the two lost boys. Beginning with verse 25 and running throughout the sixteenth chapter Jesus speaks for the benefit of the older son (Pharisees and scribes). They were lovers of money and were failing to use the wisdom of the steward. Upon the presentation of the steward parable the Pharisees "derided him." In the story of the rich man and Lazarus Jesus shows them where their impenitence will finally lead them. The spirit in which the elder son acted is not dead. The world to-day is money mad. The craze has infested the church. Money is the principal thing therefore get money. It is desired for the pleasure it will purchase, the standing it will give or the gratification that hoarding it will afford. Unless we in wisdom before God use aright our means as stewards of our Master, we may find our selves as beggars in hades as did the elder son of whom Jesus speaks.

### SUGGESTIVE QUESTIONS

Two men are before us in this lesson, contrast their earthly conditions. What happened to both? The next scene is in the realm of death, contrast their condition there. Make a list of all things which are said to have been done by the rich man in that place. Were his prayers answered? Was his missionary project accepted? Would it not be well to do this kind of service now? Does this lesson present any hope of release from the tormented condition of this suffering man? Do the people in general act like they believe this plain simple lesson by Jesus?

### WE MAY LEARN FROM THIS LESSON:

1. There is a conscious existence after death. 2. Death seals our destiny. 3. The death of the body does not destroy the person. He is still able to see, remember, reason, pray and suffer. 4. Shrouds have no pockets in them. 5. "The man who is not persuaded by the gospel will never be persuaded by a ghost." 6. Prayer meetings and missionary enterprises are ineffectual in Hades.

NOTE: Some years ago at Linton, Indiana, brother Stanford Chambers was preaching on the text of our lesson. In the audience was James A. Gunn, an "ex-drunkard," who had lately em-

## WORD AND WORK.

braced the gospel. The next morning he bought a ticket to Birmingham, Alabama, where he preached the gospel to his own flesh and blood. Afterward in speaking of the trip he said, "I thought if five minutes in hell made that man a missionary, I'd better do my work now." It would be well for many of our churches to catch the same spirit.

\* \* \*

Lesson XXI.]

[May 24, 1914.

### UNPROFITABLE SERVANTS

Luke 17: 1-10; Read also Matt. 18: 7-15.

GOLDEN TEXT: "He that glorieth, let him glory in the Lord" (1. Corinthians 1: 31).

### LESSON SETTING

WHAT: A lesson of general instructions to disciples.

WHY: To instruct, admonish and warn.

WHERE: Place unknown.

WHEN: Perhaps at different times.

WHO: Christ and His disciples.

### LESSON OUTLINE

I. Warning about causing others to sin, verses 1-2.

II. A lesson on forgiveness, verses 3-4.

III. Power of faith, verses 5-6.

IV. Parable of service, the duty of obedience verses 7-10.

### LESSON CONNECTION

Our lesson for this occasion consists of four rather isolated passages. They seem to have no connection with the context and little with one another. They are probably teaching of Jesus which He gave while on the journey mentioned in verse 11.

### SUGGESTIVE QUESTIONS

What did Christ mean by offences? Why may we expect stumbling blocks? Who are the "little ones"? In what way may we cause these little ones to stumble? What is our duty regarding forgiveness? How often should we forgive? What can we do toward helping our faith grow? Would not our service to God be on a higher plane if we regarded it as *privilege* instead of *duty*?

"HOW FAITH INCREASES: By resting upon a sure foundation (1 C.or. 2: 5); by good works (Titus 3: 8); by prayer (Luke 17:5);

...testing and purifying (1. Peter 1:7) using (Lu 1:17) ...  
...purifying the life by it (Ac 15:9)

Spurgeon Says: "Little faith sits murmuring in the corner  
Great faith is singing in the fire. \* \* \* If you would be Christ's  
marks and not Christian, wish to seek to have more faith."

WHAT MAY WE LEARN FROM THIS LESSON:

1. There is one place where it would do good to say "I  
am not like them do it" verse 2. 2. NO WORK CAN SECURE A MEASURE  
OF MERIT FOR ANYONE. 3. NO THANKS ARE DUE FROM GOD TO  
ANYONE FOR WHAT IS OUR DUTY.

Lesson XXII

THE GRATEFUL SALLARTAN

Luke 17:11-19, expression of gratitude Ps. 103:1-2, 12.

GOLDEN TEXT: "Were there none bound unto you, would you  
glorify to God, save this stranger?" (Luk 17:16)

LESSON SETTING

WHAT: AN IMPRESSIVE PICTURE OF MAN'S INGRATITUDE.

WHY: TO CAUSE US TO BE MORE THANKFUL TO GOD.

WHERE: ON THE JOURNEY TO JERUSALEM.

WHEN: A. D. 30.

WHO: CHRIST AND TEN LEPERS.

LESSON OUTLINE

- I. The lepers cry for help. verses 11-13.
- II. Mercy is granted: they are healed. verses 14.
- III. Gratitude and forgetfulness. verses 15-18.
- IV. The blessing of Christ on the grateful. verse 19.

NOTE: How human-like is this picture. Nine out of ten are  
so occupied with themselves in accepting and using God's abundant  
gifts that they forget to turn their faces heavenward in  
thankfulness. Like hogs eating corn, men forget to look up. How  
many on their sick beds have vowed great things for God if He  
only gave them recovery, and how many upon recovery forget their  
vows? How ungrateful we really are!

SUGGESTIVE QUESTIONS

Describe as best you can what appearance a group of ten lepers  
would make. What was their petition to Jesus? What did Jesus

... say: "Why show themselves unto the priest?" (See Lu. 13-14)  
... by what took place as they were in the way of obedience? What was  
... the attitude of Christ after being cleaned? What proportion ex-  
... pressed gratitude and gave glory to God? Is it not possible to be  
... so occupied with our own selfishness as to fail to thank God? Is  
... this kind of crime to separate from other people these who have con-  
... tagious diseases?

NOTE 2. LEPROSY IS A TYPE OF SIN: LEPROSY IS AN OATH-SWORN disease  
and contagious, so is sin. LEPROSY IS INCURABLE EXCEPT BY THE LORD,  
SO IS SIN. LEPROSY SHOWS ITSELF ON THE SURFACE BUT AFFECTS THE MAN  
THROUGHOUT AND THROUGHOUT, JUST SO WITH SIN. LEPROSY CONTINUES ITS RAV-  
AGES UNTIL THE VITALS ARE REACHED, SO SIN WHEN IT IS FULL GROWN BRING-  
ETH FORTH DEATH. THESE LEPROSERS CRIED OUT FOR MERCY FROM JESUS  
AND WERE HEALED. JESUS IS ALSO READY TO CLEANSE AND HEAL EVERY  
SIN-SICK SOUL.

WHAT MAY WE LEARN FROM THIS LESSON:

1. Obedience is the proof of faith. 2. Man is an ungrateful  
creature. 3. To acknowledge blessings given us is to draw out our-  
selves for more. 4. Gratitude is one of the neglected graces. 5.  
To obey Jesus is the sure road to blessing.

THE WHOLE COUNSEL OF GOD ON BAPTISM

COMMENTS ON JOHN 3: 5

Some think this scripture does not refer to baptism but there  
is all but unanimity on the part of the "Fathers" and eminent com-  
mentators in referring this text to baptism.

"BORN OF WATER: By water here is evidently signified baptism;  
thus the word is used, Ephesians 5: 26; Titus 3: 5."—Barnes, Meth-  
odist, Notes on John 3: 5.

"That by water here is meant baptism I make no doubt"—

"There is not any one Christian writer of any antiquity in any  
language, but understands it of baptism.—Dr. Wall, Episcopalian.

"Born of water and of the Spirit; by water, then, as a means,  
the water of baptism, we are regenerated or born again."—John

## WORD AND WORK.

*Wesley's Doctrinal Tracts, p. 249.*

“When Jesus told Nicodemus he must be born again He told him just what John had been telling the whole people. \* \* \* John compelled them to be baptized.”—*Marcus Dods, Presbyterian, Exp. of Bible Vol. V. p. 162.*

“To be born again is precisely the same thing as to be born of water and of the Spirit; and to be born of the water is to be baptized; and he who understands the nature and authority of this institution and refuses to be baptized, will never enter the visible or invisible kingdom of God.”—*Timothy Dwight, Presbyterian Yale College.*

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### HISTORY OF AFFUSION FOR BAPTISM

FIRST RECORDED CASE OF AFFUSION

(A. D. 251)

“Novation, \* \* \* it being supposed that he would die, received baptism, being sprinkled with water on the bed where he lay, if that be called baptism.”—*Eusebius, Early Church Historian.*

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“The church of Rome hath drawn short compendiums of both sacraments. In the Eucharist they use only water, and instead of immersion they introduced aspersion.”—*Sir John Floyer.*

“Accordingly, long before the light of the Reformation began to dawn upon the churches, the Roman Catholics, themselves were gradually adopting the method of Baptism by sprinkling or affusion.”—*Professor Stuart.*

“The question now arises, When and how came the mode of pouring and sprinkling to take the place of immersion and emersion, as a rule? The change was gradual and confined to the Western churches. The Roman church \* \* \* took the lead in the thirteenth century.”—*Dr. Schaff, Presbyterian.*

“France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it. \* \* \* But that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in other Popish countries) in times of Popery.”—

“The first law for sprinkling was obtained in the following manner: Pope Stephen II. being driven from Rome by Adolphus, king of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Brittany, consulted him whether, in cases of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed—which, however, some Catholics deny—yet pouring, or sprinkling, was admitted only in cases of necessity. It was not till the year of 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases, till after the Reformation, (about the middle of the sixteenth century). From Scotland it made its way into England, in the reign of Elizabeth, but was not authorized in the Established Church.”—*Edinburgh Cyclopaedia*

“All of us are by nature children of wrath, being stained by sin. Baptism is the laver by which sin is washed away. It must then be applicable to infants.”—*Bishop Kendrick, Catholic.*

#### EPISCOPALIAN CATECHISM

Question: How are we made members of the church?

Answer: By baptism.

Question: Can forgiveness of sins be obtained out of the church?

Answer: No.

Question: Does baptism cleanse from all sins committed before it?

Answer: Yes, as well as original sin.

“It is but right to acknowledge that the Scripture does not bid us baptize children.”—*Cardinal Newman, Catholic.*

#### PRESBYTERIAN CONFESSION

“Baptism is for the solemn admission of the party baptized into the church. Out of the church there is no ordinary possibility of salvation. Therefore without baptism there is no ordinary possibility of salvation.”

The above quotations show an undue importance attached to baptism and account for the practice of infant baptism for which

there is not a single New Testament example. Baptism, apart from faith on the part of the candidate, has no significance.

### INFANT BAPTISM UNSCRIPTURAL

“There is no trace of infant baptism in the New Testament.”—*Meyer, Lutheran.*

“They ought to declare that infant baptism was a practice unknown to the apostles.”—*Alford, Episcopalian.*

“I know of no passage in the New Testament where mention is made of the baptism of a child.”—*Godet, Presbyterian.*

“Among all the persons that are recorded as having been baptized by the apostles, there is no express mention of any infants.”—*Dr. Wall.*

“With all our searching we have been unable to find a single express declaration or word in favor of infant baptism.”—*Dr. Bledsøe, Methodist Episcopal.*

### ADDENDA

An argument in favor of affusion has been made from the fact that the Spirit was poured out in Holy Spirit baptism. It is true the Spirit was shed forth but in such overwhelming power that the disciples were submerged in the Spirit. It is only because of this overwhelming bestowal of the Spirit without measure that it is called a baptism of the Spirit. The same thing is true of the baptism of suffering and fire.

\* \* \*

In the Old Testament, in the consecration of the priests there were the washing of water (Lev. 8: 6), the pouring of oil (Lev. 8: 12; to overwhelming, Psalms 133: 2) and the sprinkling of the blood of animals (Lev. 8: 30).

In the New Testament there are the sprinkling of the blood of Christ (Heb. 12: 24), the pouring forth of the Spirit (Acts 2: 33) and the washing of bodies with pure water (Heb. 10: 22; Acts 8: 38-39; Mark 1: 10; Col. 2: 12).

WORD AND WORK stops when time is up

## APOLOGIA

It ought to occur to every reader that a subject to which the New Testament devotes sixteen pages the size of these should be regarded worthy of sufficient study to learn the mind of the Spirit on it. “Unimportant” and “non-essential” are terms out of place in reference to a thing commanded of God.

We have grouped all the texts of the Bible on Baptism for the ready-reference of the student; and, but for the many mis-constructions placed upon plain statements of scripture, the historical data and other information of our Appendix would not have appeared in this tract. It is information, however, that all have a right to and the Lord will use it to bless the receptive heart, we are sure.

I beg you to study the subject without prejudice, and then, believing on Jesus, your dear Savior, with all your heart, repent and be baptized in His name as they were of old (if you have not) and receive a blessing you have never yet experienced.

And now, to the dear Lord, who by grace through faith washed away our sins in His blood, is this tract dedicated. Amen.

WORD AND WORK stops when time is up

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