

WORD AND WORK

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

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WORD AND WORK

EDITORIAL NOTES

This issue closes one year for us as Editor and Publisher of WORD AND WORK. All in all the work has been pleasant and enjoyable and the experience very valuable. We have made mistakes and have failed to accomplish some things we had hoped, nevertheless we feel that the Lord has blessed and that as our efficiency increases His grace will abound more and more.

We certainly do appreciate our faithful corps of Department Editors. It should be gratifying to them to know that we have not received a single letter criticizing the reading matter of WORD AND WORK, but, on the other hand, many have been the commendations and loud the praises. Believing as we do in the scripturalness of what we have published this makes us all the more appreciate the class of readers we have. Not one ugly letter have we received in the whole year. We especially appreciate those letters that speak of WORD AND WORK as "*our magazine*".

HOW WE HAVE MADE A FORTUNE

Our print bill alone for this twelve months has been above \$650. or nearly \$55.00 a month. In addition there is postage, also other incidentals. At the time of this writing we owe our printer \$30.00 and have not \$1.00 on hands. So our *fortune* is in making souls happy in the knowledge of the precious truth. This is the true riches,—our printer, however, expects a check, so we wish to remind the friends of WORD AND WORK who are interested in the future of the paper to join us in a

SPECIAL CAMPAIGN

It is the time other papers are making special efforts to tide over the summer months, so perhaps that is the best way and we likewise call our readers to the rescue. We are dependent upon our old friends for new subscribers. We are depending on you.

A TRIAL OFFER

We will send WORD AND WORK to *new subscribers* the balance

of 1914 for 25c and give a copy of "The Whole Counsel of God on Baptism" free to both the new name and the sender. And to the one who will send four new names and \$1.00 we will send the tract free to each and give the sender choice of Neal's prophetic "Lessons On The Kingdom" or four copies of the above tract. Old offers still good.

GOOD FOR HIM

In the town of Farrell, Pa., Rev. S. A. Renicks, Pastor of the Baptist church there, was asked to sanction the holding of a church bazaar. In reply he said:

"The Lord has no need of calling in fools, flirts, and loafers, of the city to dicker over rag dolls and India rubber babies in order to raise money for the church.

"How would it sound to read that Moses instituted a great carnival to draw the heathen to camp in order to clean up funds to build a tabernacle?

"What would we think of Paul suggesting to the saints at Corinth that they give some amateur theatricals to raise money for the poor at Jerusalem?

"Imagine Lydia stirring up the ungodly women of Philippi in behalf of a baby show!

"Did you ever hear of Matthew promoting grab-bags, fish-ponds, ring-cakes, raffles, apron-parties, or milkmaid's drills, to replenish the church treasury?

"Some of our modern evangelists are wearing diamond rings and diamond studs; but imprisonment awaited Paul in every city he visited."

Good! Thank the Lord for that. If there were thousands of such men as that in the pulpits in this land, there would soon be a saving religion in the churches. Let every Protestant give to Brother Renicks a cheering word and a helping hand.

Many people think that these church inventions to get money are copied from the old "Mother of Harlots." That is true to some extent; but their real source is the old devil.—*Selected.*

DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

THINGS THAT ARE AND THINGS THAT MAY COME TO PASS

As one who would be a worker for the Lord looks about him to-day he is bewildered by the strange and new conditions which surround him. No matter in which direction we turn we find ourselves confronted with new problems and changed conditions. If we look at the religious, political, or social side of life we see new conditions and new tendencies.

In almost any town or community we will find anywhere from three to seven or eight churches with little or no reason for maintaining separate organizations. These churches stand for the quarrels of their great-grand-fathers over questions which are now of little or no interest to their children, who have no time for them, deeming them unimportant. The old time anxious-seat way of "getting religion" which was so prevalent a few decades ago has almost become a curiosity except in remote districts and we see the other extreme of merely requiring the raising of the hand or the signing of a card. Calvinism has so much modified that it thinks only of the inclusiveness of the gospel and never emphasizes its exclusiveness. Union revivals are the rage and hardly any evangelist stands before the people to-day without giving them an opportunity to join any church in town.

On foreign fields there is more co-operation than at home which is found to be a necessity. The sentiment for a united Protestantism was never stronger than it is to-day while points of agreement are being magnified and points of difference minimized. In the Y. M. C. A., Y. W. C. A., and Laymen's Missionary Movement and kindred organizations persons of all sorts of beliefs are thrown together and seem to find a common work. Whatever else

all this may disclose one thing stands out clearly: *Denominationalism and division has been tried and found wanting.*

If one will look a little closer into religious conditions, other things, equally interesting but of far graver import, will appear. The "way of Cain" (Jude 11) seems to be very much in vogue just now. Cain acknowledged God but denied sin. It is extremely difficult to interest the masses of the people in the redemption work of Jesus Christ. The Savior who was "made to be sin for us" has been changed for one with only a "social message." A Christ who is human only or else one who is "divine only in the sense in which all men are divine" has been substituted. "They have taken away our Lord and we know not where they have laid him." Men are more interested in the general question of what must we do to be saved from dishonesty in politics and business than they are in the personal question, "what must I do to be saved from sin."

The attitude of the people to-day toward the "gospel of the grace of God" is one largely of indifference. They are interested in good roads, sanitation, scientific cooking and farming, the temperance movement, the anti-vice crusade, fraternity, better babies, playgrounds, hospitals, clean politics, air-ships, autos, education, and a thousand and one other things. They want to be left alone and have no one to tell them no. They want to work some, be fairly respectable, play baseball, ride in automobiles, dance the tango, enjoy good physical health, and make the world a pleasant place in which to live. Heaven is an exceedingly doubtful locality while hell is entirely out of the question. Sin there is to be sure, but it is abnormal and the exception rather than that "all have sinned and come short of the Glory of God."

There are many other equally strange conditions one finds to-day and unless we are grounded firmly in the faith, it will all become so bewildering and so fascinating that we too will become charmed with the very greatness of the world. It seems to me that we may learn at least three great lessons from the foregoing:

First, the world is at present in a state of very great dissatis-

faction and unrest religiously, socially, and politically and is seeking a change:

Second, the present divided state of Christendom is failing to preserve, as it should, the authority of God's word over the consciences of men and is to an alarming extent cutting loose from fundamental principles of the gospel.

Third, there is a peculiar opportunity just now for those who are pleading for New Testament Christianity. There is quite a large number of persons who are truly pious that are on the one hand dissatisfied with denominationalism and on the other are equally averse to the "new theology" which fails to emphasize the redemption work of Christ.

We do not hold out the false hope of a redeemed and united world this side of the second coming of Christ but we do believe that the truly pious are seeking unity in Christ both in substance and form. Desiring to maintain the authority of the scriptures and to preserve the "precious blood of Jesus" they will naturally be drawn closer together. Let us see to it that the churches of Christ hold the right attitude toward all those who are really seeking to know the Lord and while we are pleading for the divine arrangement of things as to form, let us be sure that we possess the reality.—*Gallatin, Tennessee.*

NEW THEOLOGY

"The man of to-day bases his ethics largely upon reason; the man of to-morrow will do so altogether."

"The miracles of the New Testament will be received or will be denied solely as the individual wills."—*Walter Phelps Hall.*

"We believe that Jesus is and was divine, but so are we."

"Every man is a potential Christ."—*R. J. Campbell.*

One of our readers in June ordered "The Whole Counsel of God on Baptism" sent to each of fifteen friends whom she wishes to enjoy the blessed experience of obeying the Lord fully in this ordinance. Let others do likewise. Price per copy 10 cents; Ten copies 50 cents. Twenty copies \$1.00.

DEPARTMENT OF WORK AND WORSHIP

E. L. JORGENSON

QUERIES ANSWERED

A number of queries have come in recently, and it is thought well for this month to consider them in this department. The first is of a local nature, but of general interest. *The Courier Journal* of Louisville published some sermons and notices bearing our name. When they were asked to avoid the use of the term "Rev." they requested a statement of our objections for publication. The following was submitted:

Type-setters and proof-readers use the term "Rev." only as they use "Dr." and "Prof." to distinguish, and as marks of profession. The fault is not with them but with ministers who apply to themselves a title with a sacred meaning and one applied by scripture only to God. If Christ prohibited our calling any on earth, 'Rabbi,' 'Teacher,' 'Master,' 'Father,' in a religious sense (as He did in Matt. 23: 12) why does not the principle involved prohibit the use of any other title applied in scripture only to God? Paul spoke of himself as a 'minister' which means servant (1. Cor. 4: 1). This is the title conferred by the University of Jesus. How much more fitting it is that we should take the name, as well as the place, of servants, after the example of Him who came not to be ministered unto, but to minister, than that we should be self-adorned with a title belonging only to God, of whom it is said, "Holy and Reverend is his name." The term means, worthy of reverence and worship," and in its root meaning cannot suitably be applied to any man. If a prefix, suffix or title be needed to distinguish preachers from doctors, lawyers and men of other professions, let it be a Biblical one. As for myself, I do not care to be distinguished from others. (Already, I have name enough!). The division of church people into "clergy" and "laity" has done

untold harm. It has fostered professionalism in the pulpit, and it has separated those who need to mix. I want to rub elbows with doctors, lawyers, laborers, and business men of every sort that may help and be helped.

This I cannot do well with the smell of professionalism about me, or with a title which seems to say, "I am holier than thou." I am neither better nor worse than other Christian men simply because I preach, and no more worthy the title which belongs only to God.

"Will you please inform me which version of the Bible is most nearly correct?" A Subscriber, Texas

Fortunately, the King James, and American Revised versions and I may even add, the Catholic version, are in agreement on all highly important doctrines. But for accuracy in translation, and clearness, the American Revised is no doubt the greatest version of God's word ever printed in any tongue. It comes to us with all the advantages of the King James, plus the light that 300 years of discovery in the way of manuscripts, tablets, and inscription has afforded. One of its chiefest advantages is that it speaks to us in the English of to-day. Words change meaning. We say that words have "roots;" so they have, and they grow like plants. Some words have turned upside down. An instance is "let." In the authorized, the English of 300 years ago, "let" meant "hinder," now "let" means the opposite, "permit" (Rom. 1: 13). Another example is the word "prevent," (1. Thess. 4: 15). Formerly it meant, as rendered in the Revised, "precede." There may be no need for the older Christians to make the exchange. But every young Christian should read the Revised. The Authorized will probably pass with a generation or two.

"What scriptures are violated in Sunday baseball?"—Mrs. L. S.

The Christian is free from the law; in a certain sense, free from law. But liberty does not mean license, for license would soon result in bondage. The Christian certainly is under no obligation to keep the Sabbath of the ten commandments. Indeed, we do nothing the law commands, *because the law commands it.* And the Lord's day has not come in the room of the Sabbath. So

far as *law* is concerned, a Christian would probably be free to play ball on Sunday, providing the game is of such a nature that he could engage in it on any other day. He has the right to esteem every day alike (Rom. 14: 5), though his duties may differ on different days. But there are other considerations. Paul, in Galatians, and in 1. Corinthians (6: 12) asserts the freedom of the believer. But at the same time declares that not all things are expedient, or best. Under that head, he cites three considerations to govern the believers' actions. I arrange them thus:

Freedom must be controlled by love and expediency.

1. Nothing that enslaves is expedient (1 Cor. 6: 12).
2. Nothing that does not glorify God is expedient (1. Corinthians 6: 12).
3. Nothing that offends my brother is expedient (1. Corinthians 8: 13).

If one would always ask himself when some game, or inherently innocent pleasure calls, "Is it best for me to engage in this? Will this have the tendency to bring me under its power? ("It is wrong to be enslaved, even to an innocent thing.) Can I glorify God in this thing I am about to do? And will I be acting in love toward my brother, or may I cause him to go further in this thing than I would go, and so become the occasion of his stumbling?" I think these considerations will settle the Sunday baseball question and many others. It is well to remember that while we are not under the law, the rest day was intended to meet a physical need which still exists. Also, there are certain restrictions that the law and public opinion throw about Sunday. The law must be obeyed for the Lord's sake, and the standards of society respected when one can conscientiously do so, for expediency's sake.

"Does the 'unequal yoke' apply beyond the marriage relation?"
—A Brother.

The principle of separation taught in 1. Corinthians 6: 14-18 and elsewhere is far-reaching. The querist is referred to the article "*Separation*," in February issue of WORD AND WORK, in which the principle is expanded. I will gladly mail a copy of that paper upon request.

DIVINE MINISTRATION

W. J. Brown

"The Son of man came not to be ministered to, but to minister" (Mark 10: 45). We often miss much of the force of our Master's words by being familiar with them. His most remarkable teachings become, to many, by repetition common-place utterances, narrowed down to our limited conception. He puts all that it is possible into the word that He uses. In passing from His mind to ours they lose much of their meaning. Putting ideas into our minds is like pouring water into a pitcher—it takes the shape on the entrance. Take as an example one of His most startling demands of His followers: "Whosoever will come after me, let him deny himself and take up his cross and follow me." Does that mean to us what it did to those who heard Him? What did it mean when Peter denied Him? It was an absolute denial of having any relation with Him whatever. "I know not the man." It was an utter repudiation of Him and His course, through feelings of fear. When we deny self we utterly repudiate the old life with the same feelings of fear,—fear of the consequences of wrong-doing.

When Jesus took up his cross what did it mean? He took upon His shoulders the instrument of reproach and His own death. Could words, in the light of His own application of the cross, be found to express in stronger terms, the demand of all who would come after Him, the utter and complete surrender of themselves and possessions to Him? Not only so, but in the certain expectation of bringing upon themselves reproach and suffering. To take up His cross, is to identify ourselves with His cause; to utterly and heartily repudiate any course or principle of life other than He teaches. The motive, the principle, and the standard of life, are found alone in Him. We acknowledge Him as our absolute Owner and rightful Commander in all things.

Can there be a plainer or a stronger demand that we are to throw ourselves away for the good of others, thus taking up the

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painful instrument of death to the world, without waiting for it to be thrust upon us? Do not His teaching and example unmistakably teach that His disciples must give up forever the world's motive of self-seeking and through His transforming power become self-giving? Not to make His interests our interests, His desires our desires, is to lose self. "He that saves his life shall lose it, but he that loses his life for my sake, shall save it."

When we come to applying these words to ourselves, how we empty them of their meaning! To overcome a feeling of reluctance and go to the place of worship, is with many "denying self" of needed rest, and taking up "the cross" of a worrbersome journey. To put a curb on our sinful appetites, passions and lusts, is "denying self" and associating sinful acts with Christ's self-denial. Self-denial is not refraining from sinful indulgences. Self-denial as taught by Christ means turning from good and lawful things, to higher and best things. We talk about the cross in public speaking, in bearing evil thrust upon us. We get just about as near the real cross in our lives as the little golden cross that dangles on the watch chain is to the wooden cross upon which the Savior died.

The word "minister" like the words we have been considering, has suffered great loss of meaning by reason of associations. Many words begin high and in time fall to a low significance. The word "knave" once meant a boy. To be a boy meant a great deal once, before there were so many bad ones. Humanity once meant humaneness now it means no more than the people. Charity once meant the highest of Christian virtues, pure unselfish love. It means no more now than giving a morsel of food to the beggar, to avoid the trouble of helping him. Charity with many means no more than the doling out of a pittance to those who have been robbed by the donors. The word minister belongs to the class of more fortunate associations. Originally it meant the most common form of labor; it was the work of the slave to minister. Christ stepped into the place of the slave and by His ministries of love elevated it to the highest rank of honor. See how strikingly it

WORD AND WORK

originally impressed the disciples. "Which is the greater, he that sitteth at the table, or he that serveth, is not he that sitteth at the table; but I am in the midst of you as he that serveth." The word means the same as the word that is elsewhere translated minister. He takes the place of the waiter at the table. The great man by his touch elevates the most humble service into that of the most exalted. The law of service is the law of life. "Whatever you do in word or in deed, do it heartily, not as unto men, but as unto the Lord, for you serve the Lord Christ." If the Son of man came not to be ministered to, but to minister to others, what think ye, should be the attitude of those calling themselves by His name? The Son of man, the true Son of man, He who lives the truest life, is the servant of others. He calls Himself the "Son of man" in this connection to teach us that He is doing the work of man. He serves others, the needy, waits upon others, instead of demanding that others wait upon Him. He puts others as the favored guests at the table and Himself as their servant.

He gave His time, and energies to the betterment of the people. And at the end of that eventful and helpful life, He gave the disciples a more vivid demonstration of his complete and unreserved surrender of himself to others: "This is my body, take, eat it; this is my blood, take, drink it." In life and in death He gave Himself to them. What mors could any one do for another than to give his body and blood? Remember what I have done for you is what I want you to do for Me in perpetuating My service for man. This is the meaning of "taking up the cross and following Him."—*Linton, Indiana.*

Don't neglect renewing just because the weather is warm. This is the season we need most help.

Our Song Books are all brand new 1914 editions. Use them while they are new and fresh. People tire of the same hymns as they do of hearing the same sermons over and over.

"I appreciate WORD AND WORK so much and would not be without it."—*Miss Elah Leeth.*

ON FOREIGN FIELDS

JOHN STRAITON

Brother Jelley reports 104 conversions in May. Not only is one helper needed there forthwith, but a score. Surely, at any rate we should be getting another ready to go right soon.

South Africa, too, is crying out for missionary helpers. Bro. John Sheriff is in a very fruitful field and the work has reached proportions too large for their present force. Who will go to their relief and who will come to the support?

It is a matter of much regret that sectarianism forces itself into foreign fields and confuses those who are just turning from darkness to light. Efforts have recently been made by partisan bigots to stop the good work of Brother Jelley in India, and had he not been able to prove some charges false, they would have made a strong effort to deport him. It is disappointing to have to conclude that even some missionaries love not the souls of men so much as their party. But the poor heathen, what must he think about it?

We trust no reader of WORD AND WORK failed to read E. S. Jelley's letter describing the situation in India. Brethren, God is putting us to the test. What will we do for Jesus? Thousands of Christians and hundreds of churches have been hearing this Macedonian cry and are as silent as the grave. It is a shame! How dwelleth the love of God in any who, seeing others destitute of the bread of life and hearing their cry, will not minister unto them? One brother is preparing to start; there ought to be ten.

When W. D. Campbell of Detroit was preaching in England he crossed to Holland and baptized Brother J. B. Zeebuit. This brother cannot speak nor write English. He desired to write to a brother in England and had to write in Dutch. This letter was sent to Washington, U. S. A. (state or city is not stated), translated into English and forwarded to England. He writes, "The

Dutch people are so slow to accept the pure gospel. * * * You cannot imagine how great my peace of mind is after being immersed, now I have the word of Jesus 'He that believeth and is immersed shall be saved' Oh, what a blessing to know one is in a saved condition."

I give the following brief account of the conversion and work of Brother Waclaw Zebrowski, Warsaw, Poland in his own words:

"From my birth onwards I wished to serve the Lord, and after my leaving the preparatory school, as Roman Catholic, I believed the best way to serve the Lord was to be a priest. At eighteen years of age I began to study the Catholic philosophy, and after three years of such study took up the study of the Catholic theology for another three years. In the year 1900, that was after the six years of study, I was ordained as Roman Catholic priest, and from this time began the work amongst the Polish people here in Poland. That continued for ten years. God saw my sincere desire to serve only Him, and so led me that during the years of my study I learned to know a few Roman Catholic priests, who met together with the special object of leading a better and more moral life. I attached myself to these priests, and this had very great influence on my life. It is terrible to see the kind of life led by the priests here—they are drunken, immoral, and avaricious, demanding from the members of their churches much money for their services. But we, on the contrary (about forty priests), generally called Mariaritts, decided to become abstainers and to live only from free-will offerings of the people. After five years of such life in the midst of other priests there rose from their side great jealousy, insomuch that they complained of us to the Bishops. These in turn complained to the Pope, who on account of our striving to live a better life excommunicated us under the pretext of disobedience to the Bishops, who required that we should keep company with all the other priests, to which we objected.

Thus we ex-priests (several obeyed the Pope) were compelled to work independently of the Pope, and 50,000 Roman Catholic people attached themselves to us.

* * * In the beginning of the year 1911 I left the Mariaritts church * * * In the month of November, 1912, I was converted, and began to preach the pure Gospel here in Warsaw, with the result that by the end of that year about fifty others were converted also.

Almost the whole year I worked alone; only in the last few months have received help from the newly-converted Bro. Borth-rasez, who was formerly also a Roman Catholic priest. He can help me especially on the Sundays, because in the week he is occupied in an office, having a family to support.

I have also several young brothers whom I would like to train for evangelistic work. The Church of Detroit has kindly twice sent us 20 dollars towards this training.

MISSIONARY FUNDS

FOR BROTHER JELLEY

Elah Leeth, Miss., \$1.00; Anonymous, New Orleans, 35c; Miss Wiley, New Orleans, 50c; A Brother Jones, per R. H. Boll \$1.00; Church, Ellis, La., \$3.50.

FOR HELPER'S PASSAGE

Mrs. G. W. Reeves, New Orleans \$1.00; Miss Wiley, New Orleans, \$1.00; Mrs. McGear, New Orleans, \$1.00; E. B. Davis, New Orleans, \$2.00; Anonymous, New Orleans \$1.00; C. H. Hall, Fla., \$1.00; Mrs. Ruth Reeves, Ind., \$1.00; Anonymous, Texas, \$11.00; Brother R. H. Boll recently reported over \$400.00, so (D. V.) the helper will start soon.

Now that this problem is solved, let us not forget that the workers on the field must be supported.

Tokyo, Japan.

On June 7, I baptized one of our young men, Mr. T. Kase, a young man of promise. Miss Tomie Yoshie and her parents will soon be in their new home to be built on the compound. Her uncle lends her the money with which to build. \$5.00 from Bro. Glover per WORD AND WORK gratefully received.—*J. M. McCaleb.*

“I wish WORD AND WORK much success.”—*Mrs. Anna Davis.*

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

THE WISE SHALL UNDERSTAND

These are Daniel's words (12: 10) in that wonderful prophecy concerning “the time of the end.” Paul to the Thessalonians wrote, “But ye brethren are not in darkness that that day should overtake you as a thief” (Thes. 5: 4).

The most notable time of which the Bible treats is “the day of the Lord.” It is the theme of the greater bulk of both the Old and New Testament prophecies, and the events of that day (not a twenty-four-hour day) are momentous indeed affecting, as they do, the whole earth. This revelation is such and to the very intent, that God's people may not be overtaken as by a thief, but may see the day drawing nigh and exhort one another so much the more (Hebrews 10: 25). “None of the wicked shall understand; but the wise shall understand” (Dan. 12: 10).

WHAT SHALL BE THE SIGN OF THY COMING?

The day of the Lord is ushered in by Christ's coming for His saints. I suppose this fact is well understood. And though His return is everywhere set forth as imminent and no one can point to a single thing that must yet come to pass before Jesus can come, yet, since His coming precedes the day of the Lord and has not occurred yet (Russell, who says He came in 1874, to the contrary, notwithstanding), whatever signs there may be of the day of the Lord will also serve as signs of His coming:

1. Apostasy. “For it will not be except the falling away come first and the man of sin be revealed” (II. Thes. 2: 3). The falling away is clearly from the faith of the gospel. “When the Son of man cometh will he find faith on the earth?” There is no room for doubt that the apostasy here foretold pertains to the time of His coming—whatever apostasies there may be in the past, therefore, a greater, from God's viewpoint, is the one preceding the day

of the Lord. As Paul describes it (2. Tim. 3rd. ch) there will be a form of godliness without the power thereof. "Evil men and impostors shall wax worse and worse deceiving and being deceived."

Now, while there are many to-day who yet hold to the blessed Bible and its sacred truth, the mass of professors care little for its teaching and have little respect for its authority, christendom to-day is worldly, sensual,—very Laodicean. Boasting of richness and no lack, the great body of professors fail to realize the spiritual poverty, blindness and nakedness which exist. Stained glass, fine carpets, soft pews, eloquent sermons, artistic music, beautiful services,—these are the things stressed to-day and the time has come when "they will not endure sound doctrine but having itching ears they heap to themselves teachers after their own lusts." Questionable and disgraceful schemes are resorted to in order to replenish "church funds" so heavily drawn upon to provide for such superfluity of naughtiness and the name of Christ is reproached in the eyes of the world for whom He died. Great numbers of the laboring classes have been divorced by the church and men of business minds have turned away in disgust. Even our merciful Lord can't bear such formality and destitution of the Spirit and spews the lukewarm church out of His mouth. Christ stands and knocks on the outside of many a church to-day and is rejected, except by some individual who perchance hears His voice and gladly communes with Him. O that we might open our eyes to present-day conditions in the light of God's word.

Time would fail to go into a full discussion of the various phases of the modern apostasy, which include "The New Thought," "Destructive Criticism," "The New Theology," "Christian Science," "Rationalism," "Russellism," "Materialism," "Creedism," "Innovationism," "Sectarianism,"—in fact, everything that opposes or perverts God's eternal truth. These are the fruits of the devil's sowing and the harvest time is very near.

2. Perilous Times (2. Tim. 3:1). Selfishness, greed, pride, lasciviousness, insubordination, ingratitude, pleasure-seeking, all this and much more is the spirit of the last days. Jesus showed "upon the earth distress of nations, in perplexity for the roaring

of the sea and the billows: men fainting for fear, and for expectation of the things which are coming on the world" (Luke 21: 25-26).

People are so absorbed in eating, drinking, marrying, buying and selling that they know not of the coming destruction and will not know until it is upon them. It is now like the days of Noah and the days of Lot.

Many, it is true, preach that things are getting better and I heard one preacher spend an hour in proving (?) to his audience that we are now living in the Millennium, but it is quite evident that all such seers have on this world's green glasses through which things look beautiful like the awakening spring time. "The wise shall understand" this deceitfulness of human achievement and trust God's word.

It is no Paradise where gross darkness holds sway, where crime increases, where uncleanness is rampant and intemperance stalks the streets. In ten years murder increased in this country 151¼ per cent. The newspapers are daily records of murder, drunkenness, debauchery, divorce, scandal, fraud, white slavery, gambling, political schemes and national upheavals. It is "wars and rumors of war," pestilence, famine, earthquakes, mine and sea disasters. Detectives, body-guards, criminal courts and prisons are still much in evidence. Physicians and undertakers are still much in demand. As long as it is so, God's people must understand that the god of this world is the prince of the power of the air. As long as humble preachers of the gospel are kidnapped, tortured and killed, so long will the wise understand the days are evil.

3. Ill-Gotten Wealth. American citizens know how much time is taken up by this perplexing question in all of our state legislatures and in our national Congress. A few years ago they were saying (I believe it was Chauncey M. Depew), "Fifty men in the United States have it in their power to come together within twenty-four hours and arrive at an understanding by which the wheels of commerce and travel can be stopped, and create a panic whenever they will." Fifty men! Think of it! That power over our great nation in the hands of so few! But listen. *Now* they tell us *six men* have such power! The other great nations fare no

better. James says, "ye have laid up your treasure in the *last days*. See James 5: 1-11 for a full treatment of this question. Who among the rich can be made to see that they are nourishing their hearts "for a day of slaughter?" But such a day awaits them just as the slaughter house awaits the fattening swine. James says, "Weep and howl for your miseries that are coming upon you." Let those who would be rich take warning (1. Tim. 6: 9).

(To be continued)

THINGS CURRENT

AN AUGUST PROPOSITION

TELL US WHAT PRICE YOU WISH TO PAY FOR A BIBLE, WHAT VERSION AND SIZE OF PRINT YOU WISH AND WE WILL GET YOU THE VERY BEST, THERE IS AT THE PUBLISHER'S PRICE AND EXTEND YOUR TIME TO WORD AND WORK ONE YEAR OR SEND IT TO YOUR FRIEND THAT LONG FREE OF CHARGE. HOW IS THAT FOR A MIDSUMMER OFFER?

PREACHER WANTED

Not a mere Sunday morning preacher and Prayer Meeting conductor, but a real *worker* who is willing to put in eight days a week should get in touch with a few brethren at Mobile, Ala., who are making a strong effort to establish the cause of New Testament Christianity in that city. We consider this a good opportunity for some one to prove his real worth. Write Brother Jerre Watson, Canoe Station, Ala.

We wish to thank the Pentecostal Publishing Co., of Louisville, Ky., and the author, Mr Robt. L. Selle of Little Rock, Ark., for a copy of the little gem, "Winning Men to Christ." This work will prove helpful, indeed, to any who would be real soul-winners. You can have this valuable addition to your library by sending fifty cents to Author or Publisher.

Don't forget to renew.

See our Special Offers.

Let us help you build up your library.

All special offers good through August. See July number. Our hymn books will please you. Let us supply you.

T. B. Larimore is in a meeting at Lewisburg, Tennessee.

A Ellmore writes, "I am soon to hold two tent meetings near Abilene, Texas.

W. J. Brown is in an interesting mission tent-meeting at Birds, Illinois.

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Seven hundred dollars toward the new building in Shreveport is a splendid beginning. See Kelley and Montgomery's letter in this issue.

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WORD AND WORK.

A good sister writes: "We enjoy WORD AND WORK. I always read it through like a hungry child eating a sandwich."

Louis R. Patmont was found July 18, at Rib Lake, Wisconsin, very much deranged mentally, no doubt due to foul treatment by his persecutors. We are unable as yet to give an authentic account.

Take subscriptions for WORD AND WORK and get books free to the amount of one-third the subscriptions you send in. No difference what the book we can serve you at Publisher's price.

Encouragement Magazine reports 952 "additions" in last issue. A second edition of Missionary Number may be had at 1c. each. Write D. C. Janes, 2225 Dearing Court, Louisville, Kentucky.

"Am now in meeting at Clearview, Tenn., L. K. Harding is at Cross Plains, J. W. Grant at Whitehouse and G. C. Brewer at Portland. We are almost in 'hollering' distance of each other and good meetings at all places."—*H. L. Olmstead.*

"When the church is shaken by an adverse wind some of the branches fall,—the dead branches."—*A. Ellmore, in F. F.*

"The church member who stayed at home Lord's day morning and attended the ball game in the afternoon needs a revival of the old time religion."—*A. Ellmore.*

C. H. Hall, Oneco, Fla., reports a two-weeks' meeting there by Jas. Legrand of Bradentown, resulting in four additions to the church. Another at Lackwood of one week's duration resulted in four being added. Brother Legrand then spent another week at Oneco strengthening the brethren.

Claude Neal writing July 17, says, "Have been in meeting at Lily Dale, Ind., the past week. This is home of Bert Genner also Toney Covey and his sister, Pearl, both teachers in the Odessa school. Brother Genner and I begin to-night a mission meeting at Miller's school-house.

A brother remitting \$10.00 for the India work says, "Please do not acknowledge publicly as there are only five of us, all poor, and the next mail would bring appeals to help build houses or preach to people who do not want the gospel and we prefer to help those poor souls who are crying out for the gospel." Amen to that.

WORD AND WORK

Plain Dealing, La., July 17, 1914.

DEAR BRETHREN:—

Shreveport, La., is a splendid growing city of 30,000 inhabitants. There is a "Christian" church there with 800 members, several of whom would be glad to identify themselves with a church of Christ that does not use instrumental music in the worship, and societies in their work, that are unknown in God's word.

We expect to move to Shreveport next fall to do what we can to build a church house. A lot and house in a good locality will cost about \$4,000. We will give \$500. A brother in Shreveport offers \$100. Several others there will help. One man—not a Christian—in Chicago has already given \$100. We are just starting this work, and are arranging to have Brother J. E. Dunn to hold a meeting of a month or longer there in May, 1915.

There are several Christians in Shreveport who have not identified themselves with that "Christian" church, and will go to work with us as soon as we get started.

Brethren, put this before your congregation and ask it to give us a liberal donation, and every dollar will be used most sacredly for the cause in Shreveport.

A. J. McCarty, J. D. Tant, Price Billingsley, H. L. McCrary, J. J. Moye, Ben West and our papers can tell you who we are.

For the present send contributions to either of us at Plain Dealing, La. We will notify the papers when we change locations.

Don't lay this aside and forget it, but go to work and help us get started and we will do the rest.

Your brothers in His name,

H. D. Kelly,

H. H. Montgomery.

THE WORK IN ST. LOUIS MISSOURI

Brother J. C. Glover, former missionary to Mexico, is booked to begin a protracted meeting in St. Louis, Mo., Sept. 5th, 1914, and as the expense of this meeting will fall on a few of us here who are not able to support it as it should be supported; therefore, I have decided to ask my friends and brethren who are interested

in having the gospel preached in this great and wicked city to help us support this meeting. Send all contributions to Grace Larimore Atkisson, at 4808 Kennerly avenue, St. Louis, Mo., who will acknowledge same through WORD AND WORK.

Those who wish to inquire into the worthiness of the work here will please write to Bros. E. L. Chase, Dallas, Texas; John E. Dunn; and J. W. Shepherd, Nashville, Tenn. All are well known to the editor and readers of WORD AND WORK.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we be delivered from unreasonable and wicked men for all men have not faith." Amen!—*J. W. Atkisson.*

BIBLE SCHOOLS

Professor E. L. Mills of the Sabinal, Texas, Christian College recently paid us a short visit. Bro. Mills reports the last session a most successful one and the prospects are fine for next session. J. Paul Slayden, he says, is the right man in the right place. See ad. in this issue and send for catalogue.

We are in receipt of catalogue of The Nashville Bible School, which we consider the most artistic catalogue we have received this year. We are glad to see the progress Nashville Bible School is making. It was our good fortune and pleasure to be in this school some fifteen years ago and it ever has a warm place in our heart.

Professor L. L. Brigance of the Henderson School writes that Brother T. B. Larimore, after spending some time with the school before and at its close, investigating its purpose, methods and influence, gives the school his unqualified endorsement and enters the faculty next session as Dean of the Bible Department. This we are sure is a great addition to that school. Bro. Brigance says, "We are expecting the best session in our history." Write National Teachers' Normal and Business College, for catalogue.—*Henderson Tennessee.*

Work on our new college building is progressing nicely but fear it will not be ready by the time school opens.—*A. Ellmore, Pres.*

Students of Burritt College, we are sure, will be interested in Mrs. Ramsey's "Reminiscences of Spencer's Hills" and will want to take advantage of the advance offer. See ad.

Western Bible and Literary College begins its tenth session Sept. 1, with an experienced faculty of ten teachers. Write R. N. Gardener, Odessa, Mo.

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Horse Cave, Ky., June 8, 1914.

Dear Cousin Ellen:

"I received the reward pin and appreciate it very much. I was ten years old yesterday. My school is out and I will try to get some new subscribers this summer.

Floyd Edwards.

Glad you liked the pin, Floyd, and I hope you had a happy birthday. I noticed from the letters received that a great many of my little "Cousins" have had birthdays in the last two months. Yes, vacation is a good time to get new subscribers. Let's all try this summer.

Linton, Ind., May 11, 1914.

Dear Cousin Ellen:

I wonder how many "Cousins" you have now. Quite a number I suppose. Bro. Chambers preached at Atlas on the afternoon of May 10 (Atlas is our home congregation). We were very glad to see Bro. Chambers and were sorry that he could not be at Atlas longer than he was. I wrote for graduation from the common branches and received my grades a few days ago. I made an average of 93%.

Your cousin, Mary Ground.

Yes, our family of "Cousins" is large and is still growing. Your grades were certainly good, Mary. You must have worked hard at school. I am sure you enjoyed having Bro. Chambers preach the love of Jesus our Master of how much He has done for us and what we may do for Him.

WORD AND WORK.

Hymera, Ind., June 2, 1914.

Dear Cousin Ellen:—

I am a little girl 12 years old, and in the 7th year at school. Mamma belongs to the Church of Christ and I go to Bible study every Lord's day also Friday night. We take WORD AND WORK and could hardly get along without it.

Yours in love, Lizzie Followell.

Dear Lizzie, I hope that some day you will become a member of God's family for that is what the Church is. Am glad you enjoy WORD AND WORK. Don't you know some people in your neighborhood who would enjoy it too, but who do not take it now? Why not get their subscriptions?

In Class A. the best answers to June Questions and Puzzles came from Lois Chambers (12), New Orleans, La.; Alcie Todd (13), Ellis, Mo.; Ernest Weiss (15), Lillian M. Weiss (14), Edmond, Okla.; Lizzie Followell (12), Hymera, Ind.; Edythe Rhodes (15), Linton, Ind.; Leona Sweeney (13), Decherd, Tenn.; Raymond McKelvy (14), Denton, Texas; Mary Ground (13), Linton, Ind.; Alma Ivy (14), Fort Worth, Texas; Marie Thompson (15), Memphis, Tenn.; Wesley Weiss (12), Edmond, Okla.: And in Class B. from Travasni Jelley (11), Dayton, Ohio; Lloyd Chambers (9), New Orleans, La.; Fred McKelvy (11), Denton, Texas; Arno O. Hawkins (11) Rondo, Ark.; Ozro A. Hawkins (8), Rondo, Ark.; Lottye Friend (9), Horse Cave, Ky.; Franklin King (8), Memphis, Tenn.

ANSWERS TO JUNE QUESTIONS AND PUZZLES

36. Jehoram, Ahaziah, Jehu. 37. Amaziah, Azaiah, Azariah, Hezekiah. 38. Naaman the Captain, Elisha the Prophet, and Israel the Country from which the little girl had been taken. 39. He asked him to dip seven times in the River Jordan. 40. Rivers of Abana and Pharpar; Naaman's servants induced him to obey the prophet.

AUGUST QUESTIONS

46. How many Psalms are there? Who wrote most of them? 47. Copy neatly the Psalm you like best. 48. Explain what you think it means. 49. Who asked the question, "If a man die, shall

WORD AND WORK.

he live again?" Give book, chapter and verse where found. 50. Answer the question in your own words and give your reason for believing as you do.

Those over twelve years will answer all questions, those under twelve any four of them.

At the beginning of September I will give a prize to the one over twelve and another to the one under twelve who sends in the best answers to the Questions and Puzzles for May, June, July and August. Answers must be your own work and be mailed by last day of month to Cousin Ellen, 1030 South Lake Street, Fort Worth, Texas. Be sure you give age, name and full address.

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

Lesson XXXIII.]

[August 9, 1914.

THE BARREN FIG TREE AND THE DEFILED TEMPLE

(Mark 11: 12-26. Read Matt., 21: 12-32; Luke 13: 6-9.)

GOLDEN TEXT: "By their fruits ye shall know them" (Mat 7:20).

LESSON SETTING

WHAT: The word and work of Jesus as He nears the goal.

WHY: To show His hate of mere profession and the making of God's ordinances a way of gain.

WHERE: On the road from Bethany and in the temple.

WHEN: On Monday, April 3, A. D. 30.

WHO: Christ, disciples, scribes, Pharisees and people.

LESSON OUTLINE

I. The curse of the barren fig tree, verses 12-14.

II. The defiled Temple cleansed by Jesus, verses 15-19.

III. A Lesson on prayer, verses 20-26.

IV. The authority of Jesus questioned, verses 27-33.

NOTE 1. By the lesson outline we have continued this lesson to the close of the chapter. It should be studied thus. This is called a "Temperance Lesson." We could find a teaching outline for this

WORD AND WORK.

phase of the subject in the following: (1) The false professions and absence of good fruit of the liquor traffic. (2) The temple of God (the human body) defiled by strong drink. (3) The best way to cast out the evil is by the entrance of Jesus.

NOTE 2. Mere profession is barrenness. The leaders of the Jews, priests, Pharisees and scribes, made very loud professions of righteousness. Jesus had come to His vineyard "in a very fruitful hill" seeking fruit but found none. Like the leafy fig tree they said to the passer by "Behold our fruitfulness," but alas! It was mere outward show. The day is not past for sham and hollow pretensions. Let us beware lest we be also deceived.

NOTE 3. The defiled condition of the temple, the degenerated worshippers, the noise of the traffickers with their cooing doves, fluttering pigeons, bleating goats and sheep, lowing oxen, the clinking of the money-changers ware and the trash and filth created by all these may well represent to us the hollow mercenary spirit of so much churchianity of the present time. Much that is now performed in the name of Christianity is only the actings of the natural man to minister in some way to his own desires. The Laodicean age of the church is fast approaching or even now on when God will spew out the godless professing church and save the overcoming remnant.

SUGGESTIVE QUESTIONS

Having been among Bethany friends over night what is a probable reason for Jesus' being hungry so early in the day? How do you account for the fact that all these traders in the temple obeyed Jesus? What effect did this have on the scribes and chief priests?

WE MAY LEARN FROM THIS LESSON

1. Mere profession to fruitfulness will not satisfy the hungry nor please the Lord. 2. The mercenary spirit in religion is prominent. 3. Too many prayers are uttered in unbelief.

Lesson XXXIV.]

[August 16, 1914.]

THE WICKED HUSBANDMAN

(Matt. 21: 33-46; Read Luke 20: 9-18.)

GOLDEN TEXT: "The stone which the builders rejected, the same

WORD AND WORK.

was made the head of the corner" (Matt. 21: 42).

LESSON SETTING

WHAT: A story of the Jews' failure; a prophecy of their loss of the kingdom.

WHY: To alarm, convict and if possible cause them to repent.

WHERE: In the courts of the temple in Jerusalem.

WHEN: April 4, A. D. 30.

WHO: Christ, scribes, Pharisees and people.

LESSON OUTLINE

I. The planting and letting of the vineyard, ver 33; Isa. 51:1-7.

II. The unfaithful wicked husbandmen, verses 34-39.

III. The husbandmen dispossessed and punished and the vineyard relet, verses 40-41.

IV. Jesus makes application of the teaching, verses 42-46.

NOTE: 1 *Interpretation.* The "householder" is God. The "vineyard" is the Jewish nation located in the promised land with the wall of God's special blessings and privileges thrown about them. The "husbandmen" are the Jewish people but more especially the leaders such as chief priests, scribes and Pharisees. "The time of fruits" means a return to God of thankfulness and praise for the blessings given. The "servants" are God's prophets and teachers. The "son" is Jesus whom they slay with the expectation of possessing themselves of the inheritance. Because of their wicked rejection of Jesus the prize of "the High calling" was taken from them and given to the church made up chiefly of Gentiles.

NOTE 2. *Christ as a stone* is presented in a threefold way: (1) To Israel He is a stumbling stone and rock of offence (Isaiah 8: 14-15; Rom., 9: 32-33; 1. Cor., 1:23; 1. Peter 2: 8). (2) To the church He is the foundation stone and head of the corner (1. Cor. 3: 11; 1. Peter 2: 4-5). (3) To the Gentile world-powers He is the smiting stone (Dan. 2: 34-44). In our present lesson all three of these views are presented.

SUGGESTIVE QUESTIONS

How did the Jews abuse the privileges given of God? In what awful crime did their evil treatment of His servants culminate? What punishment did these wicked husbandmen pronounce upon

themselves? Follow the events in after history which show the fulfillment of this prediction.

WE MAY LEARN FROM THIS LESSON

1. The great Householder expects and returns for His great blessings and privileges. 2. The inheritance of the Son cannot be taken by force.

Lesson XXXV.]

[August 23, 1914

THE WEDDING FEAST

Matthew 22: 1-14

GOLDEN TEXT: "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!" (Luke 13: 34)

LESSON SETTING

WHAT: "A parable lesson of transference of the prize from the Jews to the church.

WHY: To give them every possible chance.

WHERE: In temple at Jerusalem.

WHEN: April 4, A. D. 30.

WHO: Christ, disciples, Pharisees and people.

LESSON OUTLINE

I. The wedding feast prepared, verses 1-2.

II. The call to those bidden, verses, 3-7.

1. The first call is refused, verse 3,

2. The second call the invited are persuaded but are indisposed and persecute the servants, verses 4-6.

3. The king is wroth and and punishes them, verse 7.

III. The general call, verses 8-10.

IV. The inspection of the guests, verses 11-14.

NOTE: 1. *Interpretation.* The King is God. The Son is Jesus Christ. The wedding feast is our glorious association with Him. The bidden are the Jews. The first call is the preaching of John the Baptist, Jesus, the twelve and the seventy. The second call began at Pentecost and lasted through the preaching in Jerusalem and Judæa. The wrath wreaked upon them was the destruction

of Jerusalem and the scattering of the Jews among the Gentiles is world-wide and has lasted for more than eighteen centuries and the servants are still going forth with the message. Presently the call will end and the inspection begin. The guest without the wedding garment evidently represents those who profess but do not possess the righteousness of Christ as a covering. All such shall be cast out ere the supper is eaten. Read Revelation 19: 1-9.

SUGGESTIVE QUESTIONS

I would suggest at this place that the most profitable exercise would be to trace the fulfillment of this parable-prophecy in the books of the Gospels and Acts.

WE MAY LEARN FROM THIS LESSON

1. The extended efforts to induce the Jews to accept Christ and His kingdom. 2. When we prove faithless God will use someone else to accomplish His purpose but we will be punished. 3. The invitation to the supper is still going on. 4. We may become one of the King's heralds by accepting the call and entering upon service. 5. Garments of our own make will not be accepted as wedding garments.

Lesson XXXVI.]

[August 30, 1914.

A DAY OF QUESTIONS

(Matt. 22: 15-22; Read also 23-46.)

GOLDEN TEXT: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's" (Matt. 22:21)

LESSON SETTING

WHAT: New and desperate efforts to entrap Jesus.

WHY: That they might cause His downfall.

WHERE: Courts of the Temple at Jerusalem.

WHEN: April 4, A. D. 30.

WHO: Jesus, Herodians, Pharisees and Sadducees.

LESSON OUTLINE

I. A stratagem of the Pharisees, verses 15-16.

II. The effort to entrap Jesus concerning tribute money, ver. 17.

III. Jesus traps the Pharisees and Herodians; they marvel and leave Him, verses, 18-22.

WORD AND WORK.

NOTE 1. Under the title, "A Day of Questions," we have only one properly considered in this lesson. In this the Herodians are to the front. The Sadducees then take a turn (Matt. 22: 23-33). The Pharisees then make the attempt (Matt. 22: 34-40). After all had been put to silence Jesus questions the Pharisees to their utter confusion (Matt. 22: 41-46). In chapter 23 Jesus arraigns and denounces them in scathing words.

NOTE 2. The effort of the Pharisees was to get Jesus to commit Himself on the tribute question. If He said it was right to give tribute unto Cæsar His answer would bring down the wrath of the larger part of the Jews upon Him. If He said it was not right then they would charge Him before the authorities of Rome. In either case their purpose would be accomplished. But Jesus is never confused. Their plans are upset and with downcast but hardened faces they go "their way."

SUGGESTIVE QUESTIONS

Who did the planning of this new form of attack? Whom did they use first? Whom did they use next? Having seen both parties put to silence what did they do? What was their success? Whose turn was it then to ask questions? You will note that all these sects united against Jesus as a common foe. Such is not uncommon even to-day. After having seen a piece of the tribute money what did He tell them to do?

WE MAY LEARN FROM THIS LESSON

1. All enemies of truth—though warring among themselves—will unite against the truth as a common foe. Herod and Pilate became friends in condemning Jesus. 2. We have duties to the civil government and unto God, Let us perform both. 3. Jesus was never perplexed by the puny efforts which men made to entrap Him.—*Dugger, Indiana.*

GOING HOME

One by one our friends are crossing over. Word comes that Sister Elmira Quillen of Dugger, Ind., and Brother George Bledsoe of Cass have recently been called home. When we said "Good-bye" to them a few weeks ago, we felt that we would hardly see

NASHVILLE BIBLE SCHOOL

H. Leo Boles
President

FOR BOYS AND GIRLS

Nashville
Tenn.

ITS AIM: The building of character; a training of boys and girls not simply for entrance into a higher institution, but for the greatest usefulness in Life.

ITS COURSES: The school gives Collegiate courses in Greek, German, Latin, French, English, Mental Philosophy, the Natural and Physical Sciences, General History, Art, Domestic Science, Expression, Vocal Music, Instrumental Music and Bible. The School also maintains Primary and Academic Dpt's.

TWENTY-FOURTH YEAR BEGINS SEPT. 8

WRITE FOR FREE CATALOGUE

NEW PREMIUM BOOKS

JESUS IS COMING by W. E. B. This is, as stated in the *Gospel Advocate* of August 20, "by far the best compendium of Bible facts about our Lord's return" it has been our privilege to read. The price in paper is 25 cents; Cloth 50 cents. We offer the paper binding free for three new or renewals to WORD AND WORK at 50 cents each or the cloth for five.

WOMEN OF THE BIBLE. This is a splendid cloth-bound book of 362 pages in large clear type, giving historical character sketch of the famous women of the Bible,—a volume to be cherished.

Free for three new or renewal subscriptions to WORD AND WORK at 50 cents each. Be sure to call for prize you want.

FOR A DOLLAR BILL.

WORD AND WORK to four new names the balance of 1914, and "THE WHOLE COUNSEL OF GOD ON BAPTISM" to each and to the sender, five of the above tracts or one copy of Neal's "LESSONS ON THE KINGDOM." You may enclose \$1.00 at our risk. Send to-day.