

WORD AND WORK

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

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WORD AND WORK, 1218 Sixth St., New Orleans.

Saturday Night

Placing the little hats all in a row,
Ready for church on the morrow, you know;
Washing wee faces, and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white;
That is what mothers are doing to-night.

Spying out holes in the little worn hose,
Laying in shoes that are worn through the toes,
Looking o'er garments so faded and thin—
Who but a mother knows where to begin?
Changing a button to make it look right—
That is what mother is doing to-night.

Creeping so softly to take a last peep.
After the little ones all are asleep;
Anxious to know if her babies are warm,
Tucking the blankets round each little form,
Kissing each little face, rosy and bright;
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Lowly and meekly she bows down her head,
Praying as only a mother can pray,
“God guide and keep them from going astray.”

—*Public Ledger*.

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EDITORIAL NOTES

OUR TRIP TO INDIANA

Leaving New Orleans March 31, arrived at old home in Indiana the next day, spending four days with dear parents and preaching at Berea at night. Went to Dugger April 4, and began with the church there Saturday night in a most earnest prayer-meeting in which such earnest praying was done for lost souls that in conclusion we knelt at Brother Chas. Neal's request and thanked God for the victory He had assured us.

The next day was "Dedication Day" as the world says and the campaign (not for money, but for souls) began, opening up with the stirring song in which a crowded house led by E. E. Beck joined with volume and spirit, "The Fight Is On, Oh, Christian Soldier." My heart filled and my eyes, and I thanked God the fight was on with such determination and that I could have a part in it.

I never held a meeting in which there were so many apparent obstacles. There was temperance fight on in the township and we gave away three nights of our meeting for Temperance Rallies in the town. Commencement came on another night. Other folks started up their revival. The Dog Show Came to town, likewise the Hypnotist, but in spite of all this and much more opposition, the Spirit of God worked, we preached, the church prayed, the gospel proved its power and eighty-four were added to the body there. We were there five weeks. Chas. Neal and the church prolonged the fight another week in which were added eight of the above. Sixty-one were baptized. Beside all this the town went dry.

Now, the success of the meeting was due to the efficient labors of Chas. Neal and the church in their former teaching, in specially preparing for the meeting, and in earnest prayer and personal work during the meeting. There are so many real soul-winners there. Then I should make special mention of their Bible School.

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Three years ago when I was last at Dugger, there were forty in Bible classes with three teachers. There are now over two hundred with thirteen teachers—and real teachers, too. The number reported does not include visitors, but enrolled pupils only. So the Dugger church is destined to have future ingatherings if good care is taken of the harvest just reaped, and there is great assurance of that.

We could go on at great length telling of one good thing and another, the harmony and good will, the absence of “knockers” their most excellent singing not spoiled by fiddles or flutes or other instruments of music, which things may have a show of wisdom in will-worship but are of no value in spiritual worship to God nor against the indulgence of the flesh. Such things belong where people are not satisfied with what is written or where the Spirit of God is lacking and the lack of power needs to be made up in some other way.

There is a church of recent origin in the little town of Dugger which has all this modern clap-trap which, nevertheless, claims to take the Bible as its only guide book.

One Melnotte Miller came to the town some two or three years ago, as chief promoter of a movement to capture or divide the old church. He took pains to go to the Court Records to examine the deed. Finding it safe, he made strong effort to draw away disciples after him. The old church stands solid and unharmed, and this divider of churches wears the mark of Romans 16: 17.

These factionists began a meeting after ours had been running three weeks, which gave the people a good chance to show their preferences. A very general decision seemed to be to leave mere entertainment to the nickel show and choose the church that worships in spirit and truth. And God approves such a choice. Jesus sees vast and vital difference between Philadelphia and Laodicea even if some great men do not. May God continue to bless the Pihladelphian church at Dugger, Indiana, is our unceasing prayer.

On Lord's day afternoon, May 10, we ran over to Atlas for a service with the dear brethren. This church has had the hard ex-

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perience (except as it becomes easy for Jesus' sake) of giving up many good working members to other points around. Atlas was a base of operations while the work was being started at Linton. Ellis and other congregations have gained at Atlas' expense. Nevertheless there are some heroic souls at Atlas who keep pressing on, whose labors God will yet abundantly bless with success in soul saving. I shall ever have a warm place in my heart for the dear church there. Keep right on brother, sister, never wearying in well doing. Faint not,—in due time you shall reap.

From Dugger we went on Monday night to Summerville where our old time co-laborer, W. J. Brown, had been in a meeting for a week. It was indeed a pleasure to greet the saints there once more and converse with them on the sweet things of God. In our humble judgment Brother Brown and the church should have continued the meeting there for there seemed to be a harvest just ripening. Summerville needs a revival.

Tuesday night we gave to Linton. This is where Brother Brown now lives and where we held many meetings together in days gone by which resulted in the present church of Christ there. It was a holy joy to meet God's dear people there again, with Brother Brown present and have our memories refreshed and our spirits, too, beholding the steadfastness in faith of the Linton band. We are expecting great things of the brethren there now since they have Brother Brown with them. It was a pleasure and an inspiration to be with this family of God in their own home.

Wednesday night with Brother Gwin and family in auto to Ellis. Here is a little band of about as faithful, loving and pure Christians as can be found anywhere. We did our best to be used of God to their encouragement, showing them their great possibilities in their field of sojourn. Present was a cousin whom we had not seen for several years who has since written that he was that night begotten again to a lively hope, and has given his heart to God. He will find a welcome home in the Ellis church. May God bless and keep him.

My dear father met me at Ellis, and drove me back through Dugger where I bade good bye to Brother Neal and thence to

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stay all night at mother's. Thursday night at Berea where we exhorted old friends and neighbors and the church to continue in the grace of God and to wait and be ready for His Son from heaven and said good bye to them.

Friday for Dixie—It never seemed quite so hard to say good bye to mother, father, sisters and brother before,— but a dear wife and little ones were anxiously waiting in New Orleans and duty called. .

Thank God there is a home where partings never come. Let us all be faithful.

POEM

[The following lines were found among other bits of writing by our dear young brother, Clifton Charlton, who has been home with Jesus since April 8th. Herein are expressed Clifton's most earnest longings:]

Toiling for my Master, pleading now in tears,
Waiting for my harvest, just a few more years.
Soon, the toil ended, His face will I see;
I will tarry for Jesus just a few more years.
At last, then my light on this earth shall grow dim
But it will mean only, to unite soon with Him,
Then shall I sing the old song loved so long,
Come, thou dear Redeemer, take me in thy arms.
Oh souls, who know not of this dear Friend of mine,
Please come and see His love lasts for all time;
And when the time of this brief life is o'er,
He will pilot you on to that beautiful shore.
I shall sing of this Friend whom I've loved, oh so long,
Praise His name, that whenever shall fail my earthly light,
I can sing of my Savior in that sweet home so bright.

—(Copied by his only sister, Lydia.)

DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

THE CROSS OF CHRIST

“But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world” (Gal. 6: 14).

This language was written by Paul as he closes the epistle to the Galatians which was written to counteract the influence of the Judaizing teachers upon the churches of Galatia. The power of the cross seems to be the theme of this great letter and in it the apostle to the Gentiles, who was at all times “set in defense of the gospel,” defends the all-sufficiency of the cross.

In the fourth verse of the first chapter, which is the last verse of the salutation, he asserts the power of the cross to deliver from sin. “Who gave himself for our sins” is the unqualified statement of the apostle. The only way open to righteousness is the way of the cross, “for if righteousness is through the law, then Christ died for naught” (Gal. 2: 21). All things are shut up under sin (Gal. 3: 22), and the death of Christ was necessary to bring deliverance. Men may try as they please to get rid of the guilt of sin but every attempt which ignores the cross as the ground of salvation is in vain. There must be contact with the blood for “without the shedding of blood there is no remission.” If the blood passages were taken out of the Bible, the unity of the scriptures would be destroyed and the Bible would be left without meaning.

The awful curse of the law rests upon fallen and sinful man. How hard it is to make men realize this. Some men are so hardened by sin and have so little moral sentiment left that the curse of the law never occurs to them while others hide behind the almost inaccessible fortress of human respectability. Nevertheless it is written, “Cursed is every one who continueth not in all things that are written in the book of the law to do them” (Gal. 3: 10).

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The cross is the only way of escape from the law's awful curse for it is again written, "Cursed is every one that hangeth on a tree" (Gal. 3: 13) and by the cross men are redeemed from the curse of the law Christ having become a curse for us." The curse of the law is bad enough but to know that our sin has brought a curse upon Christ and then to refuse Him makes our condemnation worse.

Volumes have been written upon the subject of self-control. How may I be delivered from myself? Books of ethics are constantly telling us how this may be done and but few of them are of any value. We have no hesitancy in saying the thing cannot be done except by the power of the cross. The Bible does not teach the cultivation of the natural man as a means to this end, but on the other hand, it teaches the crucifixion of the old man. Paul seems to have conquered the self-life for he says, "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," etc (Gal. 2: 20). This was not *Christian Science* which Paul practiced, which denies the reality of the flesh, but Paul lived in the flesh the life of the Son of God. His faith in a crucified Savior enabled him to so live. The cross to him was not an ornament to be worn but it was the symbol of self-crucifixion to be carried daily and it was the secret of his dying daily. It was the symbol of his separation from the world for by it he had been crucified unto the world and the world unto him (Gal. 6: 14).

It is the cross which enables us to bear the fruits of the Spirit. These are named by the apostle in Galatians 5: 21 and then he adds, "And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof." It is no wonder that with the gospel of the cross, which was not after man (Gal. 1: 11), he pronounces a curse upon man or angel who would pervert it or preach another gospel (Gal. 1: 7-9). He considered them bewitched, after having seen the crucified Savior, to then turn aside after another gospel. Let us make much of the cross in our preaching, for the Bible is full of the blood. It was a slain Lamb which availed at the Passover; and it was the slain Lamb which

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had prevailed to open the seven-sealed book (Rev. 5: 9-10). It was the slain Lamb that was worthy "to receive the power, and riches, and wisdom, and might, and honor, and glory and blessing" (Rev. 1: 12). In the words of a great preacher, "Let us while we are painting the sinner black, not fail to paint the cross red."
—*Gallatin, Tennessee.*

The Monthly Visitor, edited by Brother D. Bills of Comanche, Okla., is as neat a little church bulletin as we have seen. A church bulletin carefully edited is a good investment for a congregation to make. It can be mailed into homes where preachers of the gospel may not be welcome.

Just here I have a mind to scold a bit. Our people are so indifferent as to the importance of good religious literature. Secularians about us put us to shame. While the I. S. A., the S. D. A. and so many others are scattering books, tracts and leaflets by the hundreds of thousands, we have good books and tracts on our shelves on which printers' bills are unpaid because our people will not be aroused to the value of good reading matter as a means of teaching truth. Wake up. They that sleep, sleep in the night. Wake up.

Church members are of two classes, the one class plans and studies how to make the services encouraging, inspiring and most helpful to others, the second class seeks to find such services as are most entertaining to themselves. Class No. 1 can be seen wending their way to the house of God rain or shine. Class No. 2 can scarcely be instant in season much less out of season. But they have a multiplicity of excuses. They are about the only folks who have to work hard or have tired horses or get sick and see hard times! But look out for them in mart, shop, and field on Monday morning! The Bible would suit them better if it read, "Set your affections on things below and not upon things in the sky." Seek ye first the things of this world and the kingdom of heaven will take care of itself."—*S. C.*

DEPARTMENT OF WORK AND WORSHIP

E. L. JORGENSON

ALL Christians believe that they are God's workmanship, created in Christ Jesus, for good works, in a general way. But God goes further; He has not only prepared us for good works, but He has prepared the good works for us (Eph. 2: 10).

God's Plan For Me

God has a definite place and plan for every individual believer. Paul was laid hold on, not only for good works, but for a specific good work,—to bear testimony to the Gentiles. "I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus" (Phil. 3: 12). This work was planned for Paul before his birth (Gal. 1: 15). So with Jeremiah also (Jer. 1: 5). God was so determined that Paul should do the work He had planned for him, that He saved him so he might do it! But if some one objects that Paul's case was special, unusual, there is yet another scripture that has universal application: "But now hath God set the members each one of them in the body, *even as it pleased him*" (1. Cor. 12: 18). God not only sets the members in the body, but sets them to suit Himself. I believe it of the utmost importance to know that God has a plan for me, a specific, definite, particular place and work for every believer.

My highest happiness here and hereafter, and my highest usefulness depends on finding out, and co-operating with the Father in His plan for me. How may I know what I should do in life;

How May I Know?

what occupation or profession I should choose; where I should live; what I should say? Answering negatively, you will never know assuredly what God wants you to be until you are willing to be *anything* He wants you to be; you will never know what He wants you to say until you are willing to say *anything* He desires; you will never know what He wants you to do until you are willing to do *anything* He wishes; you will never know where He

wants you to go, until you are willing to go *anywhere* He may send you, yes even to the heart of Africa. But it does not follow because you are willing to go to Africa, for instance, that He will send you there. He may send you there; He may leave you where you are; He may send you into the pleasantest field; but wherever you go, you will go in power. And you will never have the hold on God, the heavenly help that means spiritual power, as you should and could, until this unconditional, unreserved, whole-hearted getting over on God's side takes place.

Answering affirmatively, there are three guides, which, taken together, ought to show the willing believer what he should be, what he should do, what he should say, and where he should go:

Three Lights

1. The Bible,
2. Conscience,
3. Environment.

The Bible itself goes a long way toward pointing out definitely God's place, plan and work for each member of the body. And certainly, no plan is God's that conflicts with God's word in any point. Yet, there are details to be worked out, work to be done, journeys to be undertaken, not revealed, except in principle. Here conscience,—the believer's response, the heart's answer to the Bible,—comes in. In one sense it may be called your highest and best feelings in the matter under consideration. And finally your environment, that is, the circumstances surrounding you, such as family ties and obligations, will be a consideration in deciding on the course of duty. But if Bible, conscience, and environment point one way, that is the way to take.

* * *

You are a moral man, I am a Christian; you want to know the difference between us? It is not that you sin and I do not, for so far, I stumble too. It is not that I am a better man than you, though I ought to be. I am ashamed of myself, if I am not; for with His gracious Spirit within to fight my battles and win my victories, I am expected to do better than a man in the flesh. Yet

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the difference is not here,—if I am a better man than you it is rather the result, not the cause, of a difference between us. But listen, who is your righteousness, since your own is tattered? Who is your sanctification, since with all your morality, you know you are unholy? And who,—who in the day that Satan rises up to accuse you will plead your cause? Who at the holy bar of an offended God will conduct your case? As for me, I know I am least of all saints, if not the chief of sinners, but if I have an accuser on earth, I have an Advocate in heaven. He will not excuse me when I sin, but he will atone, and intercede,—or rather intercede on the ground of the all-sufficient sacrifice He offered us long ago. Yea, He will spread His wounded palms before the righteous Father—He will plead my cause. It was a small thing Pilate's wife did for Jesus when on the day of His trial before the governor, she pleaded for Him; but it would be a great thing for Pilate's wife if in the day of judgment Jesus should plead for her before the Judge of all the earth. He is not only my Advocate but He is my wisdom from God, and righteousness and sanctification, and redemption." I will glory in Him.—*Louisville, Kentucky.*

BELL HAVEN ORPHAN HOME, LULING, TEXAS

The health of the children has been exceptionally good, this winter. Bro. Childress, of Bomie, Texas made the home a pleasant visit on Lord's day, February 22, and gave a most interesting Bible talk to the children. Bro. W. W. Stone will preach for us next Lord's day. We are glad to have our ministers visit the home when convenient. We earnestly plead for the hearty cooperation of the preachers everywhere in our efforts to support the children and to erect and equip a school building.

The high cost of living makes it cost more to support the home now than ever before.

Bro. D. N. Smith is proving to be the right man in the right place. He lives with the boys on one of the tracts of land belonging to the home and when not in school he teaches farm and gar-

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den work. He wants to start an orchard on this tract of land and we will appreciate donations of fruit trees, strawberries or anything the brethren can send prepaid. We have a good sister employed to assist and train the girls in Domestic Science. Mr. L. D. Ashbrook manager of the French Bakeries of Marengo, Ohio, has donated instructions in his system of French bread making to the home. And we are baking by this system most wholesome light-bread. Now we hope the brethren will appreciate what Mr. Ashbrook has done for the home, and manifest it by sending special contributions at an early date for the purpose of installing a small home bakery the old way is too hard and takes more time than we have to spare. In sending contributions for this purpose state that it is for fitting up the bakery. We would be glad if some of our business men would donate a line of shoes ranging from No. 2 to No.5. Our youngest children are better supplied with shoes.

A number of our girls do nice embroidery work and they will appreciate stamped patterns, ready to embroider and thread for the work. They will also appreciate pot plants, flower seed, roses, or anything sent for their flower garden.

The work is all systematized and each child has some work to do.

The home is happy and all we need is financial aid to keep up the work. This does not mean that we do not desire donations of clothing, food or anything that can be furnished.—*Jennie Clark.*

We ask all friends of WORD AND WORK to give us a good strong lift over these summer months. We have no capital with which to tide over. We must have subscriptions. Printing bills have to be paid. Will you go to just a little bit of trouble for us and take a few subscriptions?

"I hand my WORD AND WORKS out as soon as I read them. They are so good I want others to get their benefit."—*D. F. Lloyd.*

Remember WORD AND WORK stops when time is up unless you request it to continue. We are willing to trust you but we want to know that you want the paper. Be prompt.

Orders for "The Whole Counsel of God on Baptism" are on the increase. Help us get this tract to the people.

ON FOREIGN FIELDS

JOHN STRAITON

The venerable and faithful founder of our mission in Persia, Brother Kh. B. Yohannan, has passed to his reward. His son, Brother Alexander Yohannan, who is now in Texas raising money for the work, will start to Persia at an early date. The last two remittances sent by J. W. Grant were not received, or at least not receipted for, by our aged brother. Brother Alexander says that the man who signed the receipt is a good man and that the funds are safe in his hands.

* * *

For the missionaries to depend on general calls creates more or less irregularity and confusion. Neither is it the best method by which to develop the churches. Our preachers at home do not depend on general calls, but are supported in a definite manner by the churches where they labor. The churches should in like manner regard the missionaries whom they send out to destitute fields at home or to distant lands abroad as their own ministers and their work a part of the work of the church the same as that of the resident minister.

* * *

“Does an American gentleman shoot the man who insults him? Not usually in this generation, much less his wife and family. Shall we destroy many innocent Mexicans by bombarding Tampico, because an official bandit insults our flag? Nothing he can do, only what we do, can dishonor the American flag and nation.”

* * *

Louis R. Patmont, the worker for Christ among many foreign peoples in America, from whom so much was hoped, disappeared from Westville, Illinois, March 31st, while a bitter liquor option fight was in progress. Every effort to trace our brother so far has failed. A body has been twice disinterred at Cleveland, Ohio. The first time it was identified as Patmont; the second time, on

more close examination, it was decided it was not. A reward for his recovery, dead or alive, has been offered. It is certain that either, or both, Rum or Rome is concerned in his disappearance.

A letter from J. F. Bickel states that detectives at work on the case are meeting with encouraging success, and that there are reasons to believe those responsible will be apprehended; but for obvious reasons no details are made public. Local interest is at a high pitch. Little hope is now entertained that Bro. Patmont can be alive. It is a matter of discovering his slayers and bringing them to justice.

* * *

Sister Etta Philpot, a missionary from the British churches of Christ to Uyassaland, British Central Africa, writes in the Bible Advocate as follows:

“Especially do I long to speak to the women; they need the light of the Gospel to clear away the darkness and superstition among them. To see a typical old heathen woman is a never-to-be-forgotten picture; the whole aspect is one of dejection and blank despair. We have seen a goodly number of the older folk in going through the villages. To them the sight of a woman riding a cycle is very strange, and provides some passing excitement. The whole village usually turns out, and sometimes we get more attention than we care for, the younger folks running so close to the cycle that they impede progress. The women have much the heavier work to do, such as carrying water from the stream, getting firewood, hoeing the gardens, mudding the houses after the men have put up the bamboo structure. Much of their time is occupied in pounding maize, and at almost any time of day on approaching a village the dull thud, thud associated with this process may be heard. Maize is their chief food, the finely pounded flour being made into a stiff porridge, eaten along with a relish of nuts, beans, fish, or meat. In taking their food the men sit together, and when the meal is ready their wives present it to them in small baskets, the women afterwards taking their food together, apart from the men. Home life, as we understand it, is quite foreign to them.

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DONATIONS TO JAPAN AND INDIA (Received too late for May issue)

We forwarded our February and March offerings of \$5.00 and \$4.00 respectively, to Bro. C. G. Vincent, Tokyo, Japan, toward the support of the work there. Following were the donors:

Church at Hall's Valley, Ga., \$2.00; Church at Pleasant Grove, Ga., \$2.00; Church at West End Avenue, Atlanta, Ga., \$2.00; Bro. and Sister C. E. Coleman, Ala., \$2.00; A Sister, Ala., \$1.00.

This last donation of \$1.00 was for Bro. McCaleb, and was included in the February offering to Bro. Vincent, with instructions to hand that amount to Brother McCaleb.

"We have also forwarded \$4.50 to Brother E. S. Jelley, Jr., India. A sister in Louisiana sent \$2.00 of this amount and Mrs. Emmett Williams, Columbus, Ga., gave \$2.50.

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

The following offerings have been received and forwarded since last issue of WORD AND WORK:

FOR J. M. McCALEB

N. W. Glover and Wife, Arkansas, \$5.00.

FOR E. S. JELLEY

Anonymous, New Orleans, .44c; Mrs. T. W. Calaway, Ark., .50c.; O. E. Billingsley and Wife, Ark., .75c.; Church, Bean's Creek, Tenn., \$5.00; Church, Ellis, La., \$7.00.

Manmad, April 15, 1914.

Dear Brother Chambers;

Your letter of Feb. 21 received with \$11.12 fellowship received. Baptized 35 to-day. It is glorious to win souls for Christ in such a place amid the devil's noise and confusion. Glory to Jesus! Your brother in Christ.—*E. S. Jelly*.

P. S. April 16, Twenty-four more baptisms to-day.—*E. S. J.*

"Each issue of WORD AND WORK seems to improve over the preceding one. God is surely glorified in a journal like this and will grant it success."—*E. L. Chase*.

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DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

WILL THE MILLENNIUM COME BEFORE OR AFTER THE SECOND COMING OF CHRIST?

The term "Millennium" is not to be found in the English Bible, but its meaning is, *a thousand years*, and this expression is found six times in one chapter,— the twentieth of Revelation. The world has seen almost six millenniums already, but the seventh is shown in the Scriptures to be so greatly different from those preceding it is called *the Millennium*.

For any who do not fancy the term, let it be designated as the age to come, or the time when the kingdoms of this world shall be the kingdom of Jesus Christ. The term millennium, however, is in the original and is therefore scriptural.

As to our question above, Christendom to-day is divided as it is on every other subject in the Bible. Some good brethren have been known to contend that the Millennium is identical with the Christian dispensation. Many Catholics hold that the Millennium came when the church gained temporal power and ruled over the kingdoms of earth and that from the time her power was broken till now, Satan has been loosed. The date 1844 was once fixed by some as the time for the Millennium to begin. Russell fixes it as 1914. Campbell set 1966 as the time when it is due, while a present writer in *The Christian Standard* puts it 1972.

But why has so much been said and written on the Millennium? Because it is to be a glorious time. Poets term it the "Golden Age." All men and nations like to think of a good time coming. Present rough places are easily passed over if we think it is better farther on.

And most assuredly that day is not past nor present but future. Satan is not now bound nor has he ever been. The saints are not reigning nor have they ever reigned. The kingdoms of the world have never become the kingdom of our Lord and of His

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Christ. They have not beaten their swords into plowshares nor their spears into pruning hooks, but learn war more and more. The knowledge of the Lord does not yet cover the earth.

The Millennium, therefore, is yet future. The first three theories above stated are therefore to be set aside as untenable. The same may as well be done with the fourth for October 1914 is not going to see the fall of Babylon nor the breaking in pieces and destroying of earthly kingdoms, which great and terrible events are to precede and usher in the Millennial reign. This is easy to see from what precedes the twentieth chapter of Revelation. Chapters six to nineteen are practically all taken up in describing those terrible events. The reader is also referred to Joel 3: 9-21; Zech. 14: 1-21 and Dan. 7: 21-22.

This time of trouble preceding the Millennium is designated as "the great tribulation" (Matt. 24: 21; Rev. 7: 14), "the great day of his wrath" (Rev. 6: 17), "the hour of trial, that hour which is to come upon the whole world to try them that dwell upon the earth" (Rev. 3: 10). See also Luke 21: 35 and Jeremiah 30: 7. "The great tribulation" may be near at hand but is not now on, as Russell teaches, for Daniel says it will be such a time of trouble as never was before (Dan. 12: 1). Since, therefore, that time has not yet begun and since it must last at least seven years (1260 days or 3½ years Rev. 11: 3, plus the 42 months the beast is to continue after his death wound is healed, Rev. 13: 5, equals seven years) October 1914 is the wrong date for its end and the beginning of the Millennium. We wish men would quit setting dates.

At the wind up of the tribulation, when the forty-two months given him to continue after the healing of his death wound are ended the beast, with the false prophet, meets his doom (Rev. 19: 20. This is Har-Magedon, (Rev. 16: 16),—Satan's Waterloo,—whence the beast and the false prophet are cast alive into the lake of fire and Satan into the abyss (Rev. 20: 3), where he is kept bound for a thousand years. Contemporary with Satan's imprisonment, the saints reign with Christ a thousand years,—that is, during the Millennium. Satan is then loosed for a little season and meets

WORD AND WORK.

his doom, being cast into the lake of fire where are the beast and false prophet (Rev. 20: 10) who have been there for a thousand years before him. Hades, the wicked, and death itself, the last enemy, will be cast into the lake of fire (Rev. 20: 14) and then shall the kingdom be delivered up unto God the Father (1. Cor. 15: 24),—Finis.

Now, our question in the heading will be easy. The beast goes into perdition (Rev. 19: 20; cf. Rev. 17: 8) not at the end, but at the beginning of the Millennium or the thousand years of Satan's bondage and the saints' reign (Rev. 20: 3-4). The beast is readily and unmistakably identified with Paul's "man of sin," "the son of perdition" (2. Thes. 2: 3) "whom the Lord Jesus shall slay with the breath of his mouth and bring to naught by the *manifestation of his coming*" (2. Thes. 2: 8-9). Now turn to Rev. 19: 11-21 and read John's description of His manifestation and His bringing to naught the man of sin. Read on into the twentieth chapter and see that the Millennium follows.

Clearly, then, Jesus must come before that glad Millennial day and though "as it was in the days of Noah" that is, they "*knew not until the flood came*" "so shall it be in the days of the Son of man" (Luke 17: 26) and therefore the tribulation shall come as a snare "upon all them that dwell upon the face of all the earth" (Luke 21: 35) and sudden "destruction cometh upon them" (1. Thes. 5: 3), so terrific is the storm, yet after the storm is the calm and the clear sky and so we join the beloved John and with him pray "Even so come, Lord Jesus."

CORRECTIONS

In May issue, page 20, line eleven should be placed as line nine. In line fourteen 115 years should read 45 years. On page 21, line fifteen the date should be Dec. 15. 1910. The reference in line fourteen page 18 is 2. Timothy 3: 1-13.

"I appreciate WORD AND WORK very much and would not like to miss a single number."—Mrs. M. F. Pratt.

THINGS CURRENT

AGENTS WANTED

To take subscriptions for WORD AND WORK. We offer Liberal Cash Commission or most excellent Premiums. Write for particulars and samples and Go to Work.

Don't neglect to renew. Watch your label.

Encouragement Magazine reports 465 additions in its last issue.

"All who have subscribed for WORD AND WORK here are pleased."
—*Emmie Banks*.

H. L. Olmstead, Gallatin, Tenn., Writes: "Work on our new building is progressing nicely."

Three good meetings at Iota and Ellis, La., third Lord's day in May.—*Claude Neal*.

Order a supply of "The Whole Counsel of God on Baptism" for general distribution. Your friends deserve to know the truth on the subject. Will send you ten for 50 cents.

Geo. A. Klingman, in a fifteen days' meeting at Cameron avenue, Detroit, gained six souls for that congregation. Brother Klingman writes: "We hope to perfect plans for greater work in the near future."

Bro. John T. Smith, of Henderson, Tenn. stopped off in New Orleans on his way home from a meeting at Fullerton, La. One added and the cause strengthened there. We were indeed glad to see Brother Smith.

The Nashville Bible School, H. Leo Boles, president, closed its twenty-third session May, 21, graduating six young men and four young ladies. Brother I. B. Bradley of Dixon, Tenn., gave the Commencement address.

"I find WORD AND WORK a most helpful Magazine."—*Mrs. Robt. Bradham*.

Three men have confessed their Lord at Seventh and Camp, New Orleans, since last issue of WORD AND WORK

We had the pleasure of meeting our preaching brethren Hatfield, Elias Brewer and J. A. Perry during our stay at Dugger. Brother Perry will represent WORD AND WORK in new fields.

Dugger, Ind., May 18, 1914.

Eighty-four in all during our meeting here. Sixty-one baptized. Pray that all these may be properly cared for.—*Chas. Neal*.

Mrs W. L. Jones, Pine Bluff, Ark., writes that a few disciples there meet for worship each Lord's day in the Court House and will be glad for any who pass that way to meet with them. The sister's number is 108 S. Walnut Street.

Please report through WORD AND WORK, that, W. A. Cameron of Largo, Fla., held a meeting for the church of Christ at Bradentown closing about April 1, with twenty-four additions to the one body. Yours in His name.—*C. H. Hall*.

A 3½ weeks meeting at Jackson street, Nashville, Tenn., church of Christ (Colored) resulted in the conversion of 28 men and women and much visible good otherwise. Four more have confessed since the meeting. The preaching was by Brother Joe McPherson. Let the good work go on.

A letter from Brother Jesse Tew, DeSoto, Miss., contains the following news:

Bro. J. F. Tomson recently moved to Coffeerville, Ala., having been with us for over three years. We regret very much his leaving us as he is the ablest preacher we ever had, and more, he is a noble Christian, always contending for the faith, and able to refute errors of Mormons and other sects. When he gave his last address here, others besides our own members shed tears because he was leaving us. May God bless him and his family.—*Jesse Tew*.

"Am much pleased with WORD AND WORK and will send you some subscriptions."—*W. B. Wright.*

Dugger, Ind., ranks first on our subscription list. WORD AND WORK goes into sixty homes there. At Louisville, Ky., fifty-one. At Fort Worth, Texas, forty-seven. New Orleans, La., forty-two.

Prof. Claude Neal who has spent two years in New Orleans teaching in The Christian High School, last year as assistant and this year as principal, left for his home, near Linton, Ind., May 21. Brother Neal has done some earnest, conscientious and appreciated work here and at mission points around and will be greatly missed. Our prayers and good wishes go with him.

Had two good meetings May 11 and 12, at Pensacola, Fla. There are two congregations there both together having about 140 members. Bro. W. L. Reeves labors for the East Side Church and Bro. W. T. Tracy for the West Side. Other preachers here are Bro. Jesse T. Love, Bro. Henry E. Pierce, and W. J. Butler, nineteen years old, just graduating from high school. Bros. Hoyt, Applegate and a number of others are able to take a leading part in services.—*Claude Neal.*

Now, all you "Cousins" over in the "Corner," don't you know vacation is here and that it is an excellent time to get subscriptions for WORD AND WORK? See our Premium Offers and get busy at once. If you send but one subscription you will get a prize and then to the "Cousin" getting the largest number by September 15, we will give an extra prize. Now won't that be fun? A prize for all and an extra prize for the winner! Hurrah!

Mrs. E. S. Jelley, Sr., Dayton, Ohio, the saintly mother who has given her only son to missions in far off India expresses her great appreciation of interest and fellowship brethren have with her son in that work but laments that he has not been given a co-worker long since to lighten his too heavy burdens and increase the fruits. The dear mother is an invalid. Let the faithful pray for her and write her a cheering word.

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Here are interesting letters from two new girl cousins:

Decherd, Tenn., April 4th, 1914.

DEAR COUSIN ELLEN:

I am sending you the answers to the Bible Questions in the April No. I go to Sunday School nearly every Sunday to the Church of Christ. I like to go. I do not belong to the Church yet, but I hope to before long. Mother and father belong to the church. I am twelve years old. I have a little sister and two brothers. I am the oldest of the children.

Your little Cousin,

Leona Sweeney.

Linton, Ind., April 2, 1914.

DEAR COUSIN ELLEN:

I am fifteen years of age. Became a member of the Church of Christ in 1911. I attend church every Sunday morning for the purpose of worshipping our Lord Jesus Christ. I hope all the young girls and boys will learn to love their Savior.

Yours in His name,

Edythe Rhodes.

Leona and Edythe, I enjoyed both of your letters very much. They are very neat and the writing is good. Leona, I am sure you are fond of your little sister and two brothers. You like to go to Sunday School for there you may learn of the Savior's love, and of what He requires us to do in order that we may enjoy the home which He is preparing for us? Edythe, I am glad you are such a faithful member of the Church. I, too, hope that all the young girls and boys will soon learn to love their Savior, and have the courage to obey Him in everything.

In Class A. the best answers to April Questions and Puzzles came from: Mary Ground (13), Linton, Ind.; Raymond McKelvy (14), Denton, Texas; Lillian Weiss (13), Wesley Weiss, (12), Edmond, Okla.; Leona Sweeney (12), Decherd, Tenn.; Edythe

Rhodes (15), Linton, Ind.; Alcie Todd (12), Ellis, Mo.; and in Class B. they came from: Lloyd Edwards (9), Horse Cave, Ky.; Lois Chambers (11), New Orleans, La.; Lloyd Chambers (9), New Orleans, La.; Fred McKelvy (11), Denton, Texas; Albert McGuffey (11), Glenmora, La.; Don F. Weiss (9), Edmond, Okla.; Travasni Jelley (11), Dayton, Ohio.

Gold-plated and enameled Reward Pins were sent as prizes for the best answers to February, March and April Questions and Puzzles in Class A. to Mary Ground (13), Linton, Ind.; Raymond McKelvy (14), Denton, Texas; Lillian Weiss (13), Edmond, Okla.; Wesley Weiss (12), Edmond, Okla.; Alcie Todd (12), Ellis, Mo. And in Class B. to: Flody Edwards (9), Horse Cave, Ky.; Fred McKelvy (11), Denton, Texas; Albert McGuffey (11), Glenmora, La.; Don F. Weiss (9), Edmond, Okla.; Lois Chambers (11), New Orleans, La.; Lloyd Chambers (9), New Orleans, La.; Travasni Jelley (11), Dayton, Ohio.

ANSWERS TO APRIL QUESTIONS AND PUZZLES

26. David was not allowed to build the temple because he had been a man of war and had shed blood. 27. Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy. 28. King Hiram or Hiram. 29. And Solomon told out 70,000 men to bear burdens, 80,000 to hew in the mountains, and 3,600 to oversee them. 30. The porch, house, beams, posts, walls, doors, and cherubims were overlaid with gold. Ten candlesticks, one hundred basins, the flowers, lamps, tongs, snuffers, spoons, censers were of pure gold.

QUESTIONS AND PUZZLES FOR JUNE

36. Fill in blanks and you will have the names of three of the wicked kings: J-h-r-m, Aha-i-h, J-hu. 37. Rearrange the letters in these words and you will have the names of three of the good kings: hamazai, harazai, hahezki. Read this story carefully and then answer Questions 38, 39 and 40. Once upon a time when the Syrians went to war they captured a great many prisoners, one of these being a little girl. She became a servant in the home of the captain of the army. Although she was away from her

own home and among strange people who did not worship God, she never forgot the true God. Her master had a dreadful disease that none could cure. Year by year it grew on him and he knew that some day it would cover his whole body. The little girl knew this too, but she also knew that there was a prophet in her country, who, by the power of God could make him well. She told her mistress about the prophet, and in a short time the great captain started back to see him. At first he would not do what the prophet asked, but when he did do it he was made as whole and well as if he had never had this disease. We do not know the name of this brave little girl, who did good to those about her, but we can follow her example by always being kind and thoughtful.

38. What was the name of the captain of the army, the prophet who cured him, and the country where the little girl had been taken from? 39. What did the prophet ask the man to do to be made well? 40. What rivers did the captain say he would rather go to than the one the prophet sent him to? Who induced the captain to do as the prophet told him?

Boys and girls, how are you getting on with the subscriptions for WORD AND WORK? I want each one of you to try to send me at least one subscription this month.

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 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 S. Lake Street, Fort Worth, Texas. Be sure to give your age, name and full address.

In a letter enclosing subscriptions to WORD AND WORK Brother C. H. Hall, Oneco, Fla., writes:

"Now dear Bro. I don't wish any commission or premiums for sending subscriptions, will then feel that I am a co-worker with you in trying to win souls to Christ. If my feeble efforts will be any help to send the paper to others to read, I will feel fully rewarded.

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

Lesson XXIII.]

[June 7, 1914.]

THE COMING OF THE KINGDOM

Luke 17: 20-37

GOLDEN TEXT: "Behold, the kingdom of God is within you" (Luke 17: 21).

LESSON SETTING

WHAT: A lesson on the kingdom and coming of Christ.

WHY: To answer Pharisees and instruct disciples.

WHERE: In Perea.

WHEN: A short time before the crucifixion.

WHO: Jesus, his disciples and the Pharisees.

LESSON OUTLINE

I. The spiritual aspect of the kingdom, verses, 20-21.

II. The second coming of Jesus, verses 22-37.

1. No one will need to inform another of that event, verses 22-25.
2. It will be as unexpected as the flood, verses, 26-27.
3. It will be as sudden as the destruction of Sodom, verses 28-30.
4. It will be a day of separation, verses 31-37.

NOTE: The kingdom may be better comprehended under three terms:—In *promise*, *mystery* and *manifestation*. From the time of David on, the kingdom has been in promise (2. Sam. 7: 8-17; Luke 1: 32-33). It came night the Jews in the days of Christ (Luke 10: 11) and was even among them in the person of its King (Luke 17: 21). But they rejected Him and hence the kingdom (Luke 19: 14; John 19: 15). During this present age it exists in mystery form and does not come with observation or outward show but exists in the hearts of men (Luke 19: 11-12). The time of its manifestation is not revealed (Acts 1: 6-8). When the Lord comes the kingdom will be manifested (Luke 21: 31). We who

are now children of God are in the kingdom as those who *serve*; when the kingdom shall be manifested we shall be given a place of authority as coheirs with our Lord (Luke 19: 17-19; Romans 8: 16-17).

SUGGESTIVE QUESTIONS

Did Jesus tell the Pharisees when the kingdom of God would come? Do you think Jesus meant that the kingdom was in those Pharisees? What will be the condition of affairs when Jesus is revealed? Will any one need to be told of His presence? What denotes that that is a time of separation? Study Luke 21: 25-33 and note that the kingdom comes when Jesus comes. We must not conclude by this that we are not now in the kingdom (Col. 1: 13) but be made to realize that there are different phases of the kingdom. The spiritual phase is manifested in the church of Jesus Christ.

WE MAY LEARN FROM THIS LESSON

1. The kingdom of God may exist without outward show.
2. When Jesus comes all will know it.
3. The Lord's coming will be sudden and unexpected to the sinful world.
4. Eternal separations will then be made.

* * *

Lesson XXIV.]

[June 14, 1914.]

THE FRIEND OF SINNERS.

Luke 18: 9-14; 19: 1-10

GOLDEN TEXTS "I come not to call the righteous but sinners" (Mark 2: 17).

LESSON SETTING

What: Talks to those in need of Jesus.

WHY: To make them feel their need of a Savior.

WHERE: In Perea and Jericho.

WHEN: Shortly before the crucifixion, A. D. 30.

WHO: Jesus and His disciples, Pharisees and Zacchaeus.

LESSON OUTLINE

- I. Parable of two men at prayer, Luke 18: 9-14.
1. The Pharisee's self-righteous prayer, verses 11-12.
2. The publican's confession of sin, verse 13.

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3. The outcome of exaltation and humility, verse 14.

II. Conversion of Zacchaeus, Luke 19: 1-10.

1. Zacchaeus seeks to see Jesus, verses 1-4.
2. Jesus becomes his guest, verses 5-6.
3. The murmuring Pharisees, verse 7.
4. Confession and salvation of Zacchaeus, verses 8-10.

NOTE: "Blessed are the poor in spirit for theirs is the kingdom of heaven." This, the first of the beatitudes, is a basic principle. To be saved, men must first realize they are lost. The proud, self-righteous Pharisee did not consider himself lost, did not feel any special need of God's mercy, hence his prayer took the form of self-exaltation before God. The publican realized his lost condition and pleaded for mercy. His poverty of spirit was his commendation. So with Zacchaeus, though rich in this world's goods, he humbled himself before Jesus and confessed his sin and the joy of salvation was in his house. These are not exceptional cases—it is always so, he who would enter the door of salvation must do so by stooping. "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise."

SUGGESTIVE QUESTIONS

To whom was this parable spoken? What two persons went into the temple to pray? What pronoun is very prominent in the first prayer? How did the Pharisee regard himself in comparison with other men? What was the one petition of the publican? Which occupied the better place in God's sight? What man sought to see Jesus? How was he hindered? How did he overcome this? By whom was he observed? Who was his guest that day? What was his confession? What came to his house that day?

WE MAY LEARN FROM THIS LESSON

1. Christ is a friend of sinners. 2. The self-righteous boasts of his own goodness before God, the righteous mourns for his sins. 3. Those who seek Jesus are sought by Him and each finds the other.

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Lesson XXV.]

[June 21, 1914.

THE GREAT REFUSAL

Mark 10: 17-31; Read Matthew 19: 16-30.

GOLDEN TEXT: "Ye cannot serve God and mammon" (Luke 16: 13).

LESSON SETTING

WHAT: The sore spot touched by Jesus.

WHY: To teach a lesson and save a soul.

WHERE: Probably in Perea.

WHEN: Spring of A. D. 30.

WHO: Christ, the disciples and the young ruler.

LESSON OUTLINE

- I. A rich young ruler asks a great question of Jesus, verse 17.
- II. The answer given and the way refused, verses 18-22.
- III. Jesus warns of the danger in riches, verses 23-27.
- IV. All sacrifice for Jesus has great and sure reward, verses 28-31.

NOTE: The young man before us is a noble fellow. To the many commandments Jesus quoted he could proudly say that he had kept them all. The tenth commandment, "Thou shalt not covet", with the four of the first table of stone were not mentioned. The higher duties to God and His relation to riches were the place wherein lay his weakness, Jesus as the wise Physician placed His finger on the sore spot and prescribed immediate and severe treatment. The test of his life was made. There was something between him and God, it was riches. He chose them instead of God and went away sorrowful. It was a great refusal indeed. A word from *Pilgrims' Progress* is very fitting at this point: "Now I saw in my dream that at the further side of the plain was a little hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again."

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SUGGESTIVE QUESTIONS

What great question was asked of Jesus? Tell something of the moral and financial condition of this man. What commandments of the ten does Jesus quote? Do they have to do with God or man? What was the requirement of Jesus which revealed the young man's heart? What statement did Jesus make which astonished the disciples? Why is it hard for the rich to enter the kingdom of God? What was Peter's great concern after hearing these things?

WE MAY LEARN FROM THIS LESSON

1. To choose wealth instead of Christ is "the great refusal."
2. To trust in riches is to make God second.
3. Divided love is not satisfactory to God.
4. To forsake all for God is the greatest investment.

* * *

Lesson XXVI.]

[June 28, 1914.

SEEKING THE SAVIOR (Review)

Reading Lesson, Hebrews 4: 14; to 5: 10.

GOLDEN TEXT: "The Son of man came to seek and save that which was lost" (Luke 19: 10).

SUGGESTIVE QUESTIONS

WHAT: Walks and talks of Jesus, a glimpse into the future, parables and miracles.

WHY: To instruct disciples, warn the disobedient, reveal God's great love for man and show Christ's power to save.

WHERE: Perea, Bethabara, Emmaus, Jerusalem, and Jericho.

WHEN: Last of A. D. 29, Spring of A. D. 30.

WHO: Christ, His disciples, scribes and Pharisees, Cleopas and a friend, ten lepers, a publican, Zacchaeus, a young ruler and the people.

SUGGESTIONS FOR REVIEW

The subject of this review is "The Seeking Savior." Make this the central idea in your review. Find and note down the

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many different ways of His seeking as they appear in the lessons for the quarter. The Golden Texts will help very much in this work. Memorize the Golden Texts and the lesson titles and associate one leading thought of the lesson with them and you will have the lessons for the quarter well in mind.

* * *

Lesson XXVII.]

[July 5, 1914.

THE LABORERS IN THE VINEYARD

Matthew 20: 1-16.

GOLDEN TEXT: "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5: 45).

LESSON SETTING

WHAT: A lesson on the spirit in which the Master wishes us to work.

WHY: Because so many are selfish in their service.

WHERE: Near Jericho.

WHEN: Shortly before the crucifixion.

WHO: Christ and His disciples.

LESSON OUTLINE

I. Laborers furnished with work in vineyard, verses 1-7.

II. They receive their pay, verses 8-10.

III. Murmuring workers, verses 11-12.

IV. The complainers against the Master rebuked, verses 13-16.

NOTE: As children of God we are to be rewarded according to our work (Rev. 22: 12). God rewards us according to faithfulness in service, the amount we accomplish and the spirit in which we work. These three ways are well set forth by three parables, (1) Matthew 25: 14-30. Here the ability to do varied but *faithfulness* brought the same reward (See verses 21-23). (2) Luke 19: 11-27. Here the ability was equal but the results varied and the reward is distributed according to *amount of work done*. (3) Matthew 20: 1-16. (our present lesson). Here the spirit in which we work is taken into account. The twelve-hour men bargained "for a penny a day"—the one-hour men went to work with only the promise of "what-so-ever is right, that shall ye receive"—The first class may well represent men and women in the service of

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the Lord to-day who selfishly labor for the reward and have little love for or trust in their Master. There are others who unselfishly labor on, loving their Lord and believing that whatever is right He will give. The *spirit* in which my boy works means much to me.

SUGGESTIVE QUESTIONS

What is it that is like the householder? What bargain did this man make with some laborers? What hours of the day did he hire other laborers? The day of that time consisted of twelve hours, from six to six. Tell what time each group went to work. Did all go to work as soon as opportunity was given? When the day was over how much did each man receive? Were all satisfied? Did any receive less than they bargained for? Was there any reason for complaint? Do you think this householder would *hire* those selfish, reward-loving, time-serving workmen for the next day? How did this man show his approval of some of his laborers that day? Does the spirit in which work is performed affect the employer? May this not be true of our Master as well?

WE MAY LEARN FROM THIS LESSON

1. God is seeking laborers for His vineyard. 2. All labor has its sure reward. 3. Each should enter at the first opportunity. 4. No use of bargaining, our Master will pay liberally. 5. The spirit in which we serve is noted by our Master.

NOTE THIS

WORD AND WORK loses several dollars each month by not accepting patent medicine advertisements and such like. We do not believe in quackery either religious or secular and many of our readers commend us for not running such advertisements. We have turned down two offers in the last few days.

Now let those who appreciate this policy help us live up to it. Let us work together and increase the circulation of WORD AND WORK.

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