

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

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MIDSUMMER OFFER

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"Only words of praise from readers of WORD AND WORK here."
—Claude Neal.

WORD AND WORK

EDITORIAL NOTES

RETROGRESSION IN WORSHIP

The worship of the New Testament church consisted in Scripture reading (Col. 4: 16; 1. Thes. 5: 27; 1. Tim. 4: 13), exhortation (1. Tim. 4: 13; Heb. 3: 13), Singing (Eph. 5: 19; Col. 3: 16), contribution (1. Cor. 16: 1-2), the Lord's Supper (Acts 20: 7; 1. Cor. 11: 17-34), Prayer (1. Thes. 5: 17; 1. Tim. 2: 8).

"They continued stedfastly in the apostles' teaching, and fellowship, in the breaking of bread and the prayers" (Acts 2: 42).

History clearly shows that in after ages people became tired of the simple worship ordained of God and departed from it. A "mystery of iniquity" had begun to work in Paul's day, which in the course of two or three centuries assumed the right to legislate and change laws and ordinances substituting and adding such innovations as unspiritual men deemed more expedient and better suited to the times.

Mosheim says: "The public prayers had now lost much of that solemn and majestic simplicity * * * degenerating into a vain and swelling bombast."

Later. "The public worship was now no more than a pompous round of external ceremonies, the greatest part of which were insignificant and senseless, and much more adapted to dazzle the eye than to touch the heart."

Fisher tells us that the sermon of the fourth century often received loud applause for witticism and rhetorical brilliancy. The burning of incense, ringing of bells and, later, instrumental music were introduced into church services. The auricular confession, use of holy water, worship of images and such like came in gradually.

Most of the Protestant bodies in the beginning rejected nearly

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all the above but in later times have adopted some of them, especially the instruments of music. Many people think or seem to think the end justifies the means.

HISTORY OF INSTRUMENTAL MUSIC IN WORSHIP

In the Jewish temple worship there was practiced instrumental music as well as the burning of candles and incense, etc., but in the founding of the church, the Lord and His apostles left all the above aside and gave the spiritual worship consisting of teaching (including singing) fellowship, breaking of bread and prayers.

"That instrumental music was not practiced by the primitive Christians * * * is evident from church history."—*Fessenden's Enoy.*

"Pope Vitalian is related to have first introduced organs into some of the churches of western Europe about 670."—*American Cyclopaedia.*

"Pope Vatalianus, in 658, introduced the organ into the Roman churches to accompany the singers."—*London Encyclopedia.*

"In the Greek church the organ never came into use. But after the eighth century it became more and more common in the Latin church."—*Schaff-Herzog Encyclopedia.*

"We have brought into our churches a certain operose and theatrical music; such a confused disorderly chattering of some words as I hardly think was ever heard in any of the Grecian or Roman theatres. Men run to church as to a theatre, to have their ears tickled."—*Erasmus, Contemporary of Luther.*

"Musical instruments in celebrating the praises of God are no more suitable than the burning of incense, the lighting of lamps and the restoration of the other shadows of the law.

"The Papists have foolishly borrowed this as well as many other things from the Jews."—*John Calvin.*

"I do not object to the organ in church provided it is neither seen nor heard."—*John Wesley.*

"We may as well pray by machinery as to praise by machinery."—*C. H. Spurgeon.*

"To those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think that instrumental music would not only be a desid-

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eratum, but an essential pre-requisite to fire up their souls even to animal devotion. But I presume to all spiritually minded Christians, such aids would be as a cow-bell in a concert."—*Alexander Campbell.*

"It is heresy in worship."—*John Guirardeau, Presbyterian Professor in Columbia Theological Seminary.*

"There is just the same scriptural authority for the use of the organ in Christian worship as there is for the use of the mass, image worship, invocation of saints, purgatory, auricular confession, etc., in Christian worship (Orthodox Jews reject them all alike from their worship—S. C.) * * * The early reformers, when they came out of Rome, removed them (instruments of music) as the monuments of idolatry. Luther called the organ an ensign of Baal; Calvin said that instrumental music was not fitter to be adopted into the Christian church than the incense and the candlestick; Knox called the organ a kist, (chest) of whistles. The church of England revived them, against a very strong protest, and the English dissenters would not touch them."—*Rowe's Reformatory Movements.*

To the above could be added many more illustrious names but if the fact that the New Testament nowhere gives the slightest trace of the practice in the church will not suffice, neither will people be persuaded by the great Reformers of later times. It is characteristic of this Laodicean age for people to do according to their own fancies, but to us, "If any man speak let him speak as the oracles of God." We will sing with the spirit and the understanding also.

It is a matter of great satisfaction to us to know there are several thousand churches to-day that continue stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers without addition, subtraction, modification or change.

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Our Midsummer Offers should bring us many subscriptions and at the same time put some good books into circulation. Previous offers still good.

DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

CHRISTIAN UNITY

(Eph. 4: 4-6; 1. Cor. 1: 10; John 17: 20-21.)

When A. Campbell at the age of 22 was defending, for the first time publicly, the "Declaration and Address" of his father, he expressed himself as believing that the existing denominations possessed the *substance* but not the *form* of Christianity. That all denominations possess some truth would not be denied except by the most narrow and bigoted. It is not our purpose in this article to discuss just how little truth one may possess and still be saved. No doubt only God can answer this question. We do not believe however that any true Christian will be satisfied with but a part of God's truth, nor cease to seek it, in fact, he would be endangering his soul to do so.

The first and most important step toward unity among believers is oneness with Christ, which will lead to an honest, prayerful investigation of the word. To be at one with Christ presupposes a complete surrender of our own wills and desires to His own, so that we no longer seek our own but we seek those things which are above. There can be no true Christian unity without such a surrender. There may be unity of form and no unity of Spirit. There are no doubt many congregations in perfect accord on the subjects of grace, baptism, Lord's Supper, church polity, etc., that are nevertheless not in true fellowship with their Lord nor with one another. On the other hand, there may be believers who because of a lack of knowledge disagree upon some points of doctrine or expediency or method of work and yet are more nearly in perfect fellowship because each has made a personal surrender to his Lord and to the best of his knowledge is striving to serve Him. Such a union with Christ allows each individual to interpret the scriptures for him-

self, to hear what his brother has to say and yet to be taught only of God.

Such union with Christ is never dogmatic nor does it cause one to sit in judgment upon another's conscience but on the other hand is forbearing and will place the emphasis upon love where Christ placed it. This personal union with Christ of the true believer is the thing most desired of the Lord, for the law of love will be observed by them, and no one would set his brother at naught over matters of no import. This spirit is likewise even willing to give up anything precious to itself for the sake of unity just so it is not a matter of faith.

No one who has the Spirit of Christ can knowingly thank God for divisions nor in any wise be a party to fostering or building up sectarianism. If one is in union with Christ his prayer and labor are to the end that they all may be one (John 17: 20) and that there be no divisions among Christians (1. Cor. 1: 10). He will seek for unity of form by following the "form of sound words." Loyalty to Christ and not to party will be his aim and such a profound respect for God's word will fill his heart that he will gladly reject anything as a matter of faith which is not contained therein.

The greatest hindrance to unity in form is lack of spiritual union with Christ in life, in aim and in regard for the word of God. Ignorance of God's word is the next greatest hindrance and is many times the result of a too low estimate of its value, power and finality. The imperfection of our own reasoning powers to classify properly things pertaining to religion is another great hindrance. I am sure that (1) in matters of faith God's word must control; (2) in matters of opinion one's best judgment controls; (3) in matters of expediency the circumstances coupled with the best judgment of the congregation must control; (4) in matters of indifference the conscience of my brother controls.

It will take much prayer and study to properly classify these matters and it will necessitate the exercise of much Christian forbearance, but love will find the way. Let each one of us see that we contend for nothing from merely a party spirit nor confuse

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matters of faith with matters of opinion, indifference or expediency.—*Gallatin, Tennessee.*

I am sure every Christian as he grows older in the work realizes the importance of keeping himself humble before God.

We certainly should continue to bear, and in a more prolific way as we grow older, the fruits of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance."

If we could realize how much more we can accomplish by imbibing such principles and all trying to encourage each other, instead of fault finding, grumbling, etc. I know that some may be born with a large bump of combativeness and then many have cultivated the same until it may predominate.

In do not mean that we should not combat error but there is a way to do that to accomplish best results. Is it not better to put the truth before a man in a hopeful, encouraging way, than to deal with him in such a harsh way as to discourage him and drive him from the truth.

As individuals we know the effect it has upon us, and may we not conclude that others have something of the same disposition—and need the same treatment.

Sin ought to be rebuked, error condemned, etc., but we can do that without the proclamation that we are the "HOLIER THAN THOU" and at the same time manifest an unbecoming spirit. We are so glad that so many good earnest people study and cultivate the Christian spirit and thus manifest it. We should lovingly plead with those who do not. All of us have our weaknesses and in the proper way we should assist each other in becoming strong.—*D. T. Broadus, in C. C.*

THE NAME CHRISTIAN

Just why any person should prefer a sectarian name to the simple name of Christian, has always been a mystery to me. The name Christian was given by Divine authority and in wearing it we can be certain that our heavenly Father is pleased; but if we wear a sectarian name in preference to this Divine one, have we any assurance that God is pleased with such unloyalty? All will

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admit that it is scriptural and safe to wear the simple and beautiful name of Christian; and since there are some who do not believe that their allegiance to Christ, as our living Husband and Head, will permit them to wear the name of another, would it not be far better for all to wear this name, and not only bring unity in this respect, but honor Christ by wearing His name to the exclusion of all others? The disciples were called Christians first in Antioch (Acts 11: 26), and Peter says, "If any man suffer as a Christian let him not be ashamed, but let him glorify God in this name" (1. Peter 4: 16). I should certainly be slow to forsake a name that was given by the Holy Spirit, and one that the Apostle says I should not be ashamed of, in order to wear one that is of human origin. My friend, we should think about these things, and always be ready and anxious to correct any mistakes we have made."—*D. Bills, in Monthly Visitor.*

May God speed the day when all of us shall be delivered from sectarian zeal and party prejudice and when we shall be meek gentle seekers for truth, and earnest and loving helpers of one another in the glorious pursuit."—*J. A. Harding, in Gospel Herald.*

"Would to God all party names and unscriptural phrases and forms which have divided the Christian world were forgotten, and that we all might agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear His word, to imbibe His spirit and to transcribe His life in our own."—*John Wesley.*

"The word * * * which we translate 'were called' signifies in the New Testament, 'to appoint, warn or nominate' by 'Divine direction.' * * * If, therefore, the name was given by 'Divine appointment,' it is most likely that Paul and Barnabas were directed to give it; and that, therefore, the name Christian is from God."—*Adam Clark.*

"I pray you leave my name alone, and not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for any one. * * * Leave, my dear friends, these names and distinctions. Away with all, and let us call ourselves only Christians, after Him from whom our doctrine comes."

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DEPARTMENT OF WORK AND WORSHIP

E. L. JORGENSON

WE often say, "To preach Christ is to preach the doctrines of Christ." It is a statement bordering on error. The tendency is to leave the personal Savior element out of our religion. The result is cold, dry ritualism, and legalism. Teaching the Bible is not like teaching law. One can teach Blackstone, and say nothing of Blackstone personally. But the author of scripture plays so large a part in scripture Himself.—He is in it and over it, and under it, and all through it—that He can not be thus discarded. Men had rather tell what "religion" has done for them, than what Christ has done. It may be because a certain reproach attaches to Christ, that does not attach to religion in general. But ceremony and ordinance, rules and rites, need to be enlivened by the living Christ. I hear brethren speak of the "System of Redemption," "The religion of Jesus," "The two laws of pardon," "The Christian System," "The steps of induction;" this is all very well. But one can not read the apostolic sermons where the subject was usually a crucified and slain Christ, but a risen and exalted *Person*, without noticing the modern tendency to turn from a person to a plan; from a Savior to a system, from a living Lord to a law, from Christ to Christianity. Not that there is not a plan, a system, a law; but the plan revolves around a Person; the system centers in a Savior; the law emanates from a living Lord who still energizes, and vitalizes it, and claims our chiefest attention. If we are going to be apostolic, let us be apostolic. I think Peter's Pentecostal sermon is a great model. But there are twenty-two verses about the personal Christ, and one on, "men and brethren, what shall we do?" It may be that if we testified more of Christ we should need to argue less. Our Savior's words are still true, "And I, if I be lifted up from the earth, will draw all men to me." Somehow, where Christ is lifted up, "openly set forth crucified,"

PREACHING
CHRIST

there hearts go out to Him in love and sympathy. And then, it is a short matter to tell men what they must do to be saved. And it is useless to tell them before that. The apostolic method was first to exalt Christ. In Acts 2 Peter's subject was, "Jesus of Nazareth, a man;" in Acts 3, God's "servant Jesus;" Acts 4, "Jesus Christ of Nazareth;" Acts 5, Jesus, whom ye slew;" Acts 7, "The prophet like unto Moses;" Acts 8 Philip's subject in Samaria, "The Christ;" unto the eunuch he preached "Jesus;" Acts 9, In Damascus, Paul proclaimed "Jesus;" Acts 10 Peter at Cornelius' home preached "Jesus of Nazareth." This array might be continued.

"O the world is hungry for the living Bread,
Lift the Savior up where men can see;
Trust Him, and do not doubt the word He said:
'I will draw all men unto me.'"

Elbert Hubbard and his sort are as a rule worthy of nothing but silent contempt. But a word of warning, now that he is scattering free literature everywhere with its insidious infidelity, may help another. John writes of false teachers, "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting." And this is likewise true of a book, or magazine. Hubbard complains in his last "*Philistine*" that God acted the sneak-thief in directing Israel to "borrow" valuables from the Egyptians in the night they went out free. Which shows he has not so much as examined the Hebrew text,—not even the revised version. The word is really "asked," not "borrowed." They asked and received; and even so they got no more than was their due, after years of unpaid burden-bearing. He complains that God destroyed the enemies of the Jews, children and all, and told Israel how to complete the massacre. Really, worse things could happen to children than to die. Especially to such children! With no religion but idolatry, no prospects but the felt darkness of heathenism before them, unkindler things could be imagined than death in innocency. It would be amusing, were it not sad, to see men

SETTING
GOD RIGHT

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who have learned *all they know* of morality from God's book trying to set God right on morals.

Fortunately, Elbert Hubbard is not a man of very great girth, mentally, but a little said on the side of error goes further than much on the side of truth. This is in agreement with a principle announced by Jesus, "Men loved the darkness rather than the light." Why? "For their works were evil" (John 3: 19). Nothing blinds one to the truth so much as sin. Men believe what they want to, not what they ought to believe. For this reason the soft and easy palliative doctrine becomes popular. Whether it is Ingersoll with his open infidelity, or Hubbard with his covered venom; whether it is Universalism, or Russellism, it prospers because men's works are evil. Sinners believe there is no God, or, if there is, He is too good to condemn anyone, not because it is reasonable, or scriptural, but because it is comforting. Russell's no-hell doctrine does not rest on scripture; neither on reason, for who can but feel that if there is no hell, there ought to be one? No, the no-hell doctrine, together with the second-chance theory rests on *feeling*. Men believe it because they want to. It goes with the grain. It is very wholesome, and full of comfort to those whose portion is in this life.

HOW SIN
BLINDS

ITEMS FROM LINTON, INDIANA

W. J. Brown

Some preachers seem to think they have a special permit to do what the other members of the church cannot do without sinning. Some preach to others their duty to worship God on the Lord's day, but they themselves visit on that day and do not go to worship. I am afraid many of them would rather preach than worship. John A. Broadus, a noted Baptist preacher, quotes from a distinguished Methodist preacher, as saying to his people: "Attend both the

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Sunday School and the worship. If you have to neglect either, let the Sunday School go and attend the worship." Then Mr Broadus goes on to say, "And now, my brethren, can you listen a few moments longer to some closing words? Worship, spiritual worship. I think that in most of our churches—our churches that have no set ritual, no fixed form of worship—there is a disposition to underrate the importance of public worship; to think only of the preaching. I notice that in those churches, not only our own, but those like it that have no special form of worship, they always give notice of preaching and not for worship. They seem to think it makes little difference if they are too late for worship, provided they are there in time for the sermon. I notice that many preachers seem to give their whole thought to their sermon, and think nothing of preparing themselves for that high task, that solemn, responsible undertaking, to try to lift up the hearts of a great assembly in prayer to God." How true all this! It has been truly said, "Catholics go to church to say mass; Protestants go to hear preaching; Christians go to worship!" Preaching and hearing the word are important at the proper time, but may be a sin out of their place. Benedict Arnold might have been a good father and a kind husband, but that did not atone for his treason. He was not sent to West Point to be a good father. We do not go to the house of God at the time to remember the Lord's death, to preach, altho we may do it acceptably.

FOLLOW JESUS

MISS L. E. BOZEMAN.

Let none hear you idle saying,
There is nothing I can do,
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be
Answer quickly when He calleth,
"Here am I, send me; send me."

There is something for each of us to do. Christ is calling for reapers; so let us not be idle, but go into the Master's vineyard and work for him till the harvest come, when every one shall receive reward according to his work. Jesus said unto his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me.

How are we to follow Jesus, unless we obey his teachings, and do the work he has assigned us?

To do a good work it is not necessary to give large sums of money, or to perform some wonderful deed that will immortalize your name: but a little act of kindness, or a word of sympathy to the discouraged and disheartened often does more good in bringing souls to Christ.

Have we ever considered Christ's great sacrifice for the world, and His wonderful love for the souls of men? Then how can we stand idle, when the souls of men are dying for the want of the precious news of Christ? Do your work then; only let it be a noble one. Be faithful to your trust. If you have but one talent improve it: do not bury it in the earth because you have not ten. Let us toil steadily and faithfully on, and after this life of sorrow and care, the Lord will say unto you, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."
—*Montgomery, Alabama.*

BELL HAVEN ORPHAN HOME

Contributions received Jan. 27 to April 27, \$475.10. Expenses same period \$501.56. Cash balance on hand \$2,565.70. Forty-one children in home at present. Sister Clark would be glad to place a few of her boys, who are now old enough to pay their own way, with some Christian farmers. Any interested please write her giving references. A very Christianly act would be for our good sisters to make up a box of ready made clothing, all sizes, overalls for the boys, shoes all sizes for both boys and girls and send prepaid to Mrs. Jennie Clark, Luling, Texas.

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS.

CHRIST'S COMING IN GLORY AFFECTS THE WHOLE OF BIBLE DOCTRINE

We have reached the time when men oppose any attitude of expectancy concerning the second advent, saying, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning" (2. Peter 3: 4). Nevertheless, the Lord teaches His people to be in the expectant attitude during His absence and never to grow indifferent to His return. Some well-meaning men say, "What is the difference?" or "What does it matter as to what is in the Bible on the subject? Go ahead and do your duty." Jesus, however, saw how liable that servant is, who says, "My lord delayeth his coming" to eat and drink with the drunken and to beat his fellow servants" (Luke 12: 45), so He exhorts, "Let your loins be girded about, and your lamps burning; and be yourselves like unto men looking for their lord when he shall return from the marriage feast; that when he cometh and knocketh, they may straightway open unto him. Blessed are those servants whom the lord, when he cometh, shall find watching; * * * Be ye also ready; for in an hour that ye think not the Son of man cometh" (Luke 12: 35-40).

The return of the Lord is so important and means so much that it is given more space in the New Testament than any other subject, and itself touches every other subject and every duty taught therein. Prophets of old had wondered much as to the manner of time the Spirit in them signified concerning the sufferings of Christ (at His first advent) and the glories which should follow (at His second advent). And angels desire to look into these things. Shall we, then, unto whom these glorious blessings are ministered (1. Peter 1: 11-12) have less desire than the angels or search less diligently than the prophets, concerning them? God forbid.

Observe how much the Lord's return is bound up with exhort-

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ations to practical duties and connected with promises of heavenly blessings. It is, in the mind of the Spirit, related to:

FAITH

When the Son of man cometh shall he find faith on the earth? (Luke 18: 8).

Ye believe in God, believe also in me. * * * I go to prepare a place for you. And * * * I will come again and receive you unto myself (John 14: 1-3).

REPENTANCE

Repent and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus (Acts 3: 19-20).

CONFESSION

For whosoever shall be ashamed of me and my words in this adulterous and sinful generation, the Son of man shall be ashamed of him, when he cometh in the glory of his Father and the holy angels (Mark 8: 38).

OBEDIENCE TO THE GOSPEL

At the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire rendering vengeance to them that know not God and obey not the gospel of the Lord Jesus (2. Thes. 1: 7-8).

NEWNESS OF LIFE

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your mind on the things that are above * * * When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory (Col. 3: 1-4).

THE LORD'S SUPPER

For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come (1. Cor. 11: 26).

HOPE

Looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ (Titus 2: 13).

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And every one that hath this hope set on him purifieth himself, even as he is pure (1. John 3: 3).

RESURRECTION

Christ the firstfruits; then they that are Christ's at his coming (1. Corinthians 15: 23).

For if we believe that Jesus died and rose again, even so them that are fallen asleep in Jesus will God bring with him. * * * For the Lord, himself, shall descend from heaven * * * and the dead in Christ shall rise first; then we that are alive, etc. (1. Thes. 4: 14-18).

And so we might go on in a similar way with all the fundamental doctrines of the Bible if space allowed. One can not declare the whole counsel of God on these various subjects and leave out those passages the Holy Spirit has given relating the subjects to the second coming.

Would you exhort to patience in suffering? James would say, "Be patient, therefore, brethren, until the coming of the Lord * * * Be ye also patient, establish your hearts for the coming of the Lord is at hand" (James 5: 7-8).

Peter would say, "Inasmuch as ye are partakers of Christ's sufferings rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy" (Peter 4: 13).

Would you exhort to earnest shepherding of the flock of God? Peter furnishes you this good word, "And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away" (1. Peter 5: 4).

Would you stimulate a preacher to be faithful in his calling? Paul wrote Timothy, "I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word" (2. Tim. 4: 1-2).

Would you stir up those who are careless and irregular in attendance? Exhort them not to forsake the assembling of themselves together and exhort them "so much the more as ye see the day drawing nigh."

"For yet a very little while and he that cometh shall come and shall not tarry" (Heb. 10: 25, 37).

WORD AND WORK.

The second coming was a matter of such importance and far-reaching effect that Jesus began early in His personal ministry to teach upon it, and after His resurrection He took it up again. At the ascension, the two men in shining apparel said the same Jesus would come again. Every writer in the New Testament makes much of this coming event and the very last word we have ever heard from the Lord is that which He cried down from heaven to John on Patmos, "Yea, I come quickly" (Rev. 22: 20). Let all His saints reverently answer back with John, "Amen. Come, Lord Jesus."

"THE GREAT DEMONSTRATION"

For many weeks the "*Christian Standard*" has been running a series of articles on unfulfilled prophecies under the above head by J. A. Battenfield assisted by P. Y. Pendleton. The series, we understand, is soon to be published in book form.

A "*Standard*" editorial runs as follows:

"Concerning the work, we desire to say that if its deductions from the sacred page are accurate and correct, it is a most momentous message. If the stormy culmination of the gospel age, often referred to by our Lord, is at hand, His disciples should be able to read the signs of the times.

"We feel constrained to add this further word. Present race and world movements seem to confirm the belief that an unparalleled social and political cataclysm (if not a succession of them) is drawing near. Nations have been convulsed with revolution and embroiled in war very many times before; such broils are the centers of interest in history; but never have world forces and race interests arrayed themselves for conflict as now, and never has the bitter cry of humanity, confused by the delusive entanglements of sin, risen with such insistent vehemence as now." While we regret that Mr. Battenfield holds to the year-for-a-day theory of time prophecies and is, therefore, a date-setter, as we referred last month, yet we are glad he sees the importance of prophetic study and has pointed out so many of the unmistakable signs that the day is at hand. The *Standard* is to be congratulated on publishing the series.

WORD AND WORK.

It has been but a few months since the *Christian Leader* published a series of twenty articles on the same lines by Chas. Neal and put the same in book form which may be considered as the pioneer work in print among us, setting forth God's dispensational plan, and the things which must shortly come to pass. Neal avoids the error of setting dates.

AMONG THE JEWS IN PALESTINE

Let those who question the success of missions to Jews, read this testimony from a correspondent of *The Jewish Chronicle*:

The conversionist has spread his net to some purpose even in Palestine. A few facts will illustrate the truth of this statement. In Jerusalem 400 Jewish children attend missionary schools, and in one school 45 children have actually been converted to Christianity.

Safed, that great historic city, once the home of Torah and Cabalah 300 children are brought under the care of the missionaries. In Jaffa, Haifa, Tierias and Hebron there are about the same number of children who are being corrupted by missionary preaching and who are being torn away from their people and faith.

This means that about 4,000 Jewish children in Palestine are being enticed away from Judaism to the Christian religion.

The writer, whose attitude toward Christianity, is of course hostile, goes on to deplore the work also in the same direction done by medical missions, and unconsciously bears a strong testimony to the value from a Christian point of view, of missionary effort in the land which is destined to play so large a part in future Jewish history.—*The London Christian*.

E. L. Chase writing from Houston, Texas says J. E. Dunn was to begin a series of meetings there beginning June 24. Bro. Chase orders a second dollar's worth of "The Whole Counsel of God on Baptism" for free distribution adding, "The booklet is so fine."

ON FOREIGN FIELDS

JOHN STRAITON

Unless Jesus Christ is Lord of all, he is not Lord at all. It is the mission of the church to give the whole gospel to the whole world.

The Otsuka brethren work and worship in a little Japanese room 9x9 feet, and Bro. Ishiguro lives in an adjoining room 6x8 feet. Suitable chapel will cost from \$500 to \$600. One hundred readers of WORD AND WORK at \$5.00 each could provide the needed funds. I will be one. Let me hear at once from brethren and churches who will join me in helping this needed work. Address 1030 South Lake Street, Fort Worth, Texas.

The Yotsuya Mission, conducted by W. D. Cunningham, working independent of the societies, has eight stations and has twenty Japanese workers. Two or three of its Sunday Schools are among the largest in Tokio.

Bound hand and foot, gagged and with a grass sack over his head and a two-months growth of beard on his face, Louis R. Patmont, of Milwaukee, reported in last month's WORD AND WORK to have been murdered in Westville, Ill., about March 21, was found May 23 in an abandoned farm house near Columbia, Ill., on the farm of Joseph Reichert.

He at first was in a most pitiful condition, but being in the prime of life and with a robust constitution, he made rapid recovery. His experience will make him a greater man than ever and will forever be a reproach to Rome and a brand upon the rum traffic.

Brother Patmont will make his home in Detroit. The brethren there have taken much interest and given considerable help to our brother in his work among the foreign peoples living in this country.

FROM THE CHRISTIAN LEADER

Brother Campbell asked him to tell us "all about it." He modestly arose and said, "I promised the Lord I would not tell it." He gave us a few of the facts and then said, "Please forget it all, and let us preach the gospel and exalt Christ." I called on him for prayer and it was worth more than all the gold and silver in the world, just to hear that prayer. He hopes the folks in Westville will not prosecute the kidnappers.

The latest! After all the ado the reporters made to get his picture, etc., etc., for the Sunday papers—not one line appeared. Patmont picked up a German paper and read this: "*The National Brewers' Association informed the Illinois Brewers' Association to suppress the Patmont incident at any cost*"—and the great newspapers of four large cities "supped the beer foam."

We notice from the last issue of *The Standard* that they intend to prosecute the case in spite of Bro. Patmont's wish to let the matter drop. *The Standard* regards the case of too great importance to stop at this stage of the affair.

BROTHER PATMONT AGAIN KIDNAPPED!

On the night of June 15 Brother Patmont left his home in Detroit to attend a Business Meeting of the Plum Street Church of Christ and has not been seen since.

Under date of May 1, Brother E. S. Jelly, Jr., writes, "I am too sick to write" and makes a letter to Brother Moore of Wichita, Kansas do for both of us. This is all right. A too large portion of our foreign missionaries' time is taken up in writing letters back home. They have to do this to help keep up the interest and support. Bro Jelly reports check for \$5.80 received from Brother Chambers and asks every reader to pray for his co-workers which he expects to be sent out this fall. He reports 84 baptisms at a heathen festival at Varkhede. Over one thousand have been baptized by Brother Jelly and his co-workers since he went to India. He needs more help to shepherd this great flock. Who will go?

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130 conversions in March, 31 of them at Bombay, and 223 in April. Fellowship received March, self \$175.94. For native workers, \$18.00. April, self \$77.15. For native workers \$50.00.

From E. S. Jelley, Dated May 6, 1914.

My purpose in writing you is to point out the situation in the hope that you can bring the attention of the brethren to the matter. There are at present more than 1,000 living disciples in my field, scattered in perhaps 75 villages, and to reach them I have 11 native workers and myself. Thinking for and directing the work alone is too much for me. I must have one or more co-workers soon for that purpose if for nothing else. Then how can I possibly spread out the labors of 11 workers over 75 villages? Will not some of the brethren at home think out some plan guaranteed to spread one man over 10 or 15 villages at the same time?

Some one will say, "You should not baptize so many." Well try it yourself. When a man from a neighboring town comes to your meeting and asks for baptism, confessing his faith, just look up a suitable scripture for refusing. Likewise when men from a village six miles away send a deputation asking for baptism, try and find a scriptural reason for refusing. Again when people become so desirous of becoming Christians that they become desperate and call upon any brother, though semi-illiterate, who claims to be in their reach, to baptize them and he baptizes 11 to 24 of them and sends you word sometime afterwards, try and undo it if you can. This does not half represent the situation out here, for we have calls from scores if not hundreds of villages which we have as yet been unable to answer.

Yesterday, I had a messenger from a village where the people have been Christians some six or eight months. He had been sent to petition that the gospel and the Supper might be given every Lord's day to the people of his and three other villages. He said, "We have been left unattended to ever since our baptism. There are people of from 25 to 40 villages who fell the same way.

I have stated the matter faintly. Any brother coming out will find the half has never been told. My brain is in a whirl and I

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must lie down to rest. Please try to make the brethren understand and send us co-workers this fall. More native workers are needed, too.

Your brother in Christ,

E. S. Jelley, Jr.

Brother R. H. Ball reports a helper ready to go to Bro. Jelley's relief, whose support on the field is assured, but is waiting for transportation funds, \$28.00 of which is reported below. Now brethren come quick with the balance. The need is urgent. Send at once.—S. C.

MISSIONARY FUNDS

HELP THEM GROW

For Otsuka Chapel (Japan)

John Straiton, \$5.00.

To Send Brother Jelley a helper (India)

R. H. Boll recently reported on hand \$26.00.

From A. K. Ramsey, Okla. \$2.00.

Forwarded to E. S. Jelly since June issue of WORD AND WORK, Anonymous, New Orleans, \$0.35; Anonymous, Ky., \$1.00; Mrs. M. R. Watson, New Orleans, \$2.00; Mrs. Beasley, Ark., \$0.50; Mrs. Thark, Ark., \$0.50; Mrs. Calaway, Ark., \$0.50 Mrs. O. E. Billingsley, Ark., \$0.25; O. E. Billingsley, Ark., \$0.75 (Five donations above per O. E. B.); Church, Ellis, La., \$3.50; Church Albany, Texas, \$18.00.

Acknowledged by E. S. Jelley, May 1, \$5.80; May 14, \$29.75.

Donations to Japan

Below we give a report of the donations received during April, May and June toward the support of Bro. C. G. Vincent and his co-workers:

Church at Pleasant Grove, Ga., \$3.00; Church at Hall's Valley, Ga., \$2.00; Church at West End Avenue, Atlanta, Ga., \$9.00; Bro. and Sister C. E. Coleman, Ala. \$3.00: Total 17.00.

West End Avenue, Atlanta is now taking up an offering each month toward foreign workers, which will increase our monthly offering.

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

A sister in Louisiana has also forwarded us Five Dollars for Bro. E. S. Jelley, in India.

THINGS CURRENT

W. J. Johnson reports good meetings near Bogue Chitto, Miss. Lacks about half the tent fund yet. Wouldn't it be fine if we could report the whole amount raised next month? * * * R. G. McCulloch preached at Graton, Calif., May 24 and June 7, results three reclaimed, one from the Baptist. * * * W. J. Brown spent first half of June in meetings in Pike Co., Ind.. * * * Claude Neal preached at Atlas, Ind., June 7, baptizing one: at Dugger, Ind., June 14, and Chas. Neal at Linton. * * * Grover Abercrombie reports Bible School work begun at Summerville, Ind., with 60 in attendance and good interest. * * * C. E. Coleman reports 2½ weeks meeting at Sheffield, Ala, with G. C. Brewer resulting in sixteen additions, eleven by confession and baptism. The church of Christ there is growing. * * * Our old brother, N. R. Funderburk, Vixen, La., writes of the whitening harvest in those parts and "no laborers." He preaches once a month at a Bro. Tippen's home near Chattham and scatters tracts as he has means. Let us make this destitute field a subject of special prayer. * * * J. A. Perry held meetings in May and June as follows: At Bethel, Ind., one confession, preached ten discourses at Independence, Ill., and expects to return there later. Spent a week at Dongola and Christian Chapel, after putting in ten days at manual labor at home (Watseska, Ill.) was called to Lyons, Ind., for a few meetings, thence went to Linton for one night and to Hymera for three nights. Thence to Bismarck, Ill., and then home for the harvest season. * * * J. D. Tant writes that some of the churches that promised support to J. W. Dunn in missionary work in New Mexico have been very

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unfaithful to their promise and unless some faithful preachers will take the matter up with churches where they labor the New Mexico work will be seriously crippled and fears Bro. Dunn will have to leave that field. Bro. Tant suggests that one Lord's day contribution be set apart for Bro. Dunn's work. Address J. D. Tant, Alamogordo, N. M. * * * H. H. Montgomery, Plain Dealing, La., writes that he contemplates inaugurating a strong effort to plant primitive Christianity in Shreveport,—that there are twenty-five or more there now who will take their stand for the New Testament way. A building and a strong gospel preacher are prerequisites to a permanent work there. \$150. is already in sight. Who will help increase it? Address Bro. Montgomery as above.

CHURCH OF CHRIST IN NEW ORLEANS CLEAR AT LAST

After a strenuous struggle under financial handicap for some eight years or more the Seventh and Camp Street church has at last come clear of debt,—clear and yet under lasting obligations to a dear brotherhood who helped so nobly, putting into our hands over \$16,000, of which \$5,000 was given by one man, the "Tennessee brother" (whose name only Dr. Watson knows, who carried on the correspondence with him).

At the time the mortgage was lifted there was lacking in cash \$600. Outstanding pledges covered this amount, however, and a loan was obtained upon personal security and the mortgage cancelled. Several who had pledged, failed to pay and the church was till January of this year in paying off the personal note. In doing so, the current expense resources were drawn upon and a current deficit accrued which was met in full May 31, and hence the passing of a great debt and the rejoicing of some happy Christians.

This church now needs your prayers that she may be true to her trust and glorify her Lord.

"I don't know of a paper that will do more good than WORD AND WORK."—*W. J. Brown.*

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

Lesson XXIX.]

[July 12, 1914.]

GREATNESS THROUGH SERVICE

(Mark 10: 32-45; Read also Phil. 2: 5-9.)

GOLDEN TEXT: "The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10: 45).

LESSON SETTING**WHAT:** A talk about station and honor.**WHY:** To prepare His disciples for suffering and service.**WHERE:** On the way to Jerusalem.**WHEN:** Spring of A. D. 30.**WHO:** Christ, James and John and Disciples.**LESSON OUTLINE**

I. Jesus foretells His death and resurrection, verses 32-34.

II. The request of James and John to be first, verses, 35-37.

III. Jesus tells of the trials by the way, verses 38-40.

IV. The ten are displeased with James and John, verse 41.

V. A lesson on true greatness, verses 42-45.

NOTE 1. *Loving Service at Great Cost.* This is what is presented to us in the first section of our lesson. The tragedy of the cross was near. The thought of being forsaken of God and dying for the sin of the world bore heavily upon Him. With these things in mind Jesus drew the disciples aside and told them for the third time of His death and resurrection. As Jesus walked boldly towards the jaws of death there was set before His disciples by example what He taught them by words—*greatness through unselfish service.*

NOTE 2. *Do not Judge too Severely.* The desire of James and John was to have a place of honor near Jesus. All of them had been disputing as to who should be the greatest. Jesus had lately promised them that in the "regeneration" they should sit upon

thrones. It will be noted that Jesus did not deny the request but only told them that such places would be given to those for whom they were prepared. The apostles are not now occupying the promised thrones. This will not be till Jesus occupies the throne of His glory (Matt. 19: 28). He is now on the Father's throne (Rev 3: 21). At His second coming He will take His throne (Matt. 25: 31). If we suffer with Him we shall also reign with Him (2. Tim. 2: 12; Rev. 2: 26-28; 3: 21).

SUGGESTIVE QUESTIONS

Why were the disciples at this time "amazed?" How many times previous to this had Jesus told them of His death? What do you think were the motives back of the request of James and John? Were the other disciples interested in this question also? Had they any good reasons to expect places of authority? What did Jesus inform them was to precede His glory? Did they think themselves able for all this? Will there finally be some who shall occupy these places they sought? What course of true greatness did Jesus point out? Is this place open for us? In whom do we have an inspiring example?

WE MAY LEARN FROM THIS LESSON:

1. It is hard to believe what we dislike to believe. 2. Some seek to serve others; others seek to serve self only. 3. True greatness does not consist in being ministered to but in ministering. 4. The way to selfish honor does not always open up readily but the way to true greatness in ministering is always open.

* * *

Lesson XXX.]

[July 19, 1914.]

BLIND BARTIMÆUS

(Mark 10: 46-52; Read Matthew 20: 29-34; Luke 18: 35-43.)

GOLDEN TEXT: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing" (Isaiah 35; 5, 6).

LESSON SETTING**WHAT:** The Messiah of prophecy at work.**WHY:** That people might believe; to show His love and power.

WORD AND WORK

WHERE: At Jericho on the way to Jerusalem.

WHEN: Shortly before His crucifixion.

WHO: Christ, Bartimæus, disciples and the multitude.

LESSON OUTLINE

I. Jesus heals the blind man.

1. The scene laid, verse 46.
2. Bartimæus cries to Jesus for mercy, verse 47.
3. Faith overcoming opposition, verse 48.
4. Opportunities grasped; difficulties overcome, ver's. 49-50.
5. Sight restored and sins forgiven, verses 51, 52.

NOTE 1. Finding Salvation. The story of Blind Bartimæus and how he found his sight through Jesus teaches of man's great need of salvation from sin. Man's need of salvation is apparent. He is a poor, blind wanderer in the earth. It is not in him to direct his steps. To him in this helpless and sorrowful condition the Lord graciously grants the opportunity for something better. The earnest seeker need not fail. He that cometh to Him He will not cast out. The conditions of salvation are not hard. The Lord offers it as a gift but we must be willing to receive. Being saved implies a knowledge of Christ, a sense of need, trust in the Lord and a willingness to obey. There will be difficulties to overcome. Our enemies will oppose and even friends may hinder. There will be weights to lay aside. The encouraging things should urge us forward. The certainty and joy of salvation, and companionship of Jesus are of priceless value. Yet the poorest man who moves in the power of faith may be the rich possessor of these things, even as the poor blind beggar found in Jesus the light of day.

SUGGESTIVE QUESTIONS

Present the scene as it opens to us in this account. What would lead you to believe that the blind man had some precious knowledge of Jesus? By what title did he address Him? What shows his persistency? When Jesus bade him come, what did he do? What was his supreme desire? By what was he saved? Where does the story leave him?

WE MAY LEARN FROM THIS LESSON:

1. That Jesus can open the blind eye—spiritually as well as

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physically. 2. That living faith cannot be restrained. 3. That while opportunity is present is the time to act.

Lesson XXXI.]

[July 26, 1914.]

THE POUNDS AND THE TALENTS

(Luke 19: 11-27; Read also Matthew 25: 14-30.)

GOLDEN TEXT: "Well done, good and faithful servant: Thou hast been faithful over a few things, I will set thee over many things, enter thou into the joy of thy Lord" (Matt. 25: 21).

LESSON SETTING

WHAT: A lesson on rewards.

WHY: That the servants of the absent Lord may serve him properly.

WHERE: Jericho in the house of Zacchæus.

WHEN: In the Spring of A. D. 30.

WHO: Christ, Zacchæus, disciples and people.

LESSON OUTLINE

- I. The nobleman goes away to receive a kingdom, verses 11, 12.
- II. His goods entrusted to servants, verses 13.
- III. His citizens reject Him as king, verse 14.
- IV. The reckoning with servants at His return, verses 15-26.
 1. The first servant, verses 16, 17.
 2. The second servant, verses 18, 19.
 3. The wicked and slothful servant, verses 20- 26.
- V. The punishment of His enemies, verse 27.

NOTE: 1. In the parable of "Laborers in the Vineyard" (Matt. 20: 1-16) the laborers are rewarded according to *the spirit in which they labored*. In the parable of the talents (Matt. 25: 14-30) they are rewarded according to *faithfulness*. In the parable of the pounds the reward is given according to the amount of work done.

NOTE 2: *Interpretation*. The Nobleman is Jesus Christ. The Kingdom He is to receive is the Kingdom of the heavens. The far country is heaven. The going into the far country was His ascension. The return with the Kingdom is the Lord's second coming. The "long time" (Matt. 25: 19) is the period between His first and second advents.

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NOTE 3. *The Kingdom Delayed.* The Kingdom as covenanted to David, and prophesied of in the Psalms and the prophets was promised to Christ before His birth (Luke 1: 31-33) and was proclaimed as "at hand" by John the Baptist, Jesus and eighty-two other men. The Jews rejected Jesus as King, hence also the Kingdom. In our lesson it was not then about to "immediately appear" but "after a long time," when Jesus comes (See Luke 21: 25-31). During His absence the Kingdom does not come with "outward show" but exists in the hearts of men. We are now in the Kingdom as those who serve. When Jesus comes we will be given authority (Revelation 2: 26-28; 28: 21).

SUGGESTIVE QUESTIONS

What wrong impression is this parable intended to correct? Give an outline of the parable. What may the pounds represent? What the trading with them? In what three ways are the servants rewarded? What is done to the enemies of the king?

WE MAY LEARN FROM THIS LESSON:

1. During the absence of Jesus His goods are in the hands of His servants. 2. We will be judged according to the *spirit* of our labors, our faithfulness and amount performed. 3. At the return of the King all must answer, either as servants or citizens. 4. It behooves us to take service of Him and acquit ourselves like men.

* * *

Lesson XXXII.]

[August 2, 1914.

THE TRIUMPHAL ENTRY

Mark 11: 1-11; Read also Luke 19: 28-40)

GOLDEN TEXT: "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem; behold, thy King cometh unto thee" (Zech. 9: 9).

LESSON SETTING

WHAT: The presentation of Jesus, the King of the Jews.

WHY: To identify Him as the promised Messiah.

WHERE: Into Jerusalem by the Bethany road.

WHEN: Five days before His crucifixion, A. D. 30.

WHO: Christ, disciples and the multitudes.

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LESSON OUTLINE

I. Preparation for entry by procuring a young colt for Jesus to ride upon, verses 1-6.

II. The journey and triumphal entry, verses 7-11.

NOTE 1. *About Old Testament Prophecy.* Our present lesson presents the literal fulfillment of the passage of prophecy of which the golden text is a part. The Old Testament prophecy has been greatly neglected. Many apply *literally* those passages which the New Testament shows were fulfilled in the first advent, giving the Jews the full force of every evil prophesied against them and attempting to wrest from them their prophesied blessings, *spiritualizing* them to apply to the church. Much of this large body of prophecy relates to the second advent and things which immediately precede and follow it, and will be as literally fulfilled when the time comes as was that of our golden text passage. As a sample mode of procedure, Luke 1: 31 is accepted as literal and the next two verses are spiritualized and without any warrant whatever.

NOTE 2. Christ went upon the water in a *borrowed* boat, ate the passover in a *borrowed* chamber, rode upon a *borrowed* ass and was buried in a *borrowed* sepulchre, but His glory and honor are all His own,—“A name above every name.”

SUGGESTIVE QUESTIONS

Read Zechariah 9: 9. Name some other prophecies that were literally fulfilled at Christ's first advent. Find some that were not then fulfilled. What were the preparations made for this entry? Name some classes in the great company who were glorifying Jesus? What were their reasons for doing so? Who in the crowd did not join in the praise? Where did Jesus go upon entering Jerusalem? Where did He lodge that night?

WE MAY LEARN FROM THIS LESSON:

1. Prophecies are fulfilled literally and minutely. 2. Preconceived ideas, worldly distinction and wealth often blind us to the good and true as did these things to the true character of Jesus.

OUR BOYS AND GIRLS
EDITED BY COUSIN ELLEN

Some splendid letters this time but had to hold over all but this short one. Will do better next time.—*Bro. C.*

Memphis, Tennessee.

“I am eight years old and read the Bible to find answers.”

Franklin King.

Franklin, you are our youngest member, and we are glad to welcome you. Glad also that you read the Bible to find the answers to our questions. I hope you, and all our other boys and girls, will always read the Bible for there we find the answers not only to the Questions in our “Corner,” but also to the grave questions of life.

In Class A. correct answers to May Questions came from Mary Ground (13), Linton, Ind.; Alma Ivy (14), Fort Worth, Texas; Lois Chambers (12), New Orleans, La.; Alcie Todd (13), Ellis, Mo.; Ernest Weiss (15), Lillian M. Weiss (14), Wesley Weiss (12), Edmond, Okla.; Marie Thompson (15), Memphis, Tenn.; Raymond McKelvy (14), Denton, Texas.

And in Class B. correct and nearly correct came from Lloyd Chambers (9), New Orleans, La.; Fred McKelvy (11), Denton, Texas; Franklin King (8), Memphis, Tenn.; Arno O. Hawkins (11), Rondo, Ark.; Travasni Jelley (11), Dayton, Ohio; Albert McGuffey (11), Glenmora, La.

ANSWERS TO MAY QUESTIONS AND PUZZLES

31 Rehoboam. 32 Abijam, Asa, Jehosaphat. 33 Jeroboam, Nadab, Ahab. 34 Zimri. 35 Jehoash was seven years old when he began to reign. He was under the instruction of Jehoiada the priest, and did that which was right in the eyes of Jehovah. During his reign the temple was repaired.

QUESTIONS AND PUZZLES FOR JULY

41 In the long ago God separated Abraham and called him away from his kindred and country that he might make of his seed a separate and holy people. The Egyptians made them

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