

# WORD AND WORK

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

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### TRIAL OFFER—TEN CENTS

WORD AND WORK the rest of this year to new names in clubs of ten at 10 cents each! This offer is to introduce WORD AND WORK to new homes and to help you to do some real home mission work. We want *every reader to be our agent* and help us increase the circulation of WORD AND WORK. Get the names and send in at once. You may enclose a dollar bill at our risk. *Free tracts to the sender*

**Word and Work late this month on account of fire in the shop where we have it printed.**

# WORD AND WORK.

## EDITORIAL NOTES

### IS CIVILIZATION TO DIE IN BATTLE SMOKE?

Every age of the world's history was in its day a "modern age" and was considered the consummation of all past human endeavor, the summing up of all previously struggled for. Our own "modern age" had come to be regarded by the many as the full dawn of day before which the past seemed but a long night. Hosts of men and women bowed in adoration at the voice of the siren goddess Civilization, spread their table before the favorite good Fortune and became filled with the proud spirit of Progress. They had erected temples for their adored Trinity with foundations they considered but a month ago as stable as the fixed stars. But all of a sudden their fond dreams of peace have been dispelled by the sad realities of war, the bloodiest the world has ever seen. These earthly-minded devotees have seen their temples shaken to their very foundations, their idols overturned and broken, and have found themselves bewildered lookers-on if not furious participants in the titanic struggle.

And yet there are voices to be heard amidst the turmoil in tones reassuring that "there can be no death of civilization in the smoke of battle." "Nations have warred in other years and peace has followed." "It has always been so in the past. It will always be so in the future. There come these sudden stops and startling jars but the trend of the ages is ever upward, the race ever moves onward a little easier, a little better, with fewer in the throes of thralldom and more who are able to think and do for themselves."

Now, that is a lie! It is the devil's lie, that which the race has heard from the beginning,—“Ye shall be as gods.” Believe it not. “Let God be true though every man a liar.”

This *earthly* civilization shall be consumed in battle smoke. Daniel says, "even unto the *end* shall be war; desolations are determined" (Dan. 9: 26). The last battle that shall be fought is Har-Mageddon (Rev. 19: 19-21; Joel 3: 9-17), after which a new order of things will set in under the heavenly regime, when "the sun of righteousness shall arise with healing in its wings" (Mal. 4: 2), and in that day "the Lord shall be King over all the earth" (Zech. 14: 9). Then, and not till then, shall it come to pass "that the mountain (kingdom) of the Lord's house shall be established on the top of the mountains and, shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come, ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion (not the church) shall go forth the law (not the gospel) and the word of the Lord from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2: 2-4). This is descriptive of the glorious reign of Christ when all the earth shall be at rest, which will not be until He comes, "the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek, and his resting-place shall be glorious" (Isaiah 11: 10). "They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isaiah 65: 25). This is not the continuity of our "modern civilization." No indeed, it is a new creation. (See Isaiah 65: 18.) Old things have passed away.

THE LAST DAYS by Jno. E. Rodd will prove an inestimable aid to students of Prophecy which we will be glad to send you for 5 cents or one dozen for 50 cents.

Every parent should read "Secret of Success for Boys and Young Men" and pass it on to the son or impart to him its instruction with their own ideas added. See notice elsewhere in this issue.

## DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

### THINGS WORTH PLEADING FOR

Scattered throughout Christendom and especially in the United States of America is a number of disciples known individually as *saints, Christians, children of God*, and such other titles as are applied to the saved in God's word. Collectively their assemblies are known simply as *churches of Christ*, universally, they desire to regard themselves as members of the *body of Christ*, the *church of Christ, the church of God, household of faith, etc.*

They plead first of all for the absolute authority of Jesus Christ in all that pertains to the doctrine and life of the church of God (Matt. 28: 17). They believe in this supreme Headship over the body, the church and over all things which pertain thereto (Col. 1: 18; Eph. 1: 22-23; 1. Cor. 11: 3; Col. 2: 18-19). No other authority is received by them—no other head is recognized. Accepting the authority of Christ as supreme they necessarily believe in the unity, integrity and inspiration of the Holy Scriptures (Luke 24: 44-47. See also John 6: 39-46. In these passages Jesus endorses and fully credits the Old Testament Scriptures.)

This exaltation of Christ sends all seekers directly to the great Teacher Himself in response to His own invitation, "Come unto me" instead of recommending an investigation of all the conflicting creeds of the professing Christian world before a choice is made.

Their creed is simple, but all-comprehensive. It is the belief of that one great truth which the scriptures themselves claim to prove, viz.: that "Jesus is the Christ, the Son of the living God" (John 20: 30-31). This is the proposition announced, (1) by the angel to Mary (Luke 1: 31-35); (2) by the Father (Luke 3: 21-22; Matt. 17: 5); (3) by the Savior, Himself (Matt. 26: 63-64; John 4: 26); (4) by the Spirit (Acts 2: 36); (5) by the apostles (Matt.

16: 16; John 20: 28; Rom. 1: 1-3, etc); (6) by the Scriptures (John 20: 30-31). "Whosoever believeth that Jesus is the Christ is begotten of God" (1. John 5: 1). "And who is he that overcometh the world but he that believeth that Jesus is the Son of God" (1. John 5: 5). Believing this proposition they are willing to accept Him as their Savior, Prophet, Priest and King. They are willing to trust His blood for salvation, His power to impart eternal life, His deity to give the Holy Spirit, His word to guide them, His grace to intercede for them, His faithfulness to raise them from the dead.

Having such a creed they have nothing to defend but this divine proposition which brings every man face to face with a divine Personage demanding that every one shall answer the question, "What think you of Christ?" When this truth is once seen one finds himself concerned only with a Person, not with doctrines or theories—a man finds himself at once in some attitude toward the Christ.

Their confession of faith is a simple statement of the truth which is believed in their heart (Rom. 10:9-10), hence they reject all human creeds and all humanly devised confessions of faith. A confession of faith ought to be what it purports to be—a confession of what the person believes in his heart. The belief which these disciples have in their hearts is only that which has been produced by hearing the word of Christ (Rom. 10: 17) hence they can confess nothing more nor less.

As a religious guide, which all religionists must have, they are guided alone by the word of Christ, believing as they do in the sole headship of Christ they can accept no other guide in matters of religion, therefore they believe that the word of Christ is an absolute and perfect guide (1 Tim. 3: 16-17). The principle of loyalty to Jesus Christ demands that we be guided wholly by His word. This word being a revelation from God through the Holy Spirit (John 14: 26; 15: 26-27; 16: 12-14; 2 Peter 1: 21) and not of the development of evolutionary thought in religion, it follows that both the faith and practice of the church should be unchanged "even to the consummation of the age" (Matt. 28: 19-20).

In these troublesome times when the spirit of AntiChrist (1. John 4: 2-3; 2: 22) is rife in the world denying the Father and the Son, (the AntiChrist himself may soon be revealed as the the head of the "United States of Nations") in these days when all manner of issues, from Occultism to Pantheism, are being made popular by the support of "science", falsely so-called, we earnestly call the attention of all those who are desirous of "walking in the light" to the foregoing thoughts. Under the same heading we shall, the Lord willing, in the next issue of WORD AND WORK consider some other "Things Worth Pleading For."—*Gallatin, Tenn.*

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### THIS SOUNDS WELL

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The church of Christ, San Angelo, Texas, where C. C. Klingman labors in word and doctrine, decided to strive for the following improvements this year:

1. Greater activities in local charity.
2. Greater activities in evangelizing neighboring districts.
3. More liberality in educating capable young men for the ministry.
4. Prompt, proper and courteous disposition of worthy and unworthy press and circular letter appeals.
5. A better system of communicating with and finding church homes for scattered or roving disciples.
6. More frequent inter-congregational counsel and social intercourse, calculated to minimize non-essential and imaginary differences; foster sane and sound co-operation; and check our eternal petty internal troubles.
7. Systematic study of foreign missions.
8. Less haphazard, more definite, concentrated and continued fellowship with some phase of foreign missions.

Now, we would be glad to publish the results of this effort. We give the above for the suggestive help it will prove to be. When a church has nothing planned, it is evidently aimless and consequently useless. Let us have definite work well planned and definite plans will worked. God wants fruit-bearing Christians and fruit-bearing churches.

# DEPARTMENT OF WORK AND WORSHIP

E. L. JORGENSON

## MISSIONARY MOTIVE

Undoubtedly, the return of Christ is the greatest of all motives to missionary and evangelistic effort. And a man is as big as his motive. An automobile is no stronger than its motor. A church is no bigger than its motive. The return of Christ constrains and stirs to missionary activity in a threefold way:

1. Its imminency. The end has ever been imminent, though not always near; that is, certain to occur at some time, but uncertain as to what time. On the strength of this imminency, the early church accomplished what the modern church, with all its added movements and extra machinery has not accomplished: the evangelization of the world.

2. The reward connected with His coming. It must be regretted that the teaching about rewards has been so neglected. For though our highest labor is unselfish and reciprocative, the hope of reward stirs us considerably. Salvation is free (Rom. 6: 23). Reward is according to works. According to the spirit in which we labor ("eleventh hour" parable); according to faithfulness in proportion to ability ("Talents" parable), we shall get just what we earn. Reason requires this, and revelation declares it. The two sentences, "I would have *given* thee living water (salvation), and, "He that reapeth receiveth wages" (reward) are found in the same chapter. But these rewards are awarded when Jesus comes (Rev. 22: 12), not at death. To fall asleep in Jesus is "gain," "better," "far better," "very far better;" it is to be "with Christ;" it is to be "at home with the Lord" (and we will never be "home" until we are at home with the Lord). It is a blessed thing to die in the Lord from henceforth. But the full reward comes with His personal return (Luke 19; Rev. 22). The reward is often set forth under the aspect of crowns. There are five mentioned.

The crown of righteousness; the crown of rejoicing; the crown of glory; the crown of life; and the incorruptible crown. If the five are one and the same, it will fit the head of any faithful man God ever made; if they are five, I want them all, I mean to have them all, God enabling me. They are not awarded at death. The crown of righteousness, laid up for Paul, and all who "love his appearing" was to be given "at that day" (2. Tim. 4:8). The crown of rejoicing was expected "at his coming" (1. Thess. 2: 19). The crown of glory is due "when the chief Shepherd shall be manifested" (1. Peter 5: 4).

This teaching, that when Jesus comes we shall be rewarded for our labor becomes a powerful stimulus to soul-saving.

3. In making us unselfish and liberal. Nothing requires unselfishness so much as missionary work, and nothing tends to unselfishness and liberality so much as the doctrine of Christ's return. For, if He is near, what need to drive the tent-pins deep? What need to lay up treasures? What need of many acres, and much cattle? Of large deposits, securities, stocks and bonds? Of profits and gains, and cash in hand? Once the truth of Christ's imminent return is grasped, the purse-strings are loosened, and liberality flows out in every good direction. We are pilgrims and strangers, camping here. Let us hold lightly by this world's goods. The need of money (and men too) is so great at home and on the mission fields, that we can not afford to hold back what is already God's. For a stewardship is entrusted to us. It is not a question of giving; but of "giving up." And this will we do, "for the coming of the Lord draweth nigh." You know brethren, that if we really believed what we believe; if we really felt we were living in the last days, we would live and do differently. We would speak to our lost, loved ones. We would speak to our neighbors and O, how we would pray, pray, pray for the salvation of the lost (Rom. 9: 1-3: 10: 1)! For God has graciously made us, not alone prophets for God man-ward, but priests for the world, God-ward. And as the salvation of the church rests on the intercession of Christ (Heb. 7: 25), so the salvation of the world rests in a measure on the intercession of Christians.

And here we are frittering our time away, some at the theatre, some at the dance, some at cards; if not these, then innocent things like eating, drinking, marrying, and giving in marriage are occupying all our thoughts. How we are playing about the edges of Christianity, and taking hold of it with gloved finger-tips! Let us come to earnest grips with our work for the Judge has His hand on the door-knob, and will enter without knocking!—*Louisville, Ky*

### IF GOD BE FOR US, WHO CAN BE AGAINST US?

Miss L. E. Bozeman.

The Lord has promised, "I will never leave thee nor forsake thee." What a consolation to know that the Savior will help us as long as we are faithful to His word, and keep His commandments, and do the things that are pleasing in His sight. We know that His promises never fail: and by these promises we should be inspired to press onward and strive eagerly for an abundant entrance into that eternal home above.

If God be for us, who can be against us? Being for us we have His promise that all things work together for our good. With this assurance let us draw near unto God with a true heart believing that He will never leave us nor forsake us.

"Humble yourselves therefore under the mighty hand of God that He may exalt you in due time; casting all your care upon Him for He careth for you" (1 Peter 5: 6). We must come to the Lord in an humble spirit, and pray with an humble, obedient and loving heart for His blessings, believing that whatsoever we ask we shall receive. It is a sweet thought to know that we have the privilege of asking for God's blessings knowing that our prayers are never forgotten, if we ask according to His will, for "The eyes of the Lord are over the righteous and His ears are opened to their prayers."

How glorious that we have a living God to serve and One who hears our prayers and careth for us! Then let us not be dismayed but remember that the Savior has promised to be with us always even unto the end of the world.—*Montgomery, Ala.*

## DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

### 'HAS THE PRESENT WAR A PLACE IN PROPHECY?'

Men in mart and shop and factory are asking, "Is this in fulfillment of prophecy?" The daily newspaper, even, discusses this topic of interest. Bible students, all Christians, should be able to give an intelligent answer to the question. Most certainly the present war has a place in prophecy, though not a specific place as do some wars for the reason, we modestly suggest, that the Jews or Palestine are not directly affected. Those are the wars upon which the prophetic cameras were focused. But when Jesus foretold "wars and rumors of wars" and "nation rising against nation and kingdom against kingdom," He included the present conflict. More fully than any previous conflict does this world war meet the description in Luke 21: 25-26: "and 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." Such is the *beginning* of the terrible end time. If the present conditions fill to the full the above description (and who can say they do not or will not?), then the immediate future has momentous events in store, such a time as the world has never seen and as it will never see again. True Christians will by watching and praying "prevail to escape all" except the beginning of trouble and "to stand before the Son of man" (Luke 21: 36), being caught up together with the raised saints to meet Him in the air and to be forever with Him (I. Thes. 4: 17). The time of trouble then goes on with the terrible seal and trumpet and viol judgments ending in the battle of Har-Mageddon, the last in the world's history, when the Son of God returns with His saints "taking vengeance on them that know not God and obey not the gospel" (2. Thess. 1: 8; Rev. 19: 19-21: 3). It is true, after a thousand years' reign of universal peace by Christ and His saints

(Rev. 30: 5), Satan, being loosed for a little season from an imprisonment of a thousand years contemporary with the saints' reign mobilizes a great army and encompasses the camp of the saints and the beloved city ( Rev. 20: 9), but fire from heaven devours them and no battle is fought. So Har-Mageddon is the last battle ever to be fought and men need not hope for universal peace until it is overwith. In it the Jews will be involved, and Palestine and Jerusalem the field of operations (Zech. chapter 14).

Battles, then, which involve the chosen race and the Holy Land have specific treatment in the prophecies,—all others are dealt with only in a general way.

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## THE WORLD CRISIS.

Augustus Shanks

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The present war in Europe did not surprise students of prophecy. They had no false hopes in the "International Peace Congress" that it would realize its aim. For they knew that "when they are saying, Peace and safety" then destruction comes (1 Thess. 5: 3). They look not for the fulfillment of Utopian dreams, such as disarmament of nations, world peace and the like. They realize that the two diverse classes which Jesus called wheat and tares will continue to the end of this age. (See Matt. 13: 36-43, and marginal note on verse 39 in the R. V.) And, since "the tares are the sons of the evil one" there can be nothing like universal peace so long as they are here to "cause stumbling \* \* \* and do iniquity" (verse 41). There can be no peace among men when they are not at peace with God. And how could carnal men accomplish that which God Himself has not, as yet, succeeded in doing? We look for wars to cease only when Jesus takes the nations for His inheritance and the uttermost bounds of the earth for His possession. (See Psa. 2: 8.) Then, only then, "out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." Then, "they shall beat their swords into plowshares, and their spears into pruning

hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2: 2-4).

The Bible predicts a time of greater distress than is now occasioned by the war in Europe. Read Revelation 13 and note carefully verses 16 and 17. Some great power will rule over the small and the great, \* \* \* rich and poor, \* \* \* free and bond." And *no* man shall be able "to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name." Well has it been said, "Coming events cast their shadows before. Militarism, Capital, Labor, Socialism, and the Papacy are contending for supremacy and rule. From one or all of these we can count on there being evolved that power which will either fulfill, or be the precursor of the fulfillment, of Revelation 13: 16-17.

Militarism seeks its end by means of subjugation; Capital by robbery and oppression; Socialism by revolution; the Papacy by political intrigue and Labor by force. Long have Capital and Labor warred. And never have there been such great extremes of wealth and poverty as now. The warning James gives has special application at this time. (See Jas. 5: 1-6) Truly, the rich have laid up their treasure "in the last days" and the time for them to "weep and howl" is nigh. A godless organization styled the "Industrial Workers of the World" has been born in France. An article called, "The Creed of Violence" appeared in the "*Signs of the Times*" magazine for Jan., 1914, from which we quote expressions from I. W. W. advocates. "As a revolutionary organization, the I. W. W. aims to use any and all tactics that will get the results sought with the least expenditure of time and energy. The question of right and wrong does not concern us"—Andre Tridon. A Mr. Givvannitti is quoted thus: "You will call this a fearsome creed, a sinister philosophy of force. So it is. Our ethics are the ethics of power \* \* \* we have nothing in common with you, we do not recognize the 'public,' the 'people,' the 'nation,' Christendom or humanity—we know only the working class, and rigidly maintain that outside of the working class there is not, nor shall there ever be, any hope of salvation in the great social hereafter. To a certain extent our principles are those of the beloved church

of your heart, the Catholic church, which holds that outside of its folds there is no heaven, and affirms its absolute, infallible right to rule and regulate, by the direct mandate of God, all our social activities and relations. Thus the I. W. W. with the sole difference, forsooth, that we expect a wholesale conversion of all the heretics of the parasitic ilk the day when we shall make our excommunication more effective than the priestly anathema—not by damning the sinners to Gehenna, but by barring them from the dinner table, if they are not born again and baptized in honest sweat in the name of the last and everlasting god, creator of all life and beauty and happiness,—Labor.”

Now, if this organization attains its object, the miseries James warns the rich of will come then. And, more, as the most powerful labor party in the world, it will make the present boycotts and other unfair deeds of labor unions pale into insignificance. Can you not see the foreshadowing of the mark of the beast in this ominous thing?—*Humboldt, Tennessee.*

Our paper gets better all the time.”—*N. R. Funderburk.*

Send us your order for Chas. Neal's Lessons On The Kingdom. See advertisement elsewhere in this issue.

A good preaching brother writes: “O how the people need teaching. Dry husks and bones is their only food in so many places.”

### JOIN HANDS WITH US.

Many letters come to our desk commending both the spirit and subject matter of WORD AND WORK. Now, it is especially to such we look for assistance in increasing our subscription list. The summer has been hard on the publisher—a better season is now opening up. How many will join hands with us now in a vigorous effort for subs.? Take a half day to introduce WORD AND WORK to your friends and see how much good it may do them. Tell us which premiums you desire.

## ON FOREIGN FIELDS

JOHN STRAITON

### MISSIONARY TIDINGS.

Notwithstanding the war there is no reason why Brother and Sister McHenry should not sail this fall for India. Britain controls both the Atlantic and the Mediterranean sea and under the providence of God our workers should reach their field in safety. Brother Jelley and the work need them and need them right now. A second family is prepared to go as soon as the money to send them is in hands. Send to D. C. Janes, 2225 Dearing Court, Louisville, Ky (Bro. McHenry likely on the way now. 21 baptisms lately in India, so writes Bro. Janes.—*S. C.*).

At the funeral of our venerable brother Yohannan who died in Persia last November there were present ten thousand people. “All Oroomiah noblemen were” there, so writes his son, Alexander. The feeding of this multitude cost \$500.00. J. W. Grant of Glasgow, Ky., who receives contributions for this work, advises that no money for building or lot be sent until a reliable brother from this country is prepared to go. Is there one who will go to Persia for the Lord's work? Meantime donations for the support of Bro. Alex. Yohannan should be sent to Bro. Grant.

Churches of Christ in British Isles, who number about 15,000 members raised for foreign mission work during twelve months ending 30th June almost \$10,000.

In Siam, are Bro. and Sister Clark, Bro. and Sister Halliday and their grown daughter, Esther, all active in the work. In addition are a number of paid native preachers and teachers. Their work is amongst at least three nationalities, Siamese, Chinese, and Mons. Bro. Halliday uses a motor boat, the “Dayspring” in travel-

ing on three rivers and many canals between them. He is a scholar of no mean ability. Exodus and Daniel have been translated by him and printed in the Mon language. He is now working on Leviticus and Numbers.

In India Bro. and Sister Pittman with native helpers continue their good work. A new chapel has been erected at Daltonganj costing about \$850. Bro. Watters and his intended wife, Sister Grant will join Bro. Pittman this fall. As a preparation for medical work, Sister Grant took a course of training at the Glasgow (Scotland) Maternity Hospital. She took her diploma and has since gained experience by assisting in one of the Glasgow dispensaries.

In Nyasaland, Africa, there are Bro. and Sister Philpott, Sister Bannister and Bro. Hollis. This last brother works at his own charges. Sister Bannister travels great distances on a bicycle. One Sunday there were 124 present at the preaching of the gospel. They were "packed like sardines in a can." Others sat outside the door. Seventeen native teachers are employed. Eighty were baptized during the year.

Carranza is expelling priests from Southern Mexico, as Villa did in the north. Ten Jesuit priests arrived in El Paso en route to California. They had left the City of Mexico soon after Carranza took charge, as they were notified that they were no longer desired in the republic.

This month I sent ten dollars to Bro. Vincent, Tokyo, Japan from a few members of the South Side church in Fort Worth. This was for the Otsuka Mission, founded by Bro. Bishop.

#### MISSIONARY FUNDS

For Brother Jelley, Anonymous, New Orleans, .35c.; Mrs. H. C. DeGrey, New Orleans, .50c.; Mrs. Jennie Spikes, Texas \$1.50; Church, Ellis, La., \$3.50.

Acknowledgment: "Manmad. July 14, check for \$27.00 of the 17th ult., gratefully received. Some of our neglected bands have gone to the Wesleyans. With love for all the brethren, your brother in Christ,—E. S. Jelley."

#### PER MRS. L. A. RUPPERSBURG

Donations to Japan and India: We have forwarded our offering for July and August to Bro. C. G. Vincent, Tokyo Japan, toward the support of the native workers.

The following took part in this contribution: Church at Trion, Ga., \$2.00; Church at Pleasant Grove, Ga., \$1.00; Bro. C. E. Coleman and Wife, Ala., \$2.00; Sister Minnie Springer, Kelso, Wash., \$1.50; A sister, .25c.

We have sent Bro. E. S. Jelley in India \$2.00. A sister in Louisiana and Sister Springer, Wash. donated this amount.

We shall gladly forward donations and make report of same. Send contributions to Mrs. L. A. Ruppensburg, 208 Central ave., Atlanta, Ga.

There may be some who ought not to give anything to foreign missions. Horace Bushnell gives the following list of those who are exempt from the obligation:

"The man who believes that men without Christ are not lost and do not need a Savior.

"The man who believes that Jesus Christ had no right or reason when He said, 'Go, ye, into all the world, and preach the gospel to every creature.'

"The man who believes the gospel of Christ is not the power of God unto salvation, and can not save all who believe.

"A man who wishes that missionaries had never come to our ancestors, and that we, ourselves were still heathen.

"The man who believes that the best motto is 'Every man for himself,' and who, with Cain, asks, 'Am I my brother's keeper?'

"The man who wants no share in the final victory of Christ and the glory of His kingdom.

"The man who believes that he is not accountable to God for the time, talents, and money entrusted to him.

"The man who is prepared to accept the final sentence from Christ, 'Inasmuch as ye did it not to one of the least of these, ye did it not to Me.'"



## THINGS CURRENT

Don't forget to renew.

Please see our Trial Offers and Premium Lists.

The label on your paper shows you when your time is up.

H. L. Olmstead's lesson on the Devil has been highly commended.

WORD AND WORK received more praise than pence through the the midsummer season.

Four added at 7th and Camp, New Orleans since last report, two by primary obedience.

H. H. Montgomery writes that Bro. John E. Dunn is booked for a meeting at Shreveport, La., next May.

E. L. Jorgenson gave the latter part of August and fore part of September to Charleston, Ill. Good interest reported.

Nashville Bible School opened September 8, with the largest attendance in its history.

*Encouragement Magazine* reported 4,150 additions to churches of Christ last month, 2,829 by primary obedience.

W. D. Campbell was booked for a meeting with Highland church Louisville, Ky., beginning Sept. 28.

The place of worship in Mobile can be reached by Cedar or Wilkinson car line. Get off at North Carolina street.—*Jerre Watson*.

Mrs. Orlena Livingstone sends a cheery note rejoicing that three of her Bible class have accepted their Savior. So does every true teacher rejoice.

Our readers will be glad to see the name of Augustus Shanks in our columns again. Brother Shanks is now located at Humboldt, Tennessee.

"Rejoice with us. Two confessions here yesterday. Praise the Lord."—*J. W. Atkisson, St. Louis, Sept. 14, 1914*. Later: "Bro. G. had to close prematurely on account of sickness in his family.

H. L. Olmstead recently held a short meeting at Glen's Creek,

Tenn., adding two men, heads of families. Did some good adjusting work with church at Bohon, Kentucky.

Miss Mary Gillentine, teacher in Burrett College, Spencer, Tenn., reports the work there as in a flourishing condition. The church contributes regularly to both home and foreign missions.

A. K. Ramsey writes that A. W. Young closed a successful meeting at Hollis, Okla., resulting in twenty-three additions,—twenty-one baptisms.

T. Q. Martin reports two meetings in Tennessee, one at Liberty Valley resulting in three baptisms and one at Richmond during which nine were baptized. We regret to know that Brother Martin is liad up with Sciatica. May the Lord speedily restore him.

W. J. Johnson paid us a short visit between trains Sept. 10, on the road home from his father's funeral in Tennessee. Brother Johnson has his new tent and is in a meeting at Amite, La. Pray for his work.

We are in need of a few extra copies of July, August and September issues of WORD AND WORK. Will send a copy of "The Whole Counsel of God on Baptism" for each WORD AND WORK of the above mentioned dates sent us by October 7th.

William Brewer reports two recent conversions at Ellis, (near Dugger) Ind., and also gives account of some real soul-nourishing love-feasts there. We are always rejoiced to hear from that faithful little band.

Jesse Tew of DeSoto, Miss., reports a meeting by Bro. G. C. Reeks at Brewer closing Aug. 12, resulting in one confession. W. F. Tomson was with the church there Aug. 30th and Bro. F. V. Wallthal Sept. 6th when one was baptized.

John E. Dunn reports 105 conversions in the months of June, July and August, his last meeting in August being at Martin, Tenn. Bro. Dunn began at Moore Springs, Texas Sept. 9. WORD AND WORK hopes to hear of glorious results there.

Mrs. Netterville reports that her son Charles has recently held an interesting meeting at Oak Ridge, Miss., and that a Brother Tidwell has held a meeting resulting in three additions at Corinth near Woodville, Miss.

Our best Post Officers at present are Dugger, Ind., Louisville, Ky., Ft. Worth, Texas, New Orleans, La., and Linton, Ind. Linton has been gaining since Brother Claude Neal's return there.

"The Whole Counsel of God on Baptism" is a 32-page tract selling for 10 cents the copy. Ten copies for 50 cents. Twenty copies for \$1.00. *One free for each* renewal or new subscription to WORD AND WORK in October.

Send a dime to C. M. Stubbelfield and get a booklet setting forth the position of McGarvey, Allen, Campbell, Lard, Loos, Milligan, Errett and Franklin on the Music Question. Address the author, Paducah, Ky.

The time is just at hand for Brother McHenry and family to depart for India and we trust the second family which volunteered (whose name we have not learned) will have received the necessary funds to go along. At last report over \$200.00 had been raised.

Sister Mary Badders reports a good social and spiritual union meeting of Long Beach, Santa Ana, Riverside and Ontario, Calif., churches of Christ fourth Lord's day in July with the Pomona congregation, L. F. Clipp doing the preaching. Dinner was served on the ground.

September WORD AND WORK stated that Miss Wiley had written that I am making untiring efforts in Mobile. While I am doing some rather constant work, there are others who have been just as faithful without whose efforts the work must necessarily have failed. Sincerely, *Jerre Watson*.

J. W. Shepherd, Nashville, Tenn., is preparing a complete and accurate list of preachers of churches of Christ. If all will lend a helping hand in this it will be appreciated and will help the cause in many ways. Brother Shepherd intends (D. V.) to bring the book out by Dec. 20. Ten cents will bring you a copy.

W. J. Johnson, Amite, La., Sept 21, writes, "We have been in tent meeting here one week. Interest beyond expectation. Will continue indefinitely. Next a tent meeting near Scanlon. Have

mission meetings to keep me busy till late in November." By stinting himself Bro. Johnson managed to get the tent so long desired. We do hope he may not now be left to battle at his own charges. Brethren, hold up his hands. We have few men making greater sacrifices and doing their work more uncomplainingly than Brother Johnson.

Chas. Neal is a busy man. Was with New Union, Owen Co., Ind., September 13th, was called to Caledonia for some preaching but a few sermons after the similitude of Peter's preaching, the sectarians controlling the building decided they had enough and closed the meeting. Bro Andrew Perry preached at Dugger, Sept. 16 and 17, and at Summerville Sept. 20. W. J. Brown is in a tent meeting at Lyons, Ind.

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### CHEERFUL MESSAGES

Last WORD AND WORK extra good.—*Chas Neal*.

"WORD AND WORK a welcome magazine."—*Grover Abercrombie*

"WORD AND WORK gets better all the time. I wish you success."  
—*Mrs. D. B. Pate*.

One scribe writes: "WORD AND WORK is doing a good work,—a needed work."

Another writes: "In my judgment the July issue is best of all,—especially in this field."

"The August issue was just splendid all whose names I sent you are well pleased with WORD AND WORK."—*Lou Ellen Bozeman*.

"So glad to have your magazine. It gives me inspiration and increases my knowledge of the church and its work."—*O. E. Billingsley*.

"The July number of WORD AND WORK was a rich storehouse of good things. The very thing to hand out. I have not seen a copy since."—*John E. Dunn*.

"I hope I will receive dear WORD AND WORK one more year. Such a good paper helps me so much. I am so lonely, my dear companion gone from me. May God bless you."—*Mattie Stevens*.

"I do not want to miss a single issue of WORD AND WORK. Department of Prophecy has become of special interest to wife and me."—*H. C. Hinton*.

"Brother \_\_\_\_\_ says he likes WORD AND WORK better than any paper he has ever taken, and I can say the same myself and believe all would take it if they could once read it. Send WORD AND WORK one year to each of the following:"—*Paul Neal*.  
Dear Brother:—

Enclosed find one dollar for which send me two copies of WORD AND WORK for another year, beginning with August issue. I want one for myself and one to hand out to others. WORD AND WORK, as it should, gets better every month as it grows older.

"When shall we look for a tract on prophecy containing your good articles on that line? Yours in hope."—*J. J. Horton*.

Few, if any, I'm sure have enjoyed or received more benefit from your (our) good WORD AND WORK in the past than I. My father and friends who have read it also prize it very highly. May our heavenly Father help and bless you and the other good writers in the good work.

On receipt of the enclosed send magazine and "The Whole Counsel of God on Baptism" to each name, and to me Neal's Lessons on the Kingdom." Your Sister in Christ, *Etta Bryant*.

"Just received September WORD AND WORK and as usual find it intensely interesting. The Department of Prophecy has been quite an education to us and I am greatly interested in learning more. The coincidence of the European war and your article, "The Wise Shall Understand" is remarkable, as we note the article was written before the trouble came to a head."—*Mr. and Mrs. I. O. Ernest*.

### WORD AND WORK FUND

One of the most effectual agencies of doing mission work is the clean religious paper. WORD AND WORK claims to be such a paper and such an agency. The following persons have responded to our suggestion to build up a fund for sending WORD AND WORK to those who would not otherwise get it:

Ira O. Ernest, Ohio, .....	\$ .50
Mrs. Ira O. Ernest, Ohio, .....	.50
E. E. Beck, Ind., .....	.50
J. H. Drummond, Ohio, .....	.50

## BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

Lesson XLI.]

[October 4, 1914.

### CHRIST ANOINTED FOR BURIAL

Mark 14: 11: Read also Luke 22: 1-6.

GOLDEN TEXT: "She hath done what she could" (Mark 14: 8).

#### LESSON SETTING

WHAT: The devotion of a follower of Jesus.

WHY: To show her love to Jesus.

WHERE: In Simon's house in Bethany.

WHEN: April 1, and 4, A. D. 30.

WHO: Jesus, Simon, woman and disciples.

#### LESSON OUTLINE

I. The chief priests and scribes plot against Jesus, verses 1, 2.

II. Mary anoints Jesus in Bethany, verses 3-9.

III. Judas contracts to betray Jesus to His enemies, verses 10-11

NOTE 1.: Evil men by a wisdom that is "earthly, sensual and devilish" plot against a good person or work. Oftentimes to themselves and those who look on they seem to have succeeded, whereupon they compliment themselves for their cleverness. Doubtless this was true of Judas and the rulers in apprehending Jesus. But success in an evil work is not success. Their apparent success was only their undoing. There can be no true success but as it is accomplished by the wisdom from above. Judas and the rulers sadly failed.

NOTE 2. This lesson presents a strong contrast. On the one hand is a loving servant with deep insight anointing Jesus with the costly ointment for His burial. On the other is the wicked and covetous Judas in gross blindness plotting to sell his Lord for the paltry pieces of silver. This contrast has been carried out on a larger scale in every generation from that day to this. Even now we have "afore hand" Christians, who have an insight which

causes them in devotion to pour out their lives in loving service to Him. Others—a vast throng—are, Judas like, selling their Lord for a few trifling things with the fading glitter of this world upon them. As children of God and the admonition of inspiration before us let us be profited by this striking contrast.

#### PRACTICAL POINTS

1. True love in the heart will find a way and place in service.
2. Love's service will not be forgotten..
3. We need more "afore hand" Christians.
4. It is possible for the weakest of God's servants to have said of them, "They have done what they could."

Lesson XLII.]

[October 11, 1914.

#### THE LAST SUPPER

Mark 14: 12-25; Read also Luke 22: 14-23; Matt. 26: 17-35.

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

#### LESSON SETTING

WHAT: The memorial institution created.

WHY: To keep Christ fresh in our memory.

WHERE: The upper room in Jerusalem.

WHEN: Thursday, April 6th, A. D. 30.

WHO: Christ and the apostles.

#### LESSON OUTLINE

- I. The last Pass over supper, verses 12-21.
  1. The place selected, preparation made, verses 12-16.
  2. The supper eaten; the betrayal announced, verses 17-21.
- II. The institution of the Lord's Supper, elements, order and meaning of, verses 22-25.

NOTE 1. Regarding the days of unleavened bread and the institution of the Passover read Exodus 12: 1-28; regarding the Lord's Supper do not fail to read 1. Corinthians. 11: 23-29.

NOTE 2. Here are two memorial institutions. The Passover in commemoration of salvation from death by the blood of the lamb. The Lord's Supper in commemoration of the eternal salvation through the blood of the Lamb on Calvary. Both insti-

tutions likewise have a forward look, the one to the death of Christ and the other proclaims the Lord's death "till he come." Some teach that the one is a type of the other; this, however, is not true. The Passover is a type, a shadow, but as such it finds its substance in the death of Christ—the true Passover—and not in another memorial institution. (See 1. Cor. 5; 7.) The Passover was observed yearly the Lord's Supper on the first day of the week.

NOTE 3. The paschal lamb which formed the principal part of the Passover feast may be viewed in two aspects. If under the blood they were in the house. The Blood of the lamb formed the ground of peace. Being in the house they gathered around the roast lamb. The body of the lamb was the center of unity. As a saved and united people they feast upon the lamb. The bitter herbs remind them that they are yet in a land of bitterness. With loins girded, shoes on the feet, staff in hand and in haste, they were to eat setting forth their preparedness to leave. Here is our position as children of God. This picture declares our relation to the crucified Lamb of God. "He is our peace"—around Him we gather, upon Him we feast—while thus engaged let us ever remember our pilgrim character and live in daily expectation of leaving this scene of death. The Lord knew our forgetfulness and He gave us the memorial institution to remind us of His sacrifice and point us forward to His coming. Let us exhort one another lest we forget.

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Lesson XLIII.]

[October 18, 1914.

#### IN THE GARDEN OF GETHSEMANE.

Mark 14: 32-42; Compare Matt. 26: 36-56.

GOLDEN TEXT: "Watch and pray, that ye enter not into temptation" (Matt. 26: 41).

#### LESSON SETTING

WHAT: Christ's agony in the garden.

WHY: To show us He is able to sympathize (Heb. 2: 18).

WHERE: In Gethsemane east of Jerusalem.

WHEN: Thursday night, April 6, A. D. 30.

WHO: Jesus, Peter, James, John and other disciples.

tutions likewise have a forward look, the one to the death of Christ and the other proclaims the Lord's death "till he come." Some teach that the one is a type of the other; this, however, is not true. The Passover is a type, a shadow, but as such it finds its substance in the death of Christ—the true Passover—and not in another memorial institution. (See 1. Cor. 5; 7.) The Passover was observed yearly the Lord's Supper on the first day of the week.

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#### LESSON SETTING

- **WHAT:** Christ's agony in the garden.
- WHY:** To show us He is able to sympathize (Heb. 2: 18).
- WHERE:** In Gethsemane east of Jerusalem.
- WHEN:** Thursday night, April 6, A. D. 30.
- WHO:** Jesus, Peter, James, John and other disciples.

WORD AND WORK

### LESSON OUTLINE

I. Christ, the sin-bearer, voluntarily submitting Himself to His sacrificial death.

Elements in His suffering, verses 32-35.

- (a) Indifference of friends.
- (b) Traitorous kiss.
- (c) Conscious weight of a world's sin.

2. His submission to God's will, verse 36.
3. Admonition to His sleeping friends, verses 37-38.
4. Again the disciples sleep while the Savior prays, verses 39-42.

NOTE 1. "Tarry ye here and watch with me." With this request Jesus went alone to the struggle of the hour. Thrice did He return to find them sleeping. How much in this awful time did Jesus crave their human sympathy! But their eyes were heavy, they slept while He prayed. Having suffered He has now entered into His glory, but we to-day still have the opportunity of going forth to Him without the camp and bearing His shame and suffering for His sake. How much it must now please Him to see us gladly do so. How much more sympathetic in heart and cleaner in life would we be if we would but dwell near and watch with Him more in His Gethsemane suffering. Who is that man who is not made better by having entered this enclosure with our suffering Christ?

NOTE 2. The prayer from Gethsemane does not go unheard or unheeded. He was heard and answered (Heb. 5: 7). First, the will of God was done and the loving plan of redemption was carried out. Second, strength was given Him to drink the bitter cup and change it to a cup of blessing. God answered Jesus as He often answers us, not by removing the burden but by giving strength to overcome or bear. To Paul He said, "My grace is sufficient."

NOTE 3. Jesus said, "My soul is exceedingly sorrowful unto death." Doubtless an element of His sorrow was the fear that He would die before reaching the cross. Satan would gladly have seen Him do so, thus preventing the great work of the atonement.

WORD AND WORK

But God sent an angel and strengthened Him and from this hour He went boldly forth to the work of the cross.

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Lesson XLIV.]

[October 25, 1914.

### JESUS AND JUDAS

Matt. 26: 47-50; 27: 3-10.

GOLDEN TEXT: "Woe unto that man through whom the Son of man is betrayed" (Matt. 26: 24).

#### LESSON SETTING

WHAT: A character study of a good and a bad man.

WHY: To present the beauty of good and the ugliness of sin.

WHERE: Gethsemane and the potter's field.

WHEN: Early on Friday, April 7, A. D. 30.

WHO: Jesus, Judas, the chief priests and elders.

#### LESSON OUTLINE

I. Judas betrays Jesus with a kiss, verses 47-50.

II. Judas returns the betrayal money and hangs himself, verses 3-5.

III. The purchase of the Potter's field, verses 6-10.

NOTE 1. It will help very much with this lesson if the student will take the Bible and read the several places where he appears in the foreground. He received his appointment as apostle along with the others (Matt. 10: 4; Mark 3: 19). By some means Judas became the treasurer of Jesus' company and stole of their money (John 12: 4-6; 13: 26-29; Luke 8: 3). His love for money grew and he complained that the precious ointment was wasted, and suggested how much better to have given it to the poor. Doubtless he himself would have profited by such a gift, not as a gift but by theft. (See John 12: 1-8.) Next we see Judas selling his Lord (Matt. 26: 14-16; Mark 14: 10-11; Luke 22: 3-6) for the value of about \$20.00. When it was announced at the Passover supper that one should betray Jesus, Judas boldly asked with the others, "Is it I" (Mark 14: 19)? In our lesson we have the closing scene of this evil life. Read also Acts 1: 15-20.

NOTE 2. Judas was from Kerioth south of Jerusalem some twenty miles, while the other apostles were from Galilee

more than sixty miles north. It is thought by many that Judas was disappointed with Jesus because he expected Him to take up arms and free the Jews from Rome. With such action Judas would have the opportunity of a high place in the new order possibly that of treasurer where he fancied his cravings could be filled. Disappointed he resolved to make the most out of it that was possible hence for thirty pieces of silver betrayed Him.

NOTE 3. The gentle, considerate dealing of Jesus with this thief is worthy of our study. Jesus knew him to be a thief and even then suffered him longer to give him every possible chance to save himself, his soul was worth far more than the few dollars in the bag which he might misappropriate. Even the opportunity of his salvation was worth more. Here is a lesson for us. The value of giving to people the salvation of God or even presenting them with the opportunity of such salvation cannot be estimated in money. We are too apt to say a work is of no use unless we see great numbers turning to the Lord. It would have been *business* to have dismissed Judas and selected another, but in such case the opportunity for his salvation would have been greatly lessened. Jesus chose to let the leak in finances continue in order to give him the greatest possible chance. He has gone to his own place. His condemnation is just.

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Lesson XLV.]

[November 1, 1914.

## THE ARREST AND TRIAL OF JESUS CHRIST

Matt. 26: 57-68: Read Luke 22: 47-65.

GOLDEN TEXT: "As a lamb that is led to the slaughter, and as a sheep before its shearers is dumb, so he opened not his mouth" (Isaiah 53: 7).

## LESSON SETTING

WHAT: The greatest mock trial in history.

WHY: That man might express fully his sin and hate.

WHERE: In Jerusalem before the powers of Jews and Gentiles.

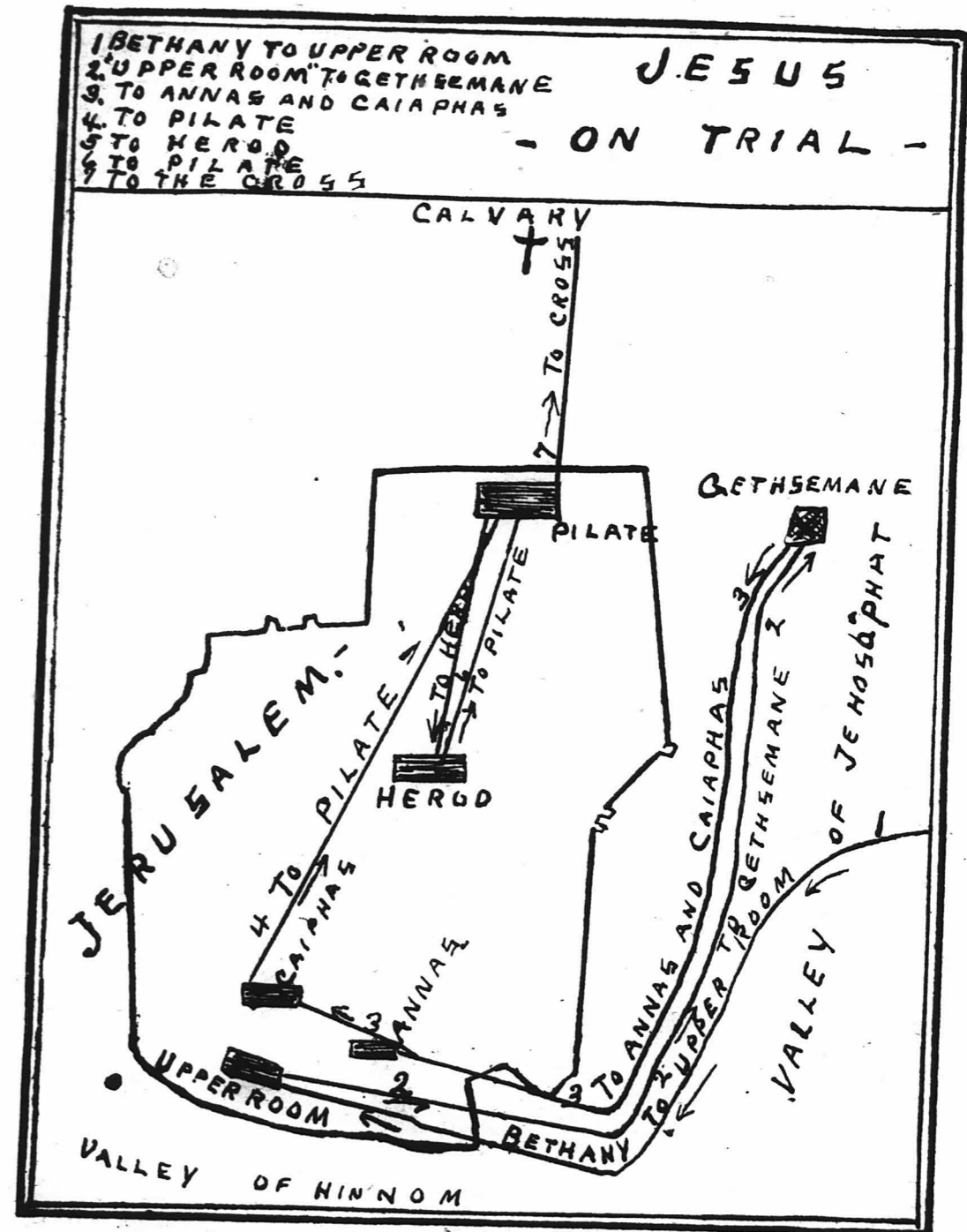
WHEN: Friday, April 7, A. D. 30.

WHO: Christ, Peter, soldiers, Caiaphas and scribes.

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## LESSON OUTLINE

NOTE: To give the complete outline of the trial of Jesus before the Jewish authorities we will use the four accounts given. The trial of Jesus before the Gentile authorities is presented un-



der lesson for November 22. We present here a diagram tracing the course of Jesus from the upper room to the cross. Preserve

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this diagram and study these two lessons together. It also presents the scene for lesson of November 15.

The accounts covering this lesson may be read from Matt. 26: 50-75; Mark 14: 46-72; Luke 22: 49-71; John 18: 8-27.

SCENE 1. The arrest of Jesus in Gethsemane and the trip into the city (Matt. 26: 50). Under this scene we have Peter's rash defense of Jesus, the kind act of Jesus in healing the officer and the flight of the disciples, verses 51-56.

SCENE 2. Jesus was taken first to Annas, father-in-law of the high-priest and a kind of political "boss." What transpired there we are not told. We are told that he sent Him bound to Caiaphas (John 18: 24).

SCENE 3. In the trial before Caiaphas there seem to have been two meetings. The first was informal and unlawful, held before daylight of Friday morning. The second was a more orderly session of the Sanhedrin after sunrise. It is at this place where Peter denied his Master. The charge of the Sanhedrin was *blasphemy*. The sentence was *death*. Between the two meetings the cruel mockings and shameful deeds reported were committed. After the council had given its decision that He was worthy of death they proceeded to take Him before the Roman governor to have it confirmed and Him executed. Thus proceeds the trial before the Roman powers.—*Dugger, Indiana*

## OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Dear boys and girls, I was certainly well pleased with the answers which I received to the August Questions. In Class A. the best answers came from Mary Ground (13), Linton, Ind.; Alma Ivy (14), Fort Worth, Texas; Alcie Todd (13), Ellis, Mo.; Leona Sweeney (13), Decherd, Tenn.; and in Class B. from Travasnih Jelley (11), Dayton, Ohio; Lottye Friend (10), Horse Cave, Ky.; Ethel Jones (10), Brentwood, Tenn.; Arno O. Hawkins (11), and Azro A. Hawkins (8), Rondo, Ark.

## ANSWERS TO AUGUST QUESTIONS.

Of the 150 beautiful Psalms most of them written by King David, who had once been a little shepherd lad, a number of the "Cousins" wrote out the 23rd which we love to call the Shepherd Psalm. Lottye, your comment on this Psalm is very good: "The Lord will take care of us." Little Azro, only eight years old, says, "I think it means a prayer." I had not thought of it that way before, but we might consider it a prayer of thankfulness. Alma, I like what you say, "David has great confidence in his Lord. He fears no evil because he is on the side of the Lord."

The following notes on the first Psalm: The Psalm which tells about those that are truly blessed—show that this one also is a favorite with the boys and girls. "I think it means the one that obeys God is blessed"—*Arno*. A little new cousin, Ethel Jones, says, "It means that good will come to the righteous and evil to the wicked." "I think this Psalm shows the blessedness and happiness of the righteous and the misery of the wicked. The Lord will uphold the godly person and he shall endure forever, but the ungodly shall perish" is Mary Ground's good explanation.

Some of the "Cousins" wrote out the 150th Psalm—the Psalm of Praise—and the following are the excellent comments on it: "I think it means for the people to praise the Lord."—*Alcie*. "I think it means that every living creature should praise God for His goodness."—*Travasnih*. "I think it means for people to be glad and joyful and to praise God all the time; and to be thankful to God for things He has given us."—*Leona*.

The following are the best answers to Job's Question, "If a man die shall he live again" (Job 14: 14)? "As a believer of the Bible I can but answer in the affirmative, for my understanding is to them that do God's commandments there will be a new life throughout all ages."—*Alma*. "Jesus said unto her: I am the resurrection and the life: He that believeth on me, though he were dead, yet shall he live" (John 11: 25).—*Travasnih and Lottye*. "For as in Adam all die, even so in Christ shall all be made alive" (1. Cor. 15: 22).—*Alcie*. "Both the righteous and the wicked will



be resurrected and will stand before the bar of God (Rev. 20: 4-13) but everlasting life is promised only to those who believe (John 3: 16; and 5: 24; 1. Tim. 1: 16).—*Mary*. The above Scripture quotations are very well chosen.

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## PRIZES.

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Pocket size New Testaments have been sent as prizes for the best answers to May, June, July and August Questions and Puzzles to Mary Ground (13), Linton, Ind.; Alcie Todd (13), Ellis, Mo.; Alma Ivy (14), Fort Worth, Texas; Travasnih Jelley (11), Dayton, Ohio; Arno O. Hawkins (11), Rondo, Ark.

These five did splendid work for the entire four months. Many others did good work for two or three months, but, of course, prizes are not given except for the best answers to the four months Questions and Puzzles. Last month's Questions and Puzzles were the beginning of the next four month series, and to give every one an equal chance you may send answers to last month's Questions and Puzzles *before* the ninth of this month.

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## OCTOBER QUESTIONS AND PUZZLES.

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(For answers read the 27th and 32nd books of the Old Testament)

56, Give the names of four of the young men of royal blood whom Nebuchadnezzar took as captives after the siege of Jerusalem. 57, Why was one of these young men thrown into a den of lions, and why did the lions not harm him? 58, At another time why were the other three young men cast into a fiery furnace, and why were they not burned or even scorched? 59, Acrostic.

(1) One of the names by which God is known. (2) A word of one letter many times used before the above name. (3) The name of a great wicked city to which God sent a preacher in Old Testament times. (4) The name of the preacher's father. (5) A name sometimes given to the race of people to whom the preacher belonged. The first letters of the five words above spell the