

WORD AND WORK

NOW therefore be wise, O ye kings:
Be instructed, ye judges of the earth.
Serve Jehovah with fear, and rejoice with
trembling. Kiss the Son lest He be angry
and ye perish in the way, for his wrath
will soon be kindled. Blessed are all they
that take refuge in Him.

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WORD AND WORK

EDITORIAL NOTES.

MUST EVANGELISTS TRAVEL

Accepting what is generally held that the evangelists are the vanguard of Christianity and that their primary duty is to "preach the word" it does not follow that to travel is such an essential qualification of an evangelist that he ceases to be one when he ceases to be on the go. The idea, entirely too prevalent, that the major portion of an evangelist's labors must be elsewhere than where he lives and of short duration anywhere, is absolutely without Scriptural warrant. It is responsible for the squandering of much of the Lord's money and much precious time in "riding on the rail," and for a practice in more respects than one weighed and found wanting.

The New Testament evangelist is more of a fixture than many seem to think. Timothy, who was instructed to "do the work of an evangelist," was at Ephesus when Paul wrote him the first time; was yet there when he wrote him the second time, and, notwithstanding the church there had had the benefit of the Apostle's labors for three years, and had its Spirit-made bishops (Acts 20:28) 1, Paul does not hint in either epistle that Timothy should hasten to leave Ephesus. Timothy was too busy doing the work of an evangelist to answer calls for protracted meetings. Nor is Paul careful, in writing Timothy or Titus, to prevent the work of bishops and evangelists from overlapping. Elders may labor in word and doctrine and those who do are to be doubly honored, though this is primarily the evangelist's line. Evangelists moreover are to teach men how to behave themselves at home and in the house of God, though this feeding the flock is specially the overseer's part.

To-day if an evangelist should abide in Caesarea as did Philip, or at Ephesus as did Timothy, he would be styled "Pastor" forthwith. And yet, we profess to speak as the oracles of God. Perhaps a re-examination of ourselves and of the Book is in order.

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THE PASS-WORD.

JOHN T. POE.

The password from earth to heaven is "Jesus," for "there is no other name given under heaven among men whereby we may be saved." No other name will do. Paul or Appolos won't do. John Wesley's name cannot pass us through the gates. Although John the Baptist was the greatest prophet born of woman, his name will not do. Nor will that of Luther, Campbell or any great Reformer. The only name is Jesus! The apostles and first Christians preached unto the people—*Jesus*.

The apostles were forbidden by the Jews to preach in this name, but they went right on preaching—Jesus. Philip went down to Samaria and preached to the people—Jesus. This name preached, and His gospel obeyed, brought about the pardon of sins—the new life, gift or the Holy Spirit, and the promise of eternal life. This procures for sinful men and women an audience with the King Immortal, the All-Wise Ruler of the Universe, and an inheritance of every good. Jesus! His righteousness! His all prevailing name, will admit us at the gate of heaven and be our surety for all that is great and good in eternity. To reach this, we must be baptized into His name, wear it as a bride wears the name of her husband, carry it with us through the valley and shadow of death, up the hither side to the gate of heaven, when the gates will unbar themselves at the sound of that name, and we pass through ranks of angels, cherubim and seraphim. That we fall at the feet of Him whose name we wear. We shall find there the crown which forever marks us as a child of God, and the title of a king is ours forever more. Have you the password? Oh, sinner, be assured there is no other name that can pass you into heaven and eternal life.

Longview, Texas.

Encouragement Magazine is published monthly at Louisville, Ky., by Don Carlos Jones for 50c a year. It is a clean paper, giving, in condensed form, a monthly summary of work going on among churches of Christ. It is worth more than it costs.

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DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

THE NEW EVANGEL.

The book of Romans begins and ends with the great truth that the gospel is "unto the obedience of faith among the nations" (Margin, Gentiles). This Paul declares "hath been kept in silence through times eternal, but now is manifested" (Rom. 16: 25-26). Also he tells us that grace had been given him to preach unto the Gentiles and "make all men see what is the dispensation of the *mystery* which for ages hath been hid in God" (Eph. 3: 8-9). This *mystery* he shows us was not made known in other generations to the sons of men to-wit, that the Gentiles are fellow-heirs, etc., but it had now been revealed (Eph. 3:3-6).

The language of Paul at once reminds us of our Savior's "mysteries of the kingdom of heaven" in Matt. 13, where He "opened His mouth in parables and uttered things hidden from the foundation of the world. In these seven parables there is set forth the mystery phase of the kingdom, viz., the sowing of the seed in all the world and its various effects and results. The kingdom, or gospel of the kingdom, was not a new idea to the Jews. They had every reason, if language can be understood at all, to expect a restored kingdom. All the prophets had seen it and the Jews believed that upon the advent of their Messiah such a kingdom would come.

John the Baptist came preaching the kingdom at hand. The Savior took up the same message. Matthew chronicles the birth and lineage of the king, the proclamation of the king's forerunner, the announcement of the King himself that the kingdom was at hand. Matthew also gives us the principles of the kingdom in the 5th, 6th and 7th chapters, then the commission of the twelve and seventy to the lost sheep of the house of Israel. All of which was a call to repentance in view of the kingdom's being at hand. But, alas, this people, gross-hearted, blind of eyes and dull-eared, repented not, though a greater than Solomon or Jonah was there. A crisis is reached in the twelfth chapter of Matthew. Christ's kinsmen are to be no longer only those who are His own (according to the flesh) and receive him not, but whosoever doeth His will. The twelfth chapter closes with the awful illustration of the man who, though he had been freed from the power of one

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evil spirit, became completely possessed. The last state of the man was worse than the first. "So shall it be unto this evil generation."

The thirteenth chapter opens with parables of the kingdom—the mysteries of the kingdom hidden from the foundation of the world. Now the Jews cannot be blamed for not seeing things which had been hidden since times eternal which in other generations had not been made known unto the sons of men. They were not asked to repent and be baptized in view of the church; the church is not seen in the Old Testament just like many think it is. They were, however, commanded to repent and believe on their Messiah in view of the coming kingdom and to be baptized. This they refused to do. Not many of those baptized remained true to Christ to the end. Thus the Jews in unbelief were broken off nationally. Higher and higher mounted the waves of prejudice and persecution until over the head of their innocent Messiah they rolled. However this did not occur until the Savior promised to build His church and prophesied His second advent. To the favored three on the Mount of Transfiguration he gave a glimpse of the Son of Man coming in His Kingdom. He gives them the lesson of service in view of His coming in the parable of the talents, the lesson of watchfulness in the parable of the virgins, the signs of His coming and the end of the age in Matt. 24. The judgment of the nations in Matt. 25, and on to the tragedy of the garden and cross He goes.

In the meantime the kingdom which the Jews rejected waits. The rejection of the Jews cannot disarrange the gifts and callings of God which are without repentance. Jerusalem is to be trodden down of the Gentiles only "*until* the times of the Gentiles be fulfilled." Jerusalem which rejected Him shall suffer the absence of her rejected King only *until* she shall say "Blessed is He that cometh in the name of the Lord." The hardening of Israel is only in part and will last "*until* the fulness of the Gentiles be come in."

Out of the death of Christ has come the church. From the side of the second man, Adam, has been taken that which makes possible the church—His blood. The post-resurrection gospel is the new evangel for all the world, while the rejected kingdom waits. It is not to be confused with the gospel of the kingdom preached by John or the disciples unto Israel. It is something entirely new. When "the times and seasons which the Father has

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set within His own authority" for restoring again the kingdom to Israel roll around (Acts 1:6-7) this new evangel will close. The day of grace will be past and the day of judgment will begin. In the meantime let us preach the gospel of grace, their new evangel, to the whole creation. Its purpose is "unto the obedience of faith." As declared by Paul it is that Christ died for our sins, was buried and rose again all according to the Scriptures (I. Cor. 15:1-9). Let us urge the obedience of faith which goes with Christ to the cross and is crucified thereon, that is buried with him by baptism and raised with him a new creature in Christ Jesus. Let us pray and work that men may make Him their sinner, that they may not be ashamed before Him at His coming. This is the message of the new evangel that God has visited the Gentiles to take out of them a people for His name. After these things He will return and build again the tabernacle of David (Acts 15:13-16). Let us, therefore, as we work pray "Thy kingdom come."

Gallatin, Tenn.

WORK FOR JESUS.

MISS L. E. BOZEMAN.

"Go ye into all the world and preach the gospel to the whole creation" is the positive command of Jesus. It is the duty of all Christians to do what they can to save men; and this in two ways. First, by their example as Christians; and, second, by preaching the gospel as one has ability and opportunity. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We must read, with prayer, the Word of God, and study how to apply it in life, for if we do not make the interest of Christ and His cause here in the world our interest and our cause we are none of His.

If our life as a Christian is what it should be we will be able to reach others in our efforts by warning the unrighteous of their wicked ways for "he who converteth a sinner from the error of his way shall save a soul from death and shall cover a multitude of sins."

Everyone has a mission from God to help his fellow-being. Christ came to seek and save the lost. What is our mission but to do the work of Him that sent us? Then take up your cross and follow Jesus. Go into the byways and carry the precious news of Christ and great will be your reward.

DEPARTMENT OF WORK AND WORSHIP

BY E. L. JORGENSON

Just a bit out of Kentucky's capital city stands an old landmark—Antioch Church of Christ. Two years ago or more, principles began working there that finally tore the church in two. For a while both parts met in the same building at different hours; then in different buildings at the same hour.

DIVISION Yes, there was an organ in the issue; an organ
AND with all that it stands for nowadays among disciples—
WHY. liberty to do as you please. But there was another side to the story, too, namely, great neglect and spiritual indolence on the part of most of those who opposed the innovations. So some were doing something in the wrong way, and others were doing nothing in the right way. This neglect became to a great degree the occasion, though not the justifying cause, of the rent in the ranks. There are always some who have more zeal than knowledge. (It's a pity, but knowledge sometimes drieth people up, even as it "puffeth up," unless it be watered with love.) And those who have zeal must be given work to do on right lines or they will find work to do on wrong lines. Somehow or other, it has fallen to me to meet with many dead or dying churches. In most cases, sickness and death have come because no program has been pursued larger than that of mere selfish self-existence.

If it is the business of the church to "preach the word," "sound out the word," "hold forth the word"—and that to "all nations," "the whole creation," "the uttermost part of the earth,"—is it any wonder if He who walks in the midst of the churches as general head and overseer, beholding with those piercing, penetrating, burning eyes of fire all their works, should remove their candlestick who fail so utterly in these affairs? It is my observation, and I say it very thoughtfully, that the wretched do-nothing policy, expressed sometimes in the phrase, "so straight we lean back" is the fertile source of more digression than anything else—I may almost say *everything* else, in Christendom. "Loyal," "safe," "sound"! So say we of churches, preachers, papers, if only they are opposed to all that is wrong. We do not ask whether they are in favor of all that is right; whether they really believe, for instance, in practising the commission. This is heresy, and I hate it with perfect hatred.

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But here we return to the tale of the torn church. It is a great, good thing that Christians of the New Testament order are committed to the word of God, and that alone. If one can "show them" from the book their duty, and present motives that really move, they will stir. And so the brethren were recently stirred.

The evangelist used of God preached concerning our Lord's return; the love of God, and other impelling doctrines. Result: the "apostles teaching" was resumed in earnest and thirty copies of this paper ordered sent monthly to so many homes as a Bible-school help. When a quarterly contribution to missions was asked, the brethren of their own accord proposed instead a monthly offering to Brother McCaleb. Further, a full and free confession of their sinful negligence was offered and so the way was open to reunion. The law of love was laid before those who had digressed and accepted by nearly all. Thus God, who can bring good out of evil, and order out of chaos, used this sinful division to open the eyes of well-meaning, but dilatory brethren. And may He use the story of it all to open the eyes of many others. The time has come when the old churches must do or die. Some churches will get up on the crest of the missionary wave sweeping over us and live. Others will refuse and die beneath it.

* * *

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The subjects of this invitation are the tired, weary laborers. The picture is that of our Lord holding out His hands to the common people, literal laborers, and offering them rest. There has ever been much clashing between the two classes, laborers and capitalists. Both are at fault, both are more or less selfish. Laborers seek more money for less work, and capitalists seek more work for less money. But there is this difference, the laborers are somewhat oppressed, and feel the need of better conditions. They are hungry and thirsty for something and therefore more open to Christ's call than the self-complacent rich.

Observe, it is to himself, not to a system that Jesus invites. All other reformers have had a system, a movement, to suggest; but the Bible offers a person rather than a system; a life rather than a law. A person who has a plan indeed; a Savior who has a

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system; but who is himself the center of his system, and the pivot in his plan.

The invitation argues that men and God are separated and so they are; but it argues also that men may return to God. If we love our father who has labored long to supply our necessities; if we love our mother who went down into the valley of the shadow of death to bring us here, and who would have died for us any moment afterward, with what warmth and ardor, with what fervor and passion should we not love our Savior who has flung Himself across the gulf that separated us from God and bridged it, that now we may come and find rest.

We often write across the casket of loved ones the words, "At Rest." But, O, is there no rest in this life? Must we wait for rest until the weary hands are folded across the pulseless breast?

No, no, there is rest in this life. You remember that night, when just before He passed into the shadow of the olive trees, Jesus said unto His chosen, "Peace I leave with you; my peace I give unto you; not as the world giveth, give I." His peace! Think of it; on that night of nights, He had peace, and peace to give away! And this rest, this peace is the reward of coming to Him. But absolutely men must come. That is the condition.

THE CRISIS OF THE CHRISTIAN.

W. J. Brown.

The story of the Virgins is made to teach many things not in the parable. The lesson is not in the equal number of the two groups, nor in their character. To make the conduct of the wise virgins represent the character of the true Christian, misrepresents the essential character of both Christ and the Christian. The oil is supposed to represent the Holy Spirit. Hence, if one is sufficiently filled with the Spirit, he may lie down and sleep with the assurance that the door will stand ajar when the trumpet sounds! The wise girls of the story are just as ungenerous and selfish *in their conduct* as the others are foolish. Hence *conduct* is not the point to the lesson. Had it been so the Saviour had put it in a different way. The common interpretation is more in keeping with the modern spirit in the church, however. It would be just like some of the "children of light" now to say to the otherwise of their brethren—"I can't afford to divide my inheritance with you, you must look out for yourself." Had the

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purpose of the Lord in relating the story been to show by their conduct in the crisis, the spirit of true disciples, He would have represented the wise as saying: "There is not enough oil for all, but we will divide, and if necessary, we will give all of ours to you. The essence of Christianity is the spirit of self-denial and self-sacrifice.

"Then said Jesus, if any man would come after me let him deny himself and take up his cross and follow me. He that would save his life shall lose it." Moses had the spirit of the Christ long before it was known to be the spirit of Christ. "Lord, forgive them—and, if not, blot me, I pray Thee, out of the book which Thou hast written." For the love of his people he was ready to lose self, and that eternally. Paul, who lived closer to the Christ, goes farther than that. "I could wish myself accursed from Christ for the salvation of my people Israel." He is willing to sacrifice soul and body for time and eternity for the good of others. And the greater the good to others, the more willing is he to make the greater sacrifice. It is like the wailing of a mother who in her mother love is ready to sacrifice her eternal good for the son that is lost. The fact that it was not possible for Paul to save Israel by his own sacrifice does not lessen the love he had for them—he meant what he said. More of this spirit in the people would put an end to much confusion that exists and save many more souls than we are by present methods.

It is that spirit in the wise Virgins, which came to their rescue in the crisis of the Lord's coming that Jesus would have us imbibe. It is a reserve something, call it what we may, that comes to the front in emergencies. The martyrs possessed it in large measure. By the study of God's word, prayer and meditation, and walking in fellowship with the Lord Jesus, this reserve power is accumulating that may not be known to the disciple nor suspected by the world, that will meet the demands when the Lord is coming, the seas are boiling, the rocks rending, the stars falling and sinners are pleading for the mountains to fall upon them and hide them from the wrath of the Lamb.

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DEPARTMENT OF PROPHECY

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STUDIES IN REVELATION.

“Blessed is he that readeth and they that hear the words of the prophecy, and keep the things that are written therein.”

We have been agreeably surprised at the number of good letters received telling of gladness at our taking up this book. To all who enjoy the study the Lord will verify His words above and will grant wisdom to understand and enjoy more and more. Revelation will not yield up its sweets to those who merely scan or carelessly read it. We must be like John when he received the vision, that is, *in the Spirit*. And surely if John, a man of like passions with us, could be in the Spirit in spite of his banishment, we ought to be so around comfortable firesides. God grant that we may. By comparing Scripture with Scripture, the Spirit helping our infirmity, we shall be led into the glorious light as fast as our eyes can bear it. The plain literal sense of words should be taken unless the context forbids. “When the plain sense makes good sense seek no other sense.” When symbols are used let us seek to find the Scripture key to them. The Revelation is for the servants of God. They have heard the gospel which also they have received, wherein they stand and by which also they are saved. John recognizes this and stresses our salvation by grace at the very outset. “Unto him that loveth us and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion forever and forever. Amen.” This gospel truth is the foundation without which the apocalypse would be unexplainable. It was for this testimony, too, that John was an exile at the time of the vision, about A. D. 96.

PART ONE.

John was in the Spirit. He heard a voice. He turned to see. He saw. He was told: “Write what thou sawest.” This requirement he fulfilled in verses 12-18 inclusive, which, with the introduction preceding and the explanation following, constitutes Part One of the book, as per the division given in verse 19.

John saw one like unto a son of man, but so glorious, so holy, so terrible, that this “disciple whom Jesus loved,” who had once leaned upon His bosom, “fell at His feet as one dead.” Get the

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picture. "Clothed with a garment down to the foot." This makes us think of the high priest, and our Great High Priest indeed He is. His girdle is about the breast instead of the loins and is all gold which makes us think of royalty, and He is indeed our King eternal, our Priest-King. His head and hair, white as white wool, white as snow, suggest to us the King in His beauty, and His wisdom as well. His countenance outshining the sun, His eyes like flaming fire and His feet like burnished brass impress us with His divinity and absolute holiness. He is God, the eternal One. "Out of his mouth a sharp two-edged sword." His word is quick and powerful. It is the sword of the Spirit. He decides, He renders verdicts, He separates; He is the Judge. It is not strange, then, that even the beloved John should fall down as dead before Him. How shall we feel when we see Him as He is? Who can be bold before Him?

John saw Him walking in the midst of seven golden candlesticks and holding seven stars in His right hand. Here we have symbols which we might misinterpret were they not explained. The seven candlesticks are the seven churches. The seven stars are their angels. The Lord in the midst of the congregations! The church is His. It cost Him dearly. He loves, He nourishes, He cherishes it. He cleanses and sanctifies and will present it unto Himself a glorious church not having spot or wrinkle or any such thing. The Lord ever in our midst! Solemn thought!

Yes, this is that same Jesus who was baptized in Jordan, who was tempted in the wilderness, who was transfigured in the holy mount. It is He who was once despised and rejected of men, a man of sorrows and acquainted with grief, who had not where to lay His head, whose own received Him not, who was delivered up, tried before Pilate, crucified, dead, buried. It is that same Jesus who rose from the dead and ascended to glory with the promise that He would return in like manner. So He laid His hand on John and said: "Fear not." How good those words! This vision of the Lord is the source from which all the various aspects presented of Him in the letters to the churches are borrowed. It is good to dwell upon it, to gaze and adore and worship.

PART TWO.

"The things which are" of 1:19 are the churches and the conditions within and affecting them. Asia was a province of Asia Minor under the Roman empire. Domitian was ruler at the time.

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The seven churches are designated by the cities in which they were located. They were real churches. Ephesus was the metropolis and nearest to Patmos, a rugged island of the Aegean Sea. Smyrna was some forty miles north on the coast, the only city of the seven not now in ruins, but itself hardly worthy to be called a city. Pergamum was about the same distance north of Smyrna. Southeast of Pergamum was Thyatira, of which Lydia, whom Paul converted at Philippi, was a native. South of Thyatira was Sardis; still south was Philadelphia, and southeast of Philadelphia was Laodicea.

No doubt all these churches and many others in Asia were established during Paul's three years' labors at Ephesus, perhaps fifty years before John wrote. The seven epistles would serve to encourage and strengthen what was good in the churches and to correct what was evil. The lessons are likewise applicable today. "He that hath an ear, let him hear what the Spirit saith to the churches."

Things commendable are found in every church except the last. All are subject to the Lord's reproof except Smyrna and Philadelphia. The Lord presents Himself to each according to its state. To Ephesus, whose love had waned, He is the One holding the stars in His hand and walking in the midst of the candlesticks, still loving even though she had left her first love. To Smyrna in tribulation, persecuted even unto death, He is the One who once was dead but lives again. To Pergamum becoming contaminated with false doctrines He is the One who hath the sharp two-edged sword. To Thyatira where the deep dark things of Satan are held He is the Son of God, who hath eyes to penetrate the gross darkness and feet to tread down all enemies. To Sardis, nominally alive but really dead, He is the One who hath the seven-fold life-giving Spirit. To Philadelphia fit to enter He hath the key of David to open a door for her. To Loadicea who has lost her testimony He is the faithful and true witness.

It is interesting to observe that in every epistle He says, "I know." He is in the midst of the congregations that He may know. If you have done good rest assured He knows it and will not forget. If you have done evil be equally assured His eyes were upon you. *He knows.* Be encouraged to go on doing good in His name even though you suffer, for great is your reward in heaven. Repent of every wrong thing, for we must stand before His judgment seat to give answer for the things done in the body.

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He will bring every work into judgment together with every secret thing whether it be good or bad.

“I will give unto each of you according to your works” (2:23). “Behold, I come quickly; and my reward is with me to render to every man according as his work is” (20:12). This is the tenor of the whole Bible,—saved by grace and rewarded according to works. Paul shows some saved and rewarded and others losing their works and rewards and yet being saved (I·Cor. 3:8:15). In these letters we have seven promises to overcomers, who, overcoming under different conditions, are rewarded accordingly. Take pencil and paper and write these seven promises together and you have as their sum the maximum of heavenly reward and something inspiring to dwell upon. “O the depths of the riches both of the wisdom and knowledge of God!”

The “angels” of the churches may present some difficulty. Churches possibly have guardian angels, but since angelic beings are in the presence of God they would hardly need letters written by John. Some translators give us the word messengers instead of angels as the proper translation. They are interpreted by some to be certain men sent by these churches as messengers to inquire of John’s state and to bring back any word he had for them. Others interpret them to be the ministers of the churches. Still others say the term applies to the active, responsible portion of the congregation, the message-bearing portion. You will note that the angels addressed *are held responsible* for existing conditions. This would not likely be true of men sent by the churches to inquire of John. Neither would the minister (had each church had one) have been held wholly responsible. You may have your choice of the interpretations stated above or discard them all. I favor the one that applies the term to the active, responsible, inner circle of the church, considered as a unit, who give it its spiritual color and tone,—the “leading lights.”

The teaching of the Nicolaitans and of Balaam also present some difficulty. In vain have the pages of history been searched for a sect of people called Nicolaitans. It must be a symbolic term. Literally it means conquerors of the people, (*Nico*, to conquer; *laos*, the people), those who lord over and oppress the “laity.” It was through Balaam that the children of Israel were seduced by the Moabites, to intermarry, commit fornication and become idolators with them. They ceased to be sojourners and became dwellers there. This led to their downfall. Pergamum

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is seen *dwelling* in the world, where Satan's throne is, instead of continuing her pilgrimage through it. Her people (the laity) are being subjugated by a clergy class and are forming unholy alliances with the world.

Jezebel is an Old Testament character, the wickedest to be found, a heathen woman, an idolator, married to a king of God's people, Israel, who killed the true prophets and harbored the prophets of Baal and so led all Israel astray. Her name, too, is here used as a symbol. A woman as a symbol represents a religious system true or false according to the character of the woman. Jezebel can represent nothing good.

LESSON VII.

1. Reread chapters two and three.
2. Examine the letters carefully with Brother Poe's suggestion in mind, viz., that the seven churches cover the whole church age, each representing a period of church history.
3. Do you see in Ephesus such conditions as were general at the time John wrote?

Do you see in Laodicea conditions that are prevalent today?

5. A period of church history is known as the age of persecution and martyrdom. It lasted from apostolic times till the conversion (nominal) of Constantine, about 311 or 316. Do you see in Smyrna a type of this period?

6. When persecution ceased and Christianity was made popular there arose a "clergy" class who subjugated the "laity" and lorded it over God's heritage. The priesthood arose and came into power. The church settled down no longer to sojourn but to dwell in the world (where Satan's throne is) and thus became worldly. Is this not well pictured in Pergamum? In spite of all this, there were true Christians left and some faithful who suffered martyrdom.

"Deeds of the Nicolaitans" were detected at Ephesus, but they were not tolerated. Ephesus was able to control any tendency toward bringing her members under spiritual bondage. This was true *in general* in apostolic times. Paul warned the elders at Ephesus against this very thing (Acts 20:28-30). To the Thesalonians he wrote that the mystery of iniquity had already begun to work. John spoke of some who loved the pre-eminence. Peter warned against lording it over God's heritage. The Scriptures hold this as a vital point and so did the apostolic church.

WORD AND WORK.

The age of persecutions was very unfavorable to the Nicolaitans. Pre-eminent men in the church were the ones most likely to lose their lives, so these "lords of faith" did not raise their heads in Smyrna. But when persecutions abated the clergy class, the priesthood, came into power not only practicing Nicolaitanism but defending it in doctrine. Here the church indeed began to give up her pilgrimage and conceived the idea of making the earth a fit dwelling place. In her zeal to win the world she must please the world. To do this she must become worldly. This is spiritual fornication, and by her inter-relation with the world, idol worship was introduced into the church, which was also defended in doctrine,—the teaching of Balaam.

LESSON VIII.

Out of these conditions was developed a monstrous system,—the Papacy. The result of combining a Judaized Christianity with Balaamism and Nicolaitanism. From deed to creed and from creed to system, that is the order. Here came ecumenical councils, Universal Bishops, Popes, Union of Church and State, Prayers for the Dead, Invocations of Saints, Adoration of the Goddess Mary, the Sacrifice of the Mass, the Bowing down before Images, the Granting of Indulgences, and a hundred and one other things, all of which are contrary to God's word and seductive of God's servants.

1. Could there be a more fitting symbol of this prostitute system than the wicked Jezebel?
2. What was Thyatira's attitude toward her?
3. Contrast with attitude of Ephesus toward Nicolaitans.
4. What is to become of her children?
5. Upon what condition may they escape?
6. What, then, is God's opinion of Romanism?
7. Were there any true Christians in Thyatira?
8. For what are they commended?
9. Were there any true Christians when the Papacy was in its zenith?
10. Does Jesus mean that Thyatirian conditions will exist till He comes?

LESSON IX.

The spiritual bondage to which the people were forced by priest and pope brought decay and death. Ignorant of the Bible, they became easy prey to corrupt doctrines and became subject

WORD AND WORK.

to every conceivable form of defilement. The Reformation dawned. Millions protested. But from the beginning Protestants have been divided and have been biting and devouring one another. Where divisions exist there is carnality. To the extent carnality thrives spirituality is dead.

1. Are not these conditions pictured in Sardis?
2. How, only, was Sardis alive?
3. How many had not been defiled?
4. Could you name a few of them?
5. Can you without strain see in the imperfect works of Sardis the unfinished work of the Reformation?
6. The Reformers did not restore the New Testament church, but restoration movements inaugurated and promoted by many in various quarters of christendom perfected the work of the Reformers and restored to us true churches of Christ. Can you learn the history of some of these restoration movements?
7. What is the meaning of the word Philadelphia?
8. For what are the Philadelphians commended?
9. Who are their opposers and what is to be done for them?
10. What is the door opened to Philadelphia?
11. What good promise is made to Philadelphia?
12. What churches can claim that promise to-day?
13. Who are responsible for such churches?
14. What does Jesus say as to His coming.
15. Where is He in the Laodicean letter?
16. Why is He on the outside of that church?
17. Who does He expect will admit Him, the church or individuals?
18. What is the trouble with Laodicea?
19. What will be her fate?

“The endeavor to study the Book of Revelation needs no apology; but, if one were needed, the present interest in prophetic truth is sufficient occasion to justify the attempt to give this book a new and fresh and fair study. For the present interest will be satisfied with *something*; if it cannot be met with truth, it will appease its appetite with the errors and foolish teachings of men which are offered on every hand. Both for our own benefit and for the help it may bring to others, it is up to us to take hold of God’s truth in this portion of His word with more determined and adequate grip.”—*R. H. Boll, in Gospel Advocate.*

ON FOREIGN FIELDS

JOHN STRAITON

“Go.”

Who said “Go”?

He, who has all power in heaven and on earth.

Where did He say they should go?

“Go ye into *all the world* and preach the Gospel to *every* creature.”

Are we obeying Christ's last great command?

* * *

Bro. McHenry and wife have reached India safely.

* * *

Thirty years ago there were less than 200 Syrians in America; now there are over 150,000.

* * *

Two grandchildren of David Livingston have recently gone to Central Africa to take up missionary work in the country which owes so much to their grandfather.

* * *

The *Gospel Advocate* has opened a fund for the suffering Belgians. At the time of this writing there had been received over \$300. Seven million innocent people are in danger of dying of starvation. The women and children of Belgium are not in the remotest way responsible for the war, yet they are the greatest sufferers. Common humanity, to say nothing of the religion of Jesus Christ, demands that we from our abundance should meet their need. Send help to the nearest agency or to the *Gospel Advocate*, Nashville, Tenn.

* * *

SOME MISSIONARY NEEDS.

“We need \$15 a month for Sister Tomie Yoshie's support, \$2.50 a month more for native evangelist, Bro. Murashima, and \$2.50 a month more for our Bible woman at Sendagaya and \$5.55 per month to pay rent at that place.”—J. M. McCaleb in *Missionary Messenger*, Tokyo, Japan. WORD AND WORK will be glad to forward these above amounts every month.

* * *

Donations received for Brother Jelley—Miss Mattie Rodd, New Orleans, 35c.; Mrs. J. F. Anderson, New Orleans, 50c.; Anon, New Orleans, 25c.; Church, Ellis, La., \$4; Salem Church, Tenn., \$7.

THINGS CURRENT

Pray on.

God is hearing.

Praise ye the Lord.

To our many helpers, *many thanks*.

We need more agents. Write for terms and sample copies.

E. L. Jorgenson led all again in January. He sent in 30 new names, all yearly subscriptions.

Do not think for a moment that small clubs or single subscriptions are not appreciated. What seems little to you means much to us. Come right on, little or much.

We were not quite able to supply the January number to all who subscribed wishing to begin with the first lessons in Revelation. We have purposely overlapped those lessons in this issue which will be good for old readers as well as new.

We are much encouraged at the number taking a special interest in prophetic study. This is the neglected portion of God's word, and it is gratifying to know that many are discovering its rich mines of precious truth. A goodly number are sending **WORD AND WORK** to friends whom they hope to interest and do good. Do thou the same.

A NEW IDEA. Some have ordered **WORD AND WORK** in quantities for Sunday School use. Others are contemplating the same. Capital! Chas. Neal is unexcelled on that line. Have you ever seen more real suggestive, helpful material condensed in so small a space? He needs *more room*, and we are trying to plan to grant it. Further, we will make a *special price* on five or more copies of **WORD AND WORK** to the same address. *Write*.

The "Studies In Revelation" are arranged in lessons in order that they may be taken up by Bible Classes, Reading Circles, Prayer Meetings, etc. Start a class in this book. Hold to a reverent aim of feasting the soul on truth. Be in no hurry to get to the "hard part." Drink into the spirit of the easy part. It is rich.

Mrs. A. K. Ramsey's book, "Burritt, Our Alma Mater," is now ready. It will do you good to read it. Order of the author, Hollis, Okla. Price, \$1.50.

T. Q. Martin writes from Woodsfield, Ohio: "Am here in second week of meeting, with 8 added to date." The publisher was recently with the faithful at Iota and Ellis, La. Chas. Neal,

WORD AND WORK.

supported by the Church of Christ, Dugger, Ind., held a mission meeting in Pike County, Ind., the latter part of January. "Word of Truth" has moved to Denver, Colo., and the "Christian Companion" to Odessa, Mo. A new monthly, "The Christian Monitor," has been launched at Mayfield, Ky., T. B. Thompson, editor. Price \$1 per year. Send us your order for any Bible, S. S. Help, tract, leaflet or any other book that is published. We will be glad to serve you at the publisher's prices. Any of our old ads. still hold. Remember, "The Whole Counsel On Baptism" is now offered at 5c the copy, 50c per dozen, 25 for \$1, 100 at 3c each. Tracts and books sent as premiums for subscriptions to WORD AND WORK.

M. E. Gibbs, who sent us twelve new names in January, says: "WORD AND WORK is the very paper that a lot of the people of God have been looking for, because of its able teachings and its freeness from advertisements of patent medicines, etc., which fill so many papers. May the Lord bless you in keeping WORD AND WORK free from such." Now with a number of helpers like Bro. Gibbs we would have no financial troubles or temptations on the line he mentions.

We made mention in January issue of an effort to establish a New Testament Church at Mobile, Ala. Bro. A. Shanks is wanted there as their evangelist and sufficient means to enable him to labor there for at least three months must be raised. The greater half is promised chiefly by Alabama brethren. Can we hear from just four more Alabama brethren who will give or raise \$4 a month for three months? Write as soon as you read this. It is important that Brother Shanks be on the ground right away and it is important that Mobile have a strong, active independent church of Christ right away. Write WORD AND WORK. D. H. Friend, Horse Cave, Ky., writes: "I rejoice to speak a good word for WORD AND WORK. The articles in the main are timely. I am glad you keep the second coming of our Lord before your readers. No doctrine is more precious when it is understood and no teaching is more needed." Bro. Friend sends in a list of subs. almost every month. S. H. Hall wrote January 13th, that he was in a fine meeting at Largo, Fla. A. Ellmore writes that he is not able to get out much in these winter months. He preaches by pen, however. "Wheat and Chaff," will appear next month. C. H. Hall reports 7 added by Jas. Legrand at Cortez, Fla., and 1 at Bradentown.

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

LESSON VI.

FEBRUARY 7, 1915.

RUTH CHOOSES THE TRUE GOD.

LESSON—Ruth 1:6-18; read the whole book.

GOLDEN TEXT—"Thy people shall be my people, and thy God my God."—(Ruth, 1:16.)

LESSON SETTING.

WHAT: A wise choice of a devoted heart.

WHY: To show the perfecting grace in a beautiful character.

WHERE: Moab and Bethlehem in Judah.

WHEN: Some time during the period of the Judges.

WHO: Elimelech, Naomi, Mahlon, Chilion, Orpah, Ruth and Boaz.

LESSON OUTLINE.

I—An emigrated family broken up by death; Ver. 1-6.

III—The affection of Ruth and Naomi; Ver. 7-14.

III—The choice and faithfulness of Ruth; Ver. 15-18.

IV—Naomi and Ruth at Bethlehem among friends; Ver. 19-22.

NOTE 1—*Another Outline.* Some see in the book of Ruth the experience of the normal Christian life. The reader must not fail to read the whole book. Read it by the following outline and see added beauty: I, Ruth deciding, ch. 1; II, Ruth serving, ch. 2; III, Ruth resting, ch. 3; IV, Ruth rewarded, ch. 4.

NOTE 2—*The Lesson Text:* The part of this beautiful story printed in the lesson is brimful with love, devotion and consecration. The expression of Ruth's love is like the contents of the broken alabaster box and has gained for her recognition wherever the Bible has been read for these thirty centuries. Her decision that day has placed her name conspicuously in the genealogy of our kinsman Redeemer.

NOTE 3—*A Literary Gem.* Let us all take this opportunity to learn by heart those beautiful words of Ruth in Ruth 1:16, 17. Ruth's answer in these verses is a literary gem. Voltaire said: "We know nothing in either Homer or Herodotus that goes to the heart like Ruth's answer to her mother."

NOTE 4—*Things We May See.* We must not fail to get the

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beautiful glimpse into social life of the times which this book affords, nor to gather the items of legal practice of the day. The power of the influence of a godly life is very prominent in the story of Naomi. Though away from home in a strange land with its strange gods, yet she was true to Him who wrought deliverance for Israel. In the love of these three bereaved ones we see the refining, elevating and beneficent influence of God in the life. It will be a hardened heart that will not be greatly benefited by an earnest study of the book.

In Boaz, the Bethlehemite who redeemed his kinsman's inheritance and took Ruth the Gentile to be his bride, we must not fail to see Jesus Christ, our kinsman Redeemer, the Bethlehemite who died for our sins and accepts the Gentile bride, having wrought redemption for her and her inheritance. "He shall save his people from their sins." A young Hebrew once translated this sentence: "He shall save his *relations* from their sins." This brings it home to us. We are His relations; we're bond servants of sin, but He has redeemed us and is not ashamed to call us "brethren."

LESSON VII.

FEBRUARY 14, 1915.

SAMUEL CALLED TO BE A PROPHET.

I Sam., 3:1-13, 19, 20; Read Chapters 1, 2 and 3.

GOLDEN TEXT—"Speak, Lord; for thy servant heareth." (I Sam., 3:9.)

LESSON SETTING.

WHAT: The beginning of the end of the period of Judges.

WHY: To give the transition from theocracy to monarchy.

WHERE: Shilo, seventeen miles north of Jerusalem.

WHEN: Time generally given about 1134 B. C.

WHO: Hannah, Samuel, Eli and Jehovah.

LESSON OUTLINE.

I—The child Samuel loaned to the Lord; Ver. 24-28.

II—The Lord calls Samuel; Ver. 1-10.

III—The Lord's announcement of judgment on Eli's house; Ver. 11-18.

IV—Samuel established as a prophet; Ver. 19-21.

LESSON CONNECTION. The book of Judges closes with this remark: "In those days there was no king in Israel; every man did that which was right in his own eyes." The book of I Sam.

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opens with the birth of Samuel, who is the transitional man, for under him the more orderly regime of the kingdom was ushered in. Do not fail to read the first three chapters of I Samuel to get general introduction.

NOTE 1—*“Thy servant heareth.”* The Lord wills that we know that it is He that speaks to us. Three times Samuel mistook His word for that of a man and got no further message. When he placed himself in the proper attitude before the Lord the further revelation came. Too many of us treat the word of the Lord as though it were but man’s. Our ears are so full of earth’s noises that the calming word of Jehovah is not heard. Let each one of us pray, “Lord, give me a hearing ear, a trusting heart and a serving hand, and attune my lips to speak thy praise.”

NOTE 2—*Beware:* “Because his sons made themselves vile and he rebuked them not” (verse 13). What an awful judgment God brought against the house of Eli! That which he could have restrained and did not, God held him responsible for. May this not serve as a warning to us? God will certainly hold us responsible for the opportunities which come to us and not for just those which we choose to accept. To live today is a serious matter.

NOTE 3—*Lord, uphold our words!* “The Lord was with him and did let none of his words fall to the ground.” The reason is apparent. Samuel spake the Lord’s words. Too many of us find our words falling to the ground and it is well they do because many of them are not the Lord’s either in substance or spirit. Our prayer should ever be: “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.” (Ps. 19:14.)

LESSON VIII.

FEBRUARY 21, 1915.

THE DEATH OF ELI AND HIS SONS.

I Sam., 4:1, 13, 188; Read Chapters 4 and 5.

GOLDEN TEXT—“Be ye doers of the word, and not hearers only, deceiving your own selves.” (Jas. 1:22.)

LESSON SETTING.

WHAT: A story of unfaithfulness and its sad results.

WHY: That we may “give the more earnest heed.”

WHERE: Shilo, Aphek and Ebenezer.

WHERE: In closing of the period of the Judges about 1114

B. C.

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WHO: Israel, Philistines, a messenger, Samuel and sons.

LESSON OUTLINE.

I—Israel and Philistia at war; first engagement; Ver. 1, 2.

II—Vanquished Israel decides upon a new measure; Ver. 3, 5.

III—Astonishment, dismay and manly resolution of Philistines; Ver. 6-9.

IV—The second engagement.—Results. The news carried to Eli; Ver. 10-17.

V—The results of the news of Israel's defeat; Ver. 18-22.

LESSON CONNECTION. During the time of the Judges there were seven periods of oppression. This lesson occurs under the seventh—the Philistine oppression. Israel had been oppressed by this same people and had been delivered by Shamgar, the third judge (Judg. 3:31). This second oppression was much later. Sampson, the thirteenth judge, lived and wrought under this period, and “begun to deliver Israel” (Judg. 13-16). Samuel continues the struggle.

THE LESSON IN BRIEF. *War*—Israel and Philistia. *Cause*—Israel oppressed. Israel prepares to meet invaders. *Location*—Israel at Ebenezer, Philistines at Aphek. *First Engagement*—Israel beaten with a loss of four thousand. Vanquished army decides on a new measure. The ark—symbol of God's presence—to be taken into battle by priests. Its presence in the camp caused a shout. The Philistines are surprised and on learning the cause are dismayed and upon sober thought make a manly resolution. *Condition*—Israel is over-confident and the Philistines are desperate. *Second Engagement*—Israel beaten, loss thirty thousand, ark taken, priests killed, and Eli hears of the defeat and falls, breaking his neck. At this very time a grandson is born to Eli whom they called Ichabod, which means “The glory of Israel is departed.” *Cause of Defeat*—Sin.

A COMMON FAILURE. Israel's religion had degenerated into a superstition. The shouting at the presence of the ark proved their vanity and irreligion. Enthusiasm is not faith. Shouting only aroused a false hope. They trusted in the ark instead of the Lord—in the symbol instead of the substance. Such degenerate practice is common today. We are too prone to trust in God's ordinances instead of God. Legalism is a common failure among us.

WE MAY LEARN FROM THIS LESSON THAT: 1. “Because sen-

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tence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." 2 "Sin is a reproach to any people." 3. God forsakes those who forsake Him. 4. Parental responsibility is very great. 5. The absence of God means sure defeat.

LESSON IX.

FEBRUARY 28, 1915.

SAMUEL, THE VICTORIOUS LEADER.

I Samuel 7:3-17; Read I Sam., 6, 7.

GOLDEN TEXT—"Hitherto hath the Lord helped us." (I Sam. 7:12.)

LESSON SETTING.

WHAT: A return to God—Victory.

WHY: To inspire confidence in God.

WHERE: Ramah, Mizpeh and Ebenezer.

WHEN: About twenty years after last lesson.

WHO: Samuel, Israel and Philistines.

LESSON OUTLINE.

I—The absent ark and lamenting people; Ver. 1, 2.

II.—Israel's proper preparation for a victorious battle; Ver. 3-8.

III.—The Lord helps penitent, dependent Israel; Ver. 9, 10.

IV.—Israel gets victory over the Philistines; Ver. 11-14.

V.—The circuit judge—Samuel; Ver. 15-17.

LESSON CONNECTION. About twenty years have elapsed since the last lesson. The Philistines found that the captured ark of the Lord could not be kept in peace and profit to themselves. The Lord executed judgment upon the people and their god Dagon because of its presence. They soon returned it to Israel. Be sure to read of its presence among them and their return of it to Israel as found in I Samuel, 5, 6.

A REVIVAL. This lesson is one of revival. It contains a *Revival sermon*—"Return unto the Lord with all your hearts * * * put away strange gods * * * prepare your hearts unto the Lord, and serve him only." A *Revival Confession*—"We have sinned against the Lord," and a *Revival Prayer*—"Cease not to cry unto the Lord our God for us * * * And Samuel cried unto the Lord for Israel; and the Lord heard him." The church needs a revival to-

WORD AND WORK.

day—revival sermons, confessions and prayers. We lack power because we live at such great distance from Him, the source of power. Let us draw near unto Him that He may draw near unto us. This, and this only, will bring the revival that we need so much.

EBENEZER. "The stone of help." Samuel set up this stone as a memorial, saying: "Hitherto hath the Lord helped us." Are there many Ebenezers on the road over which we have traveled? Are we as thoughtful about acknowledging God's help as we should be? How often have we besought and obtained help from the Lord and then, like ungrateful swine, said nothing or merely grunted? How the Lord's heart must have been touched by the ingratitude of man. Jesus healed ten lepers and only one returned to give Him thanks. In pain and astonishment Jesus exclaimed: "Were not the ten cleansed? but where are the nine?" Let us remember faithfully the admonition: "*With thanksgiving* let your requests be made known unto God."

WE MAY LEARN FROM THIS LESSON THAT: 1. Revivals come by forsaking sin, by confession and prayer. 2. God draws near to those who draw near to Him. 3. Divine help always assures victory. . 4. The "loaning" of a son to the Lord is a grand work for the mother to perform (I Sam. 1 :28).

NOTE—Let us not forget to use our maps freely in locating the places to which our lessons take us. It will be of much profit to us.

Dugger, Ind.

OUTLINE OF BIBLE STUDY FOR YOUNG MEN'S BIBLE CLASS—JAN 17, 1915.

Chas. Neal, Teacher, Dugger, Ind.

Subject: "The Call of Gideon." Judges, 6:11-16, 33-40.

Reading Lesson—Entire 6th Chapter of Judges:

- I This is the fourth apostacy and servitude of Israel.
 1. To whom were they delivered and how long? Ver. 1.
- II. The emergency in Israel. Ver. 2-6.
 1. Tell about it, comparing conditions to Belgium.
- III. Who was Cincinnatus of Rome?
 1. How is the call of Gideon like his? Ver. 11-14.

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- IV| What was Gideon doing when called? Ver. 11-16.
1. Tell about the *place* of his work.
2. *Why* done there and *how*?
- V. Give some of Gideon's characteristics.
- VI. Who was Jerubbaal? Tell the story. Why did he do this work at night? Ver. 33-35.
- VII. Locate on map Orpah, Midian and the tribes Gideon sent word to. Ver. 33-35.
- VIII. Gideon desired *confirmation* of his call. Ver. 36-40.
1. Tell the story of the fleece of wool.
- IX. General discussion.
- * * *

Bring a New Member.

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Decherd, Tenn.

Dear Cousin Ellen—I am sending answers to December Questions. I enjoy the Boys' and Girls' Corner very much. I like to hunt the answers to the questions. We have had holidays for Thanksgiving. We had Thursday and Friday. I go to Sunday School still nearly every Sunday. Mr. Oscar Mason is my teacher. I send love to all.—Your little cousin, Leona Sweeney.

* * *

Montgomery, Ala.

Dear Cousin Ellen—This is the first time I have tried to answer your puzzles in WORD AND WORK. Papa takes the paper and is a preacher. I go to school, am thirteen and in the seventh grade. I joined the Church last year and go every Sunday.—Your friend, Marian L. Talley.

* * *

Dear Leona and Marian—I was very glad indeed to hear from both of you, and more than glad to know that you, Leona, attend Sunday School regularly, and that you, Marian, are a member of our Heavenly Father's family. I hope and trust that both of you and all the other cousins will grow up to be faithful workers in the Kingdom of Christ. Marian answered the January Questions; so look for her answers in the March number of WORD AND WORK.

WORD AND WORK.

Dear Cousins All—We are glad to welcome to our corner both Marian Talley and Henry Mayfield, and hope there will be many more new members every month. The Questions are going to be interesting for the youngest and the oldest members. Study the answers which are always published in the second number of WORD AND WORK after that in which the Questions appeared.

* * *

The best answers to December Questions came from, in Class A: Travasnih Jelley, age 12, Dayton, Ohio, 24 names given; Mary Ground, 14, Linton, Ind., 21; Lizzie Followell, 12, Hymera, Ind., 21; Lois Chambers, 12, New Orleans, La., 19; Leona Sweeney, 13, Decherd, Tenn., 12. Class B: Ethel Jones, 10, Brentwood, Tenn., 52; Henry Mayfield, 10, Horse Cave, Ky., 31; Lloyd Chambers, 10, New Orleans, La., 17; Arno O. Hawkins, 11, Rondo, Ark., 4; Ozro A. Hawkins, 9, Rondo, Ark., 4.

* * *

Prizes for best answers last quarter of 1914 were sent to, in Class A: Mary, Ground, 14, Linton, Ind.; Lois Chambers, 12, New Orleans, La.; Travasnih Jelley, 12, Dayton, Ohio; Lizzie Followell, Leona Sweeney, 13, Decherd, Tenn; and in Class B: Ethel Jones, 10, Brentwood, Tenn; Lloyd Chambers, 10, New Orleans.

* * *

ANSWERS TO DECEMBER QUESTIONS.

There are so many names by which the Prince is known that I cannot give a list here, but I will send a list of the names to anyone who sends me a stamped addressed envelope for them. Most of the cousins like the name "Jesus" best. Some because it was His own name, some because the angel said this would be His name, some because it means "Savior," and one girl said she liked it best because it was the first name that little children learned. Some liked "Savior" and "Savior of the World" best because Jesus came to the earth and suffered and died on the cross that we might have eternal life. The other names chosen were: "Lamb of God," for it reminds us that we must be docile, and "Prince of Peace," because He came to bring peace and joy to the world, and there is no war and strife in His kingdom. All of these names mean so much to us, and the last, "Prince of Peace," should make us especially thoughtful at this time of so much war.

WORD AND WORK.

FEBRUARY QUESTIONS AND PUZZLES.

6. Acrostic :

- (1) is found in 1 Peter 2:25.
- (2) is found in Matt. 1:23.
- (3) is found in John 14:6.
- (4) is found in Luke 4:34.
- (5) is found in I Cor. 2:8.
- (6) is found in Isa. 9:6.
- (7) is found in Acts 13:35.
- (8) is found in Isa. 7:14.
- (9) is found in John 1:41.

In each of the passages given above you will find a name by which the Prince is known, and the first letter of each one in the order given spells the birthplace of Christ.

7. Fill in blanks: In the long ago some _____ men in an eastern country followed a wonderful _____, which shone in the sky until it led them to a _____ in the little town of _____. Here they found a little babe named _____, to whom they presented their wonderful gifts of _____, _____, and _____. King _____ had heard that the travelers were looking for one whom they called _____ of the Jews, and he had asked them to tell him when they found the child, but _____ warned them not to go back to King _____, for he wanted to harm the little baby. _____ also warned Joseph that danger was nigh, and Joseph and Mary fled into _____ with the child Jesus. In this way was His life miraculously preserved that He might live to carry out the will of His _____ in Heaven, and bring _____ life to you and me.

* * *

In May I will send prizes to the boys and girls sending in the best answers to January, February, March and April Questions and Puzzles. Your answers must be your own work and be mailed not later than the last of the month to Cousin Ellen, 1030 South Lake Street, Fort Worth, Texas. Be sure to state your age, name and full address.

A postal will continue WORD AND WORK to your address if not convenient to remit. We trust our readers who wish the paper continued.

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BOOK REVIEWS.

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