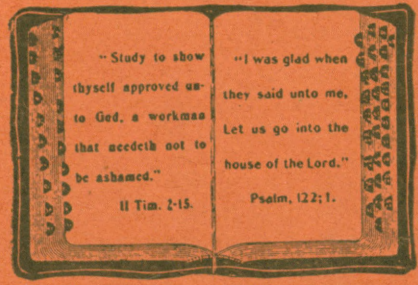
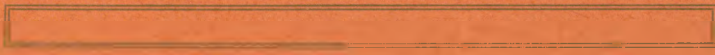


D. H. Friend

# WORD AND WORK



"THY ROD AND THY STAFF"



Vol. 9

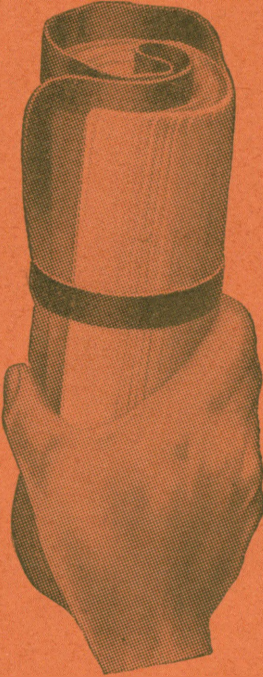
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## WORD AND WORK

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New Orleans, La

# WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE  
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State after state has already taken action looking to the suppression of the saloon. Just now Montana and South Carolina are struggling for the honor of being the nineteenth prohibition state, and whichever wins the other will bring the count up to twenty. Ohio, in which the great organized temperance movement began, is making a gallant fight for the cause, and will doubtless be the twenty-first. The time is almost certainly near when not less than half our states will be safely within the prohibition ranks, and surely these will shortly show such beneficent results in the betterment of their people that all other states will hasten to confer a like blessing upon those within their borders, and our great country will have the glory of boasting that it is indeed and in truth a saloonless nation under a stainless flag. To this end the American Anti-Saloon League Convention, to be held in Atlantic City, New Jersey, July 6th to 9th, will contribute largely, and will be the greatest demonstration against the liquor traffic this country has ever seen.

## SHALL WE HAVE THE THOUSAND NEW NAMES?

NEW ORLEANS, LA., April 24, 1915.

DEAR READER:

In last month's **WORD AND WORK** we proposed a *Spring Campaign for a thousand new names*. In this we believe our hearts are wholly unselfish. No editor or writer for **WORD AND WORK** gets one cent for his labors thereon. Wholly in the interest of Christ's cause, in behalf of men's souls do we seek to extend the circulation of this magazine and thus increase its usefulness. **WORD AND WORK** has led, and will continue to lead, souls to Christ. Free from extremes, as well as from wrangling or abuse, it is a work you can safely place in the hands of your neighbor and feel that if the truth can interest him he will be interested and blessed. The Christian spirit in which all of our writers seek to "declare the whole counsel of God" should commend **WORD AND WORK** to all and make it easy to obtain subscribers.

*And just here is the rub* of course. That is, if we get the thousand new names by July 1st you will have to help and you and you. **WORD AND WORK** depends upon subscriptions for its support and has to look to its readers to get them. The price is in reach of all even in war times. Some often write that a single article is worth many times the subscription price. Who can estimate the good it does?

But, what do you say? Can we get the thousand new names? The following of our friends have answered *yes* by sending in lists of subscribers: E. L. Jorgenson, A. Shanks, Chas. Neal, Septimus Woodward, Mrs. T. M. Ritchie, Mary E. Pierce, A. N. Kennedy, Russell Benjamin, Claude Neal, A. P. Chapman, Mrs. G. A. Pilcher, H. H. Montgomery, M. H. Fussell.

*How to do it.* Show **WORD AND WORK** to your neighbor. Ask him to subscribe, and send us the list. If some find it inconvenient to pay, we will trust them and for your trouble you may choose premiums or we will send you a nice assortment of tracts and books according to the amount you send in. If cash commission is preferred, write us.

*Another Way.* Some have little spare time (it doesn't take much) and so they send **WORD AND WORK** to their friends. To such we offer three subscriptions for \$1.00. No premium, of course, in such case. In this we are simply helping you do some missionary work.

How many others will answer as the above have done? Awaiting your answer, we beg to be your fellow-worker.

STANFORD CHAMBERS.

# WORD AND WORK

## EDITORIAL NOTES.

### THE CHURCH AND YOU.

To live for Christ is man's highest privilege and honor. "He died for all that they who live should no longer live unto themselves but unto Him who, for their sakes, died and rose again." This is the gospel in one sentence, the truth of which the church must be pillar and ground. The church must live it and teach it, teach it in conduct, in conversation, in pulpit, in press, teach it in baptism, in communion, in everything. God can not claim the church that fails Him in this, and neither should you.

President Wilson once said: "Throughout the land, every church stands as in interrogation point, asking of every man what he is here for."

Now, if a church succeeds in merely provoking that question in men's minds, it does a good thing. One is forced to conclude that vast numbers of people do not know what life is or what it is for. He who seriously asks himself the question is in the way to find out and the church that not only provokes the question but correctly answers it and itself lives according to the answer is the church that fills its mission. The many churches that fail in this, work great disadvantage to those who would be faithful. The name of God is blasphemed among men because of unfit teaching and ungodly living in the churches.

But you, the individual, have a responsibility in this matter. What profit to you if a church bears true testimony if you have no ear for it? If you go on unmindful or careless of the will of God, of the worth of your soul and the joys of heaven, the church fails in its mission to you and yet is not responsible. Your part is to receive the testimony of Christ and then bear it to others. You may lead a moral life, serve well your fellow-men and bear a good name, but is your life wrapped up in Jesus always confessing first obligations to Him? Is "your life hid with Christ in God?" This is the essential thing. "Christ in you, the hope of glory."

## WORD AND WORK.

### BURDEN BEARING.

How are you getting on with your burdens? O, you have none? No burdens! Then it is because someone is doing double duty, bearing his own burden and yours, too. Perhaps it is that faithful missionary who gave up home and loved ones for the sake of a very heavy burden of lost souls which pressed down upon his heart. What if part of that heavy weight were your burden and you have kept safe and snug at home with no burden to bear, not even so much as to contribute one cent to his support! Get under the load somewhere and bear your part. The shirk has not one single promise of reward in God's book.

\* \* \*

### INSPIRED LEADING.

The Pentecostians were led to believe on the Lord Jesus Christ. They repented of their sins, they were baptized in the name of Christ for the remission of their sins, they received the gift of the Holy Spirit. This was all initiatory. They, the initiated, added by the Lord to His church, "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayers." Isn't the above a fine program? It is by inspiration. He who believes, repents, is baptized, receives the Spirit, is added to the church, continues steadfastly in the teaching, fellowship, breaking of bread and the prayers is divinely led. He who refuses or neglects to do any part of the above falls short in the obedience of faith.

\* \* \*

### PRACTICAL.

The teachers of the Sunday School at Winchester, Ky., urge the following for the improvement of the work:

That the teachers all be on time.

Urge the pupils to do the same.

Discuss nothing in the class foreign to the lesson.

Express less opinion and adhere more closely to the Scriptures.

Make use of the follow-up post cards for the absentees.

Develop more personal work among pupils and absentees and bringing in new pupils.

Devote ten minutes before closing to a review of the lesson.

---

Who shall serve in the heavenly places above? Those who love to serve in the holy places below.

# DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

## THE LETTERS TO THE SEVEN CHURCHES.

### WHERE THE TROUBLE BEGAN, OR AN ORTHODOX CHURCH IN DANGER.

The first letter of the seven was written to Ephesus (Rev. 2:1-7). We are all more or less familiar with the events connected with the establishment of this church (Acts 18:24 to 20:38). They had enjoyed the ministry of Apollos, of Paul, perhaps of Timothy and others. The teaching they received, including Paul's Ephesian epistle, was true. Besides, it is evident that they had a competent eldership into whose hands Paul committed his three years' work of toil and tears (Acts 20:28, 34). Every advantage was theirs for holding forth the true testimony of Jesus Christ and now, after a lapse of but a few years' time their Head and Savior who is always spiritually present with His church (Matt. 28:20), sends them a letter in which is mirrored their true character and conditions. This letter, as do all the rest, gives us a picture of the church from the viewpoint of Christ. "O would some power the gift to gie us, to see oursil's as Jesus sees us." (With apologies to Burns.)

The ever-present One, as though intending to impress them with that very presence, calls attention to Himself first of all as the One who walks in the midst of the churches holding the stars in his right hand. As He thus walks in their midst carefully scrutinizing everything that concerns His churches, He commands John to write what He has noted at Ephesus. First, in commendation of them. Their "works, toil and patience," have been noted. Their faith was by no means dead, for they had works—such works as our Lord would recognize as "works of faith." What was better, they had "toil," a stronger term than works, which at once suggests the idea of weariness, a load, or pain. They had worked when the sun was hot, the load heavy, humanly speaking, and when it were easier to shirk. But they had been patient and "toiled on." They "had not wearied in the sense of becoming weak or reaching the quitting point. Besides all this, they had borne much for their Savior's name. There had been no retaliation for the sneers and persecutions received, but, like their Master, they had simply borne it. Then,

## WORD AND WORK.

like the true inhabitants of Zion (Ps. 15) a reprobate was despised in their eyes for they could not bear evil men. That they loved men's souls and tried to save sinners goes without question, but, knowing that a "little leaven leaveneth the whole lump," it was no doubt their custom to "put away the evil man from among themselves." How many churches could our Lord commend today for this? The church is full of dead, effete material in many places, which, perhaps, has "neither been washed in baptism nor warmed by the spirit," or, if so, the spirit has long since fled, leaving nothing living.

Doctrinally this church, on the whole, was pure. They rejected pseudo-apostles (V. 2) and hated the works of the Nicolaitans. Quite likely some of these false teachers were from among themselves. Paul had prophesied false teachers who would arise "speaking perverse things to draw away disciples after them" (Acts 20:29-30) in his farewell address to the Ephesian elders.

Perhaps in these false apostles we have a hint of the awful heresy of so-called apostolic succession which overwhelmed the professing church later on, a result of perverting the truth concerning the place of Bishops. It is true that from within the church itself the great and abominable clerical system arose, and men who assumed apostolic authority became common. The church at Ephesus does not seem to have accepted either the false apostles or the doctrine of the Nicolaitans. Neither did the church in general in the period immediately following the apostolic age accept the false doctrine of apostolic succession, that is, that there were to be successors to the apostles. There is very likely no satisfactory explanation for the doctrine of the Nicolaitans though the word itself has a meaning. It is to be noted, however, that the works are mentioned in this letter, not the doctrine, which comes later on. The word means literally "conquering the people." No doubt, there were men—many of them—even at this early date, who, like Diatrophes, loved preeminence, and their works were troubling the churches. Later on, in the history of the church, it became a doctrine, and is today believed by millions of people. The people have been in the past, and many of them are even now, conquered by the clergy who make false claims of apostolic authority.

However, both the church at Ephesus and the church in general immediately following the apostolic age had a vital defect



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which paved the way for every departure from God's truth which has followed. This defect does not seem to have been in their faith, or works or patience or in their doctrinal purity, for all these are commended, but it was in their *love*. The Ephesian church was both orthodox and practical, but *in love it was lacking*. The Saviour does not charge them of being devoid of love entirely, but their love had lost its first freshness and fervency. Their affections had begun to drift or to be placed elsewhere. Love is the one thing which Christ must have if our works or doctrinal loyalty are worth anything. Without love nothing is of value in God's sight (I Cor. 13). He who walks in the midst of the candlesticks had seen all this and knew that if this church did not quickly repent, all would be lost. Loyalty to the teaching, works, toil, patience, all would go except they repent. No church, however orthodox it may appear, or however great its amount of work can bear light to a lost world without love. Diatrophes, with his designing intentions, or the Nicolaitan with his heresy finds a field already prepared in the church which is leaving love behind. Neither ignorance, nor designing men nor false apostles can have any power where love is fervent and true, but, let love once become cold or insincere, then heresy, yea, even apostasy, easily follows.

The remedy for all this was (1) "Remember whence thou art fallen." A thing is usually found exactly where it was lost. To the individual, or to the church, Christ would say "Return to the place where the roads forked." First love cannot be regained any other way; (2) "And repent." Many churches and many Christians are sorely in need of repentance, who, no doubt, do not feel it. They are "respectable," and "loyal," but love is waning; (3) "Do the first works." This has been variously and sometimes fancifully interpreted. Some think that it means to begin all over again, even to being baptized, but, surely, a church established by Paul and which had so many things the Lord commended is not in need of "re-baptism." Others think that it means they had ceased to continue in the apostles' teaching, fellowship, breaking of bread and in prayers—in other words, they had forsaken the worship, but it seems that with all the good things said of them this could not be true. First love had been lost and while the works were there, the quality was not so good. Their first works, being works of fresh and fervent love, were much better in quality than their last works. I think this

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is meant by the phrase "first works," and I am sure that *quality* is more in the eyes of God than quantity. To all this He adds the solemn warning which clearly shows their imminent danger, "Or else I come to thee and move thy candlestick out of its place except thou repent."

Lastly, we have, as in all the seven epistles, the solemn exhortation to "hear what the Spirit sayeth to the churches," and the sure promise to the overcomer. What a blessed assurance! Though the church as a whole may leave its first love, accept false teachers and drift into apostasy, still there is hope and promise for the overcomer. Our Lord knew what the trend of events would be and expected no general reformation, but only individual overcomers. Just how far Christendom has left its first love is known only to God. So far though that there is no hope for a general reformation is clear from many Scriptures, especially the Book of Revelation, which finds the tide of iniquity, both in the professing church and out, at its greatest height, right at the end time. It is a source of great joy to know that for the overcomer "the tree of life is in the midst of the Paradise of God" still.

Summing up the characteristics of the Ephesian church, we find: Works, patient toil, discipline, orthodoxy and "bearing the reproaches of Christ" on the one hand. On the other, trouble from false apostles, false deeds and a leaving of first love. It is clear to all students of church history that the doctrine of apostolic succession, and the work of "conquering the people" began very early though the church for a time refused both as did the church at Ephesus. Also, that very early the church began to lose her first love, though her doctrine and practice for a time remained pure, and by her separation from the world she was called upon to leave much for "His name's sake." Thus we begin to see that these letters are prophetic and give us, in broad outlines, the future history of the church from John's day on to the second coming of Christ.

---

We shall not fail in our efforts to obtain a thousand new subscribers if our present readers take an active part in the campaign. Can WORD AND WORK depend on you? Just a few minutes and a few words, that's all it will require, but it will mean *much indeed* to WORD AND WORK.

# DEPARTMENT OF WORK AND WORSHIP

BY E. L. JORGENSON

## CONCERNING APPAREL.

“Whose adorning let it not be the outward adorning of braiding the hair, and and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.” (I Peter 3; 3, 4, cf. I Tim. 2:9.)

Is this prohibition or principle; or prohibition and principle both. If the passage is to be pressed into a strict prohibition, it can not be pressed to be more than that. In that case *twisting* the hair ever so singularly; decorating with diamonds and rubies, ever flashing, would be quite scriptural! But can anyone think that Peter intends to prohibit braided hair, gold and pearl and yet leaves the way open for other practices that minister more to our accursed pride? Further, if this passage is intended as a prohibition, married women only are addressed (I Tim. 2:9 has, indeed, “women,” but the words are the same in the Greek and is the New Testament word for “wives”). Girls and maidens, boys and men, may dress, then, as foppishly as they please—if a prohibition is necessary to prevent it! It is a principle, and, as many of prudish dress and religious uniform have done, we can easily miss the meaning. Of course, it “means what it says.” Interpretation is never a question of what Scripture “means,” but of what it says; but it does not *say* that women must not braid the hair or wear gold or pearls, or put on apparel; it *says* (without contemplating whether these be worn or not) that these must not be the adorning. The question raised is: What is your adorning? I think the commentator cannot be found (little do I care, though, what they say), who will maintain that the language must be construed as a prohibition. It is a point worthy of notice that some of “the holy women” who adorned themselves as Peter enjoins, *did* wear jewels of gold. For example, Rebecca (Gen. 24:10, 22, 30, 47). Besides, Abraham, to whom Sarai herself (Peter’s model here) was in subjection, sent those jewels to Rebecca.

But, while we may well inveigh against an interpretation

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that runs to a needless legalism, there is much to be said against modern fashions. In fact, we cannot afford to miss **SIMPLICITY** Peter's great principle. Whether it is the proud **OF** display of natural charms and graces—"braiding the **DRESS.** hair"; the wearing of such ornaments as are not natural, but costly and acquired—"jewels of gold"; or the putting on of "world-clothes" (so the Greek; the word is not the same as in I Tim. 2:9, where it means simply "clothing"), it is discouraged in the contrast set up by the inspired apostle between the world's way and God's way, of adorning. For such a contrast the passage certainly presents. Whenever a Christian woman is thus seen bedecked and adorned, it is a sign, not so much of sin against a positive prohibition, as of failure to obey the positive commandment which calls for the adornment of the "inner man of the heart." With the inner man just right, the outer man will be right. There will be no ministering to the pride that would press us into world-conformity, nor to the prudery that would make us especially singular. The considerations that call for a wise simplicity in dress are so many that no such prohibition as some seem to see in these passages, is at all needed. It would not be hard to brow-beat a person into laying aside jewels, and yet leave the inner life untouched. But touch the inner life, and the jewels will probably go. So will costly dinners, high living and all other intemperances. It is a curious illustration of "lop-sidedness" to see how some folks whose table is verily extravagant, but who dress plainly, will condemn those who dress richly, though their table may be proportionately economical. Extravagance in dress, or in anything else ill becomes the Christian whose money and time is the Lord's and which ought to go to His work. The consideration of example comes in too. And the fact that dress has an indirect influence on the heart, just as the posture in prayer has on the mental attitude.

Human reformers begin outside and try to work in—and fail; God begins inside and works out—and gets there too. It should be said that to all who believe the passages considered are strict prohibitions, the "infallibly safe course" of laying aside all ornaments and refusing to braid the hair, is open to them. God respects such courage of conviction. It is possibly true also that the mode of dress mentioned had a meaning then it does not have now; but the method of measuring every Scripture by what was, or what we may think was, the custom then is very unsafe and leads to license to do as we please.

# DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

## STUDIES IN REVELATION.

### THE GREAT TRIBULATION.

#### LESSONS XVII-XVIII.

There are many tribulations, but one transcends all others and is by the Holy Spirit designated *the great tribulation*. And while "all who will live godly in Christ Jesus shall suffer persecutions" and "tribulation worketh patience," yet the Lord has not prepared *the great tribulation* for those who are truly His. Instead, they are shown how to escape it (Rev., 3:10; Luke, 21:28 and 36), thanks be unto God.

The great tribulation begins with the opening of the first seal when one (doubtless he who Jesus said should come in His own name) comes forth on the white horse (counterfeiting Jesus) conquering and to conquer, whose bow suggests the fiery darts of the evil one. Then comes, at the opening of the second seal, the rider upon the red horse who brings about the terrible state of carnage and anarchy following in whose wake, at the opening of the third seal, comes a world famine resulting in the perishing of a fourth of the earth's population, death claiming their bodies and hades their souls in the opening of the fourth seal. At the fifth seal our eyes are turned to God's mercy seat to behold the souls of a company of martyrs who are robed and given to rest for a little season till others of their brethren likewise suffer death for Jesus' sake, when vengeance to the full shall be meted out. I understand these to be such as turn to the Lord when the tribulation comes upon them. "When thy judgments are in the earth, then will the people learn righteousness." (Isa., 26:9.) In the sixth seal there are such signs in sun, moon and stars and on the earth such distress of nations that kings and mighty men, the rich and free as well as the "lower classes," cry for the rocks and the mountains to fall upon them. Then even wicked men, realize that the great day of wrath is upon them.

These six seals are opened in Chapter Six. Then there seems to be a lull in the storm. The seventh seal doesn't begin to open until we reach Chapter Eight, the opening of which brings forth seven angels to whom are given seven trumpets and they prepare to sound. Six trumpet blasts are recorded in chapters

## WORD AND WORK.

eight and nine, and each calls forth a terrible judgment upon the earth. The seventh trumpet does not sound till we reach Chapter 11:15, and the effect thereof upon the earth is not told till we reach Chapter Sixteen, when seven more angels, to whom were given "seven golden bowls full of the wrath of God," (15:7) pour out each his vial of vengeance upon some section of the earth. When the seventh pours out his bowl a voice from the temple is heard saying: "It is done." These judgments are the last. They finish up the mystery of God. Three series of judgments all constituting one terrible judgment, such is *the great tribulation*. These closely-related series are set forth to us in chapters six, eight, nine and sixteen. The other chapters are given as explanatory of causes necessitating, and results following, the several acts in the series.

Let the reader get the time setting of the great tribulation. It closes up the present age and ushers in the age to come. It is the transition between the two ages that all must see clearly, else much John and other prophets have written will be hazy indeed. Following are some of the terms by which this transitional period is referred to, and all are indicative of fiery judgments:

"The day of the Lord," Isa. 2:12; 13:6, 9; Joel 3:14; Amos 5:18; Zech. 14:1; II Thes. 5:2. "That day," Isa. 2:17, 20; Amos 8:11; Micah 4:6; Zech. 14:9; Luke 21:34. "The day of vengeance," Isa. 34:8; 63:4. "Day of wrath," Rev. 6:17. "The day," Heb. 10:25. "Time of trouble," Dan. 12:1. "Time of Jacob's trouble," Jer. 30:7; "Hour of trial," Rev. 3:10. "The great tribulation," Rev. 7:14.

Many other passages refer to this same brief period, but the above will afford matter for several days' study.

Chapter Seven is one of the explanatory chapters, and is thrown in here to help us see God's mercy at work in the midst and even by means of His fiery judgments. The four winds of His fury are stayed for a moment till 144,000 of the tribes of Israel are sealed as the servants of God. These are Jews who turn to God and are used of Him in the midst of the Tribulation. They are sealed so as to continue God's service on earth without injury (Ch. 9:4). They are the first fruits unto God during the Tribulation. Then appears a great and innumerable company out of all nations and tribes standing before the throne for whom John was unable to account, concerning whom he was

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told, "*These are they that come out of the great tribulation. They have been caught up to God because they have "washed their robes and made them white in the blood of the Lamb."* All their sufferings are ended and they become servants of God in His temple.

This great company is to be clearly distinguished from the 144,000. The latter are Jews and nobody else. They are sealed and are on the earth and in the tribulation, whereas the innumerable company is seen in heaven and is made up of people of all kindreds and tongues who come *out of the great tribulation*. Both companies are mercifully and richly blest of our Father in heaven, but are not blest in the same way.

### LESSON XIX.

1. Study Chapter 8.
2. What preparations are made for the sounding of the trumpets?
3. Do you earnestly pray: "Thy will be done on earth as it is in heaven?" Will this prayer be answered?
4. How will it be brought about, by mild or forceful means? What is the purpose of these judgments we are now studying?
5. How many trumpets are sounded in Chapter 8? What is the effect of each?
6. What announcement is made in Verse 13?

### LESSON XX.

1. Study Chapter 9.
2. How many trumpets sound in this chapter?
3. What is embraced in the first woe? It is identical with which trumpet?
4. With what does the second woe begin? Where does it end?
5. What occurs in the fifth trumpet? Are these locusts described as they appear to men or as they appear to the Spirit of God?
6. Where do they come from? Who is their leader?
7. Whom do they injure? Whom do they not injure?
8. What occurs at the sounding of the sixth trumpet? What is the effect? What do Verses 20 and 21 show as to the perverseness of men?
9. Are the horsemen led by good or bad angels? What kind of angels are bound?

## WORD AND WORK.

### FIRST LESSONS IN PROPHECY

BY A. SHANKS.

#### HOW TO AVOID ERRORS OF INTERPRETATION.

1. Do not accept any teaching as Bible doctrine merely on the strength of the fact that many Scripture passages *favor*, or *seem* to teach it. Unless a doctrine is already taught in some passage or passages of the Bible, *it is not in the Bible*.

2. Do not emphasize things God has not emphasized; and, do not fail to emphasize the things He has. These two rules followed by all believers and there would be no such extreme doctrines as are being taught to-day. Putting the emphasis where God has placed it would do away with many extreme doctrines.

3. We will make few errors in our study of the prophecies by simply *believing* what the prophets have spoken. The cause of most errors may be traced to unbelief. We have taken the attitude of critics (unconsciously) and have said of a certain prophecy, "this is not to be taken literally"; of another, "that does not harmonize with such and such a teaching." We have acted arbitrarily in the matter, paying no attention to the requirements of the context, and disregarded the absurdities to which our course led us. Invariably, we reached the point where all became mystery and confusion. Then we said: "Well, I don't believe *anyone* understands these things."

Dear reader, has this been your experience? If your study of the prophecies has brought you no light—may I ask, "*Believest thou the prophets?*" Or, perhaps Jesus' rebuke to Cleopas and his companion applies to *you*: "O foolish men, and slow of heart to believe *all* that the prophets have spoken!" (Luke 24:25.) Had they believed "*all*," their hope would not have been buried in the tomb with their crucified Christ; nor would they have said of Him: "We *hoped* that it was he who should redeem Israel" (Luke 24:21).

Now, "*all that the prophets have spoken*" (of Christ) the Holy Spirit divides into two parts. In Peter's epistle we find what we regard as a guiding star to the student of prophecy. "Searching what time or what manner of time the Spirit of Christ, which was in them, did point unto, when it testified beforehand the *sufferings* of Christ, and the *glories* that should follow them." (I Pet. 1:11.) The sufferings predicted by the



## WORD AND WORK.

prophets came, literally. Let us look, then, for a literal fulfillment of the "glories" spoken of. To point to the spiritual glories of Christ as the fulfillment of the glories prophesied is not believe in "all that the prophets have spoken." That this may be seen more clearly, we will put down in separate columns prophetic utterances on Christ's sufferings and glories according to the classification by the text above.

\* \* \*

### CHRIST'S SUFFERING.

"His visage was so marred more than any man." (Isa 52:14).

He hid not His face from "shame and spitting." (Isa. 50:6.)

Isaiah saw Him "as a lamb that is led to the slaughter." (Isa. 53:7.)

He was a reproach of men and despised of the people." (Psa. 22:6.)

He was "rejected of men." (Isa. 53:3.)

The Jews rejected their meek and lowly King. (Matt. 21 entire; Jno. 1:11.)

He stood before Pilate to be judged. (Matt. 27:11.)

"He poured out His soul unto death." (Isa. 53:12.)

On earth, He had not where to lay His head. (Lu. 9:58.)

We now point the reader to another "guiding star" text which shines in the Old Testament firmament. "Like as I have brought all this great *evil* upon this people, so will I bring upon them all the *good* that I have promised them." (Jer. 32:42.) Please notice that "this people" refers to the Jewish nation. The evil that came upon them came in literal fulfillment of proph-

### THE GLORIES TO FOLLOW.

In John's vision, "his countenance was as the sun shineth in his strength." (Rev. 1:16.)

He will come again "with power and great glory." (Matt. 24:30.)

John saw him as the "Lamb" receiving "honor," "glory" and dominion." (Rev. 5:13.)

To Him every created thing in all the universe will ascribe honor and glory. (Rev. 5:13.)

"Unto Him shall the nations seek." (Isa. 11:10.)

He will yet "reign over the house of Jacob—and of his kingdom there shall be no end." (Lu. 1:31-33; Isa. 9:6, 7.)

Christ Jesus "shall judge the living and the dead." (II Tim. 4:1.)

His voice will call all the dead from the tombs. (Jno. 5:25-29.)

The kingdom of the world is to be His. (Rev. 11:15.)

## WORD AND WORK.

cies. Surely, He meant the good promised to be just as literal. Let us notice some of the "evil" and "good" to which this text refers:

### THE EVIL THAT CAME.

"And you will I scatter among the nations." (Lev. 26:33.)

"And thou shalt be tossed to and fro among all the kingdoms of the earth." (Deut. 28:25.)

"Jehovah will scatter thee among all peoples, from the one end of the earth, even unto the other end of the earth." (Deut. 28:64.)

"And thou shalt become—a proverb, and a byword, among all the peoples." (Deut. 28:37.)

"I will make your cities a waste—and I will bring the land into desolation." (Lev. 26:31, 32.)

"I will forsake them, and I will hide my face from them—and many evils and troubles shall come upon them." (Deut. 31:16-18.)

"Thou shalt build a house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not use the fruit thereof.—The fruit of thy

### THE GOOD PROMISED.

"Jehovah, thy God—will return and gather thee from all the peoples." (Deut. 30:3.)

"And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more." (2 Sam. 7:10.)

"If any of thine outcasts be in the uttermost parts of heaven, from thence will Jehovah—gather thee—and will bring thee into the land which thy fathers possessed." (Deut. 30:4.)

"And all the peoples of the earth shall see that thou art called by the name of Jehovah." (Deut. 28:10.)

"They shall build the waste cities—and I will plant them upon this land, and they shall be *no more* plucked up." (Amos 9:14,15.)

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting lovingkindness will I have mercy on thee." (Isa 54:7-10.)

"They shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they

## WORD AND WORK.

ground, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away." (Deut. 28:30-33.)

"Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." (Jer. 26:6.)

"For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim." (Hosea 3:4.)

It has long been the practice of Bible students, generally, to appropriate the promises God made to the Jews and to make a spiritual application of them to the church. To them the Canaan land promised to Abraham and his seed is the Christian's heavenly home. There is hardly a promise of blessing to the Jews that they have not thus interpreted to mean some spiritual blessing for Christians. But, Jeremiah 32:42 is against such applications. God, Himself, gives us the rule for the *literal* interpretation of the prophecies. The prophecies concerning Abraham's son; the flood; dispersion of the Jews; destruction of Babylon; of Tyre; of Ninevah; of Jerusalem and *all other fulfilled prophecies*, were fulfilled literally. (See Gen. 15:4; 21:1-3; 6:17; 7:17-23; Isa. 13:19-22; Jer. 51:29; Ezek. 26:1-6; Lu. 21:24.) Here let us remind the reader of the many prophecies that were literally fulfilled in Christ's birth, ministry and death. His birth-place; His virgin birth; His betrayal and many, many other things which the gospel writers said fulfilled the Scriptures. (See Matt. 2:5, 6; 1:22, 23; Jno. 13:18 *et al.*)

For the benefit of the beginner in the study of the prophecies we will point him to a few important themes of the prophets. They are (1) the Jews; (2) the Messiah-King; (3) the Kingdom; (4) the Gentiles. Two classes of predictions were made concerning the Jews—"evil" and "good." (Jer. 32:42; Deut. 28, 29, 30, *et al.*) The prophets spoke of their dispersion, captivity and re-gathering.

shall not plant, and another eat: ———They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed Jehovah." (Isa. 65:21-23.)

"I will make them and the places round about my hill a blessing." (Ezek. 35:26.)

"Afterwards shall the children of Israel return, and seek Jehovah their God, and David their king, and shall come with fear unto Jehovah, and to his goodness in the latter days." (Hosea 3:5.)

## THINGS CURRENT

A thousand new names by June 20!

Give us your hand, your helping hand!

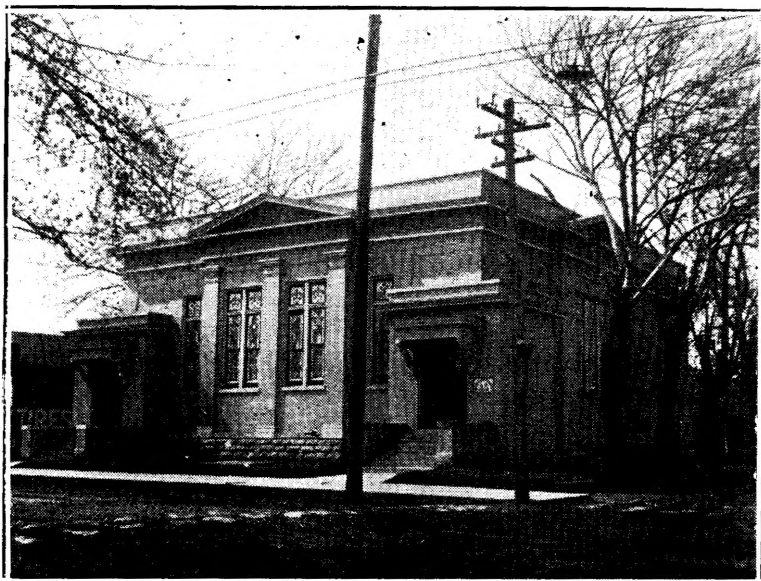
And if you have two helping hands we want them both.

The bigger the audience the bigger the preach. So it will be with the sermons in **WORD AND WORK**.

There are many, many reasons why our subscription should be increased, one a financial one. We know of none why it should not.

Sixty-seven added in meetings in Ohio and West Virginia by T. Q. Martin of Sellersburg, Ind. Bro. Martin's next meeting was in Coal City, Ind. Chas. Neal with home forces is in a revival series of meetings at Dugger, Ind. Carl Barnette has removed to Greenville, Ala. Bro. Barnette would like very much to receive the copies of **WORD AND WORK** containing Bro. J. M. Barnes' articles on "The Faith" especially the last. Who can supply them? H. H. Montgomery of Shreveport, La., writes of some two dozen Christians there who long for the privileges of an independent Church of Christ and states that Bro. John E. Dunn will hold a series of tent meetings for them there this month. We feel sure those longings will be realized. And who will have fellowship in that effort? Send donations little or much, to Bro. Montgomery. C. M. Stubblefield, Paducah, Ky., will send you his little tract, "Order of Worship" for the postage. Bro. Stubblefield has also a tract on Instrumental Music which he will send for 10c. Both these tracts are worth your while reading. J. W. Atkinson, St. Louis, Mo., writes that there have been recent additions to the Texas and Cherokee St. church. W. J. Johnson and the publisher of **WORD AND WORK** the Lord willing, will conduct a tent mission meeting in June at Iota, La. Claude Neal is now in the State Normal, Terre Haute, Ind., but expects to do some mission work at the same time. A certain Alabama brother, who doesn't want us to tell on him, gets up at 3:45 a. m. to begin his daily run of 200 miles as mail clerk, preaches on Sundays at mission points in reach and when, as sometimes happens, he has to make a Sunday run he breaks bread with his wife in the afternoon. He preaches almost entirely at his own charge and expects to continue his line of mission work all summer. The Lord bless such workers as this brother and multiply their number.

## WORD AND WORK.



Church of Christ, Gallatin, Tenn., where H. L. Olmstead labors in word and doctrine, auditorium seats 325. Six class rooms can be turned into auditorium. Membership, 270; average attendance of members, 225; visitors, 60; Bible school enrollment, 157; average attendance 115. Excellent mid-week services and Bible classes. Has regular fellowship with Japan missionaries. Much work has been done among the poor this winter. Sisters meet twice a month. E. A. Elam, L. S. White, I. C. Hoskins, et al., have labored here in the past. H. L. Olmstead has been laboring with this congregation a little over two years, except as he has been out in meetings. A. B. Lipscomb held the last protracted meeting with this Church and R. H. Boll is to hold the next. In another letter we are informed that few of the young members attend the "movies." The Lord can surely use a church like this.

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### VOICES FROM OUR READERS.

"Studies in Revelation" very fine—J. W. Atkinson. "Your plan with Revelation is splendid. You compel the student to study for himself"—W. J. Johnson. "WORD AND WORK is a fine little magazine. We are enjoying the lessons on Revelation."—Mrs. Maud Buffaloe. The last issue of WORD AND WORK was brim full of good things. Am enjoying your lessons in Reve-

## WORD AND WORK.

lation."—A. P. Chapman. "I assure you of my hearty co-operation in your efforts."—N. Z. Crass. "Success to WORD AND WORK, I could not do without it."—Mrs. Mary E. Woodson. "I think WORD AND WORK one of the best little papers there is."—J. H. Morris.

E. L. Jorgenson is with Seventh and Camp street Church, New Orleans, in a series of meetings which have prospects of doing much good. Bro. Jorgenson is just from Mobile where he and Bro. A. Shanks held mission tent meetings. See report elsewhere.

Jno. Straiton is now giving all his time to evangelistic work. Call him to your assistance.

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Material for "On Foreign Fields" did not reach us in time this month. We acknowledge the following donations to Bro. Jelley. Anon., New Orleans, 16c; Miss Mattie Rodd, New Orleans, 30c; Ellis Church, La., \$3.50. We would rejoice to see contributions to missions multiply.

The little poem frontispiece last month should have been credited to C. E. Mudie. Bro. Straiton made the splendid selection.

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Mobile tent-meeting results: Eleven added, six for baptism, five had received Scriptural baptism in denominations. Four men, five women, two boys.

Regular meetings are held in the suburb, Prichard, near the car station. The number enrolled is now near forty. Brother Shanks had made good preparation and the attendance and interest could hardly have been better.

Brother Jorgenson is now in meetings with the New Orleans Church.

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*The good news* comes that Brother and Sister Davidson, of Portland Avenue Church of Christ, Louisville, Ky., where Bro. R. H. Boll labors, have volunteered for the mission field of India. Highland church of Louisville, where Bro. Jorgenson labors, will stand for a good share of their support and the passage is just about provided for, so they will start soon. Bless God for such Christians and such churches.

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"A little man with a great gospel is greater than a great man with a little gospel."

# BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

## SOME WORK IN GEOGRAPHY.

The lessons for this month include I Samuel 18 to II Samuel 6. In the study of these nineteen chapters is a golden opportunity to acquaint ourselves with the geography of a large section of Palestine. The larger part of the text is taken up with the account of Saul's pursuit of David. This interesting bit of history will prove all the more interesting if linked with the geography. Our study of the text in this way will fasten it on the mind much better. Draw a rough outline map of Palestine. Use Jerusalem as the center. Now locate Gibeah, Saul's headquarters or capital. Below we give a list of the places and the references to the text. Leaving Gibeah David goes to (1) Naiath in Roamah (19:18-24); (2) then back to Gibeah (1 Sam. 20); (3) Nob is the next station (I Sam. 21:1-9, 22:6-23); (4) He then goes to Gath of the Philistines (I Sam. 21:10-15); (5) The Cave of Adullom is then headquarters (I Sam. 22:1, 2); (6) He then takes his parents to Mizpeh in Moab (I Sam. 22:3-5); (7) Leaving there he returns to Judah in the forest of Hareth (or Horeth) (I Sam. 22:5:20-23); (8) Next he leads his men to Keilah (I Sam. 23:1-13); (9) Ziph is the next stopping place (I Sam. 23:14-24); (10) Then Maon, south of Hebron, (I Sam. 25:24-28); (11) Engedi (I Sam. 24); (12) Then returns to Maon (I Sam. 26); (13) and then takes refuge in Gath (I Sam 27:1-4), is allotted Ziklag for a dwelling place (Chapters 27, 29, 30); (14) Thence to Hebron, where he is crowned king (I Sam. 2:1-4).

If the work is followed as here suggested the lesson connections will be thus known; hence, we omit them from their usual places.

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LESSON V.

MAY 2, 1915.

### SAUL TRIES TO KILL DAVID.

(I Sam. 19:1-12; Reading Lesson, Chaps. 18, 19.)

GOLDEN TEXT—"Whoso putteth his trust in Jehovah shall be safe." (Prov. 29:25.)

#### LESSON SETTING.

WHAT: The debased condition of a self-centered life.

WHY: To show the progress of evil in God-rejection.

## WORD AND WORK.

WHEN: About 1063 B. C.

WHERE: Gibeah of Saul—the capital.

WHO: Saul, Jonathan and David.

### TEACHING OUTLINE.

#### I—Introductory. Chapter 18.

- 1.—David is successful in Saul's service, Ver. 1-7.
  - a. David and Jonathan become friends for life.
  - b. David a victorious warrior.
  - c. The women praise him in song.
2. David becomes the subject of Saul's jealousy, Ver. 8-19.
  - a. Saul tries twice to kill David, Ver. 8-11.
  - b. Saul tries to slay David by the Philistines, Ver. 12-19.
3. David becomes son-in-law of Saul, Ver. 20-30.
  - a. Saul offers David his daughter for the lives of 100 Philistines, Ver. 20-26.
  - b. David gladly accepts the offer and pays double price, Ver. 27-30.

NOTE—The whole chapter sets forth two prominent ideas:

1. Saul's fear of David and his attempt to kill him; 2 David's proper behavior, and his growth in favor with all except Saul.

#### II.—The Lesson. Chapter 19.

1. Saul's third attempt to kill David, Ver. 1-7.
  - a. Saul commands that David be killed, Ver. 1.
  - b. Jonathan dissuades his father, Ver. 2-6.
  - c. Saul is reconciled to David, Ver. 7.
  - d. David is again victorious in war, Ver. 8.
  - e. Saul is again jealous and tries to kill David, Ver. 9, 10.
  - f. David escapes and is pursued by Saul's men, Ver. 11.
  - g. David's wife saves his life and deceives Saul, Ver. 12-17.
2. David is protected by the spirit of God, Ver. 18-24.

### SOME LESSON TRUTHS.

"Jealousy is cruel as the grave." The self-centered life proves a failure. The sad condition of one with whom the Spirit of God has been replaced by an evil spirit. Human nature was the same three thousand years ago as now (see 19:12-17). Saul's sad condition was begun by one mis-step. The gulf widens unless repentance removes it.



## WORD AND WORK.

LESSON VI.

MAY 9, 1915.

### FRIENDSHIP OF DAVID AND JONATHAN.

(I Sam. 20:32-42; Reading Lesson, Chap. 20.)

GOLDEN TEXT—"A friend loveth at all times; and a brother is born for adversity." (Prov. 17:17.)

#### LESSON SETTING.

WHAT: Communion between "knitted" souls.

WHY: To show the beauty of true friendship.

WHERE: Gibeah of Saul.

WHEN: About 1062 B. C.

WHO: David and Jonathan.

#### TEACHING OUTLINE.

##### I.—Introductory.

1. It was "love at first sight." (See 18:1-4.)

##### II—The Lesson. Chapter 20.

1. Jonathan and David plan together, Ver. 1-24.

a. Love entreats, Ver. 1-3.

b. Love plans, Ver. 4-17.

c. Love talks without words, Ver. 18-24.

d. Love seeks to know, Saul's mind, Ver. 25-29.

e. Love trampled down, Ver. 30-34.

f. Love revealing, Ver. 35-40.

g. Love embracing, Ver. 41, 42.

#### SOME LESSON TRUTHS.

Love is stronger than death. Some very bad men have very good sons. Two souls "knit" together is the ideal union for the people of God (Col., 2:2, 19). The love of David and Jonathan is proverbial.

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LESSON VII.

MAY 16, 1915.

### DAVID SPARES SAUL.

(I Sam. 26: 5-16; Reading Lesson, Chaps. 21-26.)

GOLDEN TEXT—"Love your enemies, do good to them that hate you." (Lu. 6:27.)

#### LESSON SETTING.

WHAT: Christ seen in David.

WHY: To give another view of the Jehovah searched man.

## WORD AND WORK.

WHERE: Hill of Hachilah in the wilderness of Ziph.

WHEN: About 1060 B. C.

WHO: David and Abishai, Saul and Abner.

### TEACHING OUTLINE.

#### I.—Introductory. (1 Sam. 26:1-4.)

1. Saul again seeks David.
  - a. The Ziphites again betray David to Saul, Chap. 23: 19-24; 26:1.
  - b. Saul and the standing army pursue David, Ver. 2.
  - c. Locations and maneuvers of each company, Ver. 3, 4.

#### II.—The Lesson. (1 Sam. 26:5-25.)

1. David visits Saul's camp, Ver. 5-7.
  - a. View of Saul's camp—location and arrangement, Vers. 3, 5, 7.
  - b. David accompanied by Abishai goes into the camp, Ver. 6.
2. David spares Saul a second time, Chap. 24:1-10; 26: 8-12.
  - a. Abishai proposes to give Saul a painless death, V. 8.
  - b. David respects the Lord's anointed and restrains Abishai, Vers. 9-11.
  - c. They take Saul's spear and cruse and escape undetected, Ver. 12.
3. David taunts Abner, Ver. 13-16.
  - a. Distance gives safety from Saul, Ver. 13.
  - b. The humiliated condition of Saul's camp, Ver. 14-16.
4. David remonstrates with Saul, Ver. 17-20.
5. Saul and David again reconciled, Vers. 21-25.

### SOME LESSON TRUTHS.

David's action here illustrates well Paul's words, "avenge not yourselves, but give place unto wrath." In Verse 10 David's willingness to commit an enemy into the hand of God for justice is worthy of our emulation. If we cannot reclaim one who is an enemy we can do a negative work like David by *sparing* him. Flight from danger may prove the wisdom of a courageous man. There is a time to flee as well as a time to stand. David conquered Saul just as surely as he did the giant Philistine. Our everyday life declares the real quality of heart.

## WORD AND WORK.

LESSON VIII.

MAY 23, 1915.

### DAVID KING OVER JUDAH AND ISRAEL.

(II Sam. 2:1-7; 5:1-5; Reading Lesson, Chs, 27, 28, 29, 30, 31.)

#### LESSON SETTING.

**GOLDEN TEXT**—"Jehovah is my strength and my shield, my heart hath trusted in Him and I am helped." (Ps. 28:7.)

**WHAT:** A story of triumph.

**WHY:** To show the value of trust and patience.

**WHERE:** Ziklag and Hebron.

**WHEN:** About 1055 B. C.

**WHO:** David, the men of Judah and Elders of Israel.

**NOTE**—I Samuel tells a story of *failure*. Eli, Saul and even Samuel, failed. II Samuel tells a story of triumph. Order is restored, David, God's king, is crowned, Jerusalem, "the city of the Great King" is made the political center and Zion the religious center. The great Davidic covenant is established and David in his "last words" (23:1-7) makes reference to the great triumph of the millennial kingdom yet to be.

#### TEACHING OUTLINE.

##### I.—Introduction. (II Sam. 1.)

1. David in Ziklag hears of Saul's death, Ver. 1-16.
2. David mourns for Saul and Jonathan, Ver. 17, 18.
3. The song of the Bow—extract from Book of Jasher, Ver. 19-27 (note the beauty of this song).

##### II.—David anointed king over Judah, II Sam. 2:1-7.

1. David goes from Ziklag to Hebron, Ver. 1.
2. David's family and men, Ver. 2, 3.
3. David anointed king over Judah, Ver. 4.
4. David's message to Jabesh-Gilead, Vers. 5-7.

##### III.—Between the anointings, 1 Sam. 2:8 to 4:12.

1. Abner makes Ish-Bosheth king over Israel, 2:8-11.
2. Civil war, 2:12 to 3:1.
  - a. Abner and Joab confer together, 2:12-17.
  - b. Defeat and pursuit of Abner, 2:18-24.
  - c. Armistice between Joab and Abner, 2:25-31.
3. David grows in strength.
  - a. David's family in Hebron, 3:2-6.
  - b. Abner deserts to David, 3:7-21.

## WORD AND WORK.

- c. Joab slays Abner, 3:22-27.
- d. David repudiates the death of Abner 3:28-39.
- e. The murder of Ish-bosheth, Chap. 4.

IV.—David anointed king over Israel, Ch. 5:1-5.

- 1. David's worth acknowledged by Israel, 5:1-2.
- 2. David's anointing and time of his reign, Ver. 3-5.

### SOME LESSON TRUTHS.

God's purposes shall be accomplished in due time. David's trust in God gave him patience to await God's good time for exaltation. Right will prevail.

LESSON IX.

MAY 30, 1915.

### DAVID BRINGS THE ARK TO JERUSALEM.

(2 Sam. 6:12-15; Ps. 24; Reading Lesson, Chap. 5, 6.)

GOLDEN TEXT—"I was glad when they said unto me, 'Let us go unto the house of Jehovah.'" (Ps. 122:1.)

### LESSON SETTING.

WHAT: David's religious activity.

WHY: To give another view of the Jehovah-searched man.

WHERE: Kirjath, jearim and Jerusalem.

WHEN: About 1042 B. C.

WHO: David, Abinadab, Uzzah, Akis, Obededom, Captains.

### TEACHING OUTLINE.

I.—Introductory. (II Sam. 5:6-25.)

- 1. Jerusalem made capital of David's kingdom, Ver. 6-12.
- 2. War with the Philistines, Ver. 17-25.

II.—The Lesson. (II Sam. 6:1-23; Ps. 24.)

- 1. David's attempt to bring the ark to Jerusalem, Ver. 1-11.
  - a. A good work attempted in a wrong way, Ver. 1-5.
  - b. Good intentions do not justify a wrong deed, Ver. 6-11.
- 2. A good work in the right way, Ver. 12-19.
  - a. The ark brought in, Ver. 12-17.
  - b. David blessed and dismissed the people, Vs. 18, 19.
- 3. David's reply to Michal's taunt, Vs. 20-30.
- 4. "The Psalm of the ascension," Ps. 24.

## WORD AND WORK.

NOTE—This Psalm is thought to have been composed on this occasion. The ark was the symbol of Jehovah's presence. Setting it up in Jerusalem served as a good type of the final enthroning of the Lord over the earth. The following outline may be suggestive:

1. The declaration of title to the earth. Ver. 1, 2.
2. The question of worthiness—"Thou art worthy." Christ—Ver. 3-6.
3. The King of Glory takes the throne of earth. Ver. 7-10.

### SOME LESSON TRUTHS.

To be sincere is not sufficient nor does it prove one's safety. Uzzah was doubtless intending a good work but he disobeyed God's commandment (Nam. 4:15). We should here be taught to be cautious as David learned. David's project proved a failure when attempted in the wrong way. David's failure proved valuable to him and he brought out of it success. Let us make our failures stepping-stones to success in the Lord.

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### THE BARREL'S CONTENTS.

Some one has prepared the following in explaining what a barrel of whiskey contains:

A barrel of headaches, of heartaches of woes;  
A barrel of curses, a barrel of blows;  
A barrel of sorrow for a loving weary wife;  
A barrel of care, a barrel of strife;  
A barrel of all unavailing regrets;  
A barrel of care, a barrel of debts;  
A barrel of hunger, of poison of pain;  
A barrel of hopes all blasted and vain;  
A barrel of poverty, ruin and blight;  
A barrel of tears that run day and night;  
A barrel of crime, a barrel of groans;  
A barrel of orphans' most pitiful moans;  
A barrel of serpents that hiss as they pass,  
That glow from the liquor in the head of the glass.  
A barrel of falsehoods, a barrel of cries  
That fall from the maniac's lips as he dies!

# OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Paris, Texas.

DEAR COUSIN ELLEN—I was ten years old February 28th. I go to school and have a good teacher. I am trying to answer your questions and I hope that they are right.

Your friend,

VASHTI SPIKES.

Paris, Texas.

DEAR COUSIN ELLEN—I am a little boy who wants to begin to answer your questions and puzzles in the WORD AND WORK. I will be twelve years old on July 11, 1915. I go to school and I am in the fifth grade. Inclosed you will find the answers to your March questions, which I hope are right.

Yours truly,

WENDELL SPIKES.

*Dear Vashti and Wendell:*

I am very glad indeed to hear from you and we are all glad to have you join Our Corner. I feel sure you will find the Questions and Puzzles interesting and I hope to hear from you often. Your answers for March were correct.

Your friend,

COUSIN ELLEN.

Santa Ana, Calif.

DEAR COUSIN ELLEN—I received your card some time ago. The reason I did not answer Questions in the WORD AND WORK is because I did not have time in the summer. I have been very busy ever since. I am now attending a Bible School here. I expect to be in Texas next year, as I want to go to Bible College. I think I shall go to Abilene. Well, I will start in again to answer the Questions. I was seventeen years old last Sunday.

ORLIE BADDERS.

*Dear Orlie:*

I was glad to hear from you again and to know that you are getting along so nicely. Hope you will have time to continue answering the Questions and Puzzles in Our Corner, for your answers have been good and I feel sure the study involved will be of much benefit to you.

Your friend,

COUSIN ELLEN.

## WORD AND WORK.

The best answers to March Questions and Puzzles came from in Class A: Orlie Badders, 17, Santa Ana, Calif.; Sims Stephenson, 14, Thyatira, Miss.; Mary Ground, 14, Linton, Ind.; Ruth Maddox, 12, Linton, Ind.; Lillian M. Weiss, 14, Edmond, Okla.; Wesley Weiss, 12, Edmond, Okla.; Travasnih Jelley, 12, Dayton, Ohio; Lois Chambers, 12, New Orleans, La.; Jessie Laughum, 13, Linton, Ind.; Arno O. Hawkins, 12, Rondo, Ark.

Class B: Ethel Mai Jones, 10, Brentwood, Tenn; Don F. Weiss, 10, Edmond, Okla.; Wendell Spikes, 11, Paris, Texas; Vashti Spikes, 10, Paris, Texas; Henry Mayfield, 11, Horse Cave, Ky.; Lloyd Chambers, 10, New Orleans, La.; Ozro A. Hawkins, 9, Rondo, Ark.

\* \* \*

### ANSWERS TO MARCH QUESTIONS AND PUZZLES.

8. Jeremiah the Prophet. Jeremiah 31:15.
9. Nazareth in Galilee.
10. Son, Temple, Astonishment (or Amazement), Twelve, Understanding, Returned Home. Egypt. First letters spell Stature.

\* \* \*

### MAY QUESTIONS AND PUZZLES.

15. Re-arrange the letters in each word and this sentence will make a quotation from the New Testament—isht si ym veldeob nos ni mowh I ma lelw salpeed.
16. Who spoke these words and of whom was he speaking?
17. What had happened immediately before these words were spoken?
18. What does the the word "Baptize" mean?
19. In what water was John baptizing?

During this month I will send prizes to the boys and girls sending in the best answers to January, February, March and April Questions and Puzzles. During September I will send prizes to the boys and girls sending in the best answers to May, June, July and August Questions and Puzzles. Ask your boy and girl friends to join Our Corner during the next four months. The Questions and Puzzles are going to be very interesting and then they may win a prize. 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 name, age and full address.

## WORD AND WORK.

### BOOK REVIEW.

JOHN STRAITON.

I have received the March number of the *Constructive Quarterly*. This is called a Journal of the Faith, Work and Thought of Christendom. It is edited by an able and learned board representing all the great bodies of the Christian Faith. Its purpose is the union of all believers and the discussion of differences in a constructive way. It marks a great advance in religious thought, and is worthy of very careful study by serious students and thinkers. Published by Geo. H. Doran Co., New York. Yearly subscription, \$2.50.

\* \* \*

*Texts Explained, or Helps to Understand the New Testament*, by Dean Farrar. XVIIIx372 pages. Price, \$1.00. Published by F. M. Barton, Cleveland, O.

His Life of Christ made Dean Farrar famous wherever the English tongue is spoken. For years he was an examining chaplain in the Church of England. He tested his candidates with thirty texts from the King James Version of the New Testament. He writes: "To my astonishment I found that out of these thirty texts the majority of these young clerical students never threw any light on more than four or five" This book grew out of this work. Its title fairly explains its contents. I have looked through most of it and carefully examined a part of it, and can heartily recommend it as a very helpful book for preachers and all students of holy writ.

\* \* \*

*The Federal Government and the Liquor Traffic*, by Wm. E. Johnson. 275 pages. Price, \$1.00. Published by the American Issue Publishing Co., Westerville, Ohio.

The extensive spread of the Prohibition movement, in which we all rejoice, renders the appearance of this book very opportune. To form and express an intelligent opinion on this great question it is necessary to know both the past and present position of the Federal Government in relation to this subject. This book covers the case in a very satisfactory manner.

\* \* \*

"Which Church Would Jesus Join?" is the title of a neat little volume of 148 pages by Mr. Robert Selle, of Little Rock, Ark. Price 50c.

The book's answer to the question is resolved to the following: "The church whose membership has been found to be Christ-



## WORD AND WORK.

like in thought and word and deed, and so exemplified in daily life, regardless of everything else, Jesus pronounces most emphatically as the Church of His Choice."

A close study of the seven letters to the churches of Asia shows the Lord to be quite particular about congregational conditions, we think much more as to doctrine than Mr. Selle represents Him. If the question means what denomination would Jesus join, the answer should be: None at all, and, as to His church He is head of it already and does not need to join it.

The book, however, is well written, is readable and will provoke thought on the church—an important subject. Address the author, as per above.

"'Billy' Sunday, The Man and Mis Message." This is a book for all who wish to inform themselves on the methods of this world-famous evangelist. It is a large volume of almost 500 pages and we can furnish it with WORD AND WORK for \$1.20.

### BIBLE REASONS FOR NOT USING TOBACCO.

1. It is not for the glory of God: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1st Cor. 6:20.

2. It may bring disease of the heart and cancer of the tongue: "If any man defile the temple of God, him shall God destroy." 1st Cor. 3:17.

3. It is expensive and money wasted: "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Isa. 55:2.

4. It is infringing on the rights of others by contact with them in its nauseous, sickening odor: "Thou shalt love thy neighbor as thyself." Gal. 5:14.

5. It is a wrong example to set before the young: "Let your light shine before men, that they may see your good works and glorify your Father which is in Heaven." Matthew 5:16.

6. It is a filthy habit: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2nd Cor. 7:1.

7. The habit once formed brings one into bondage: "Who-soever committeth sin is the servant of sin." John 8:34.

8. It causes unnatural desire, and leads to intemperance: "If ye live after the flesh, ye shall die." Rom. 8:13. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16.

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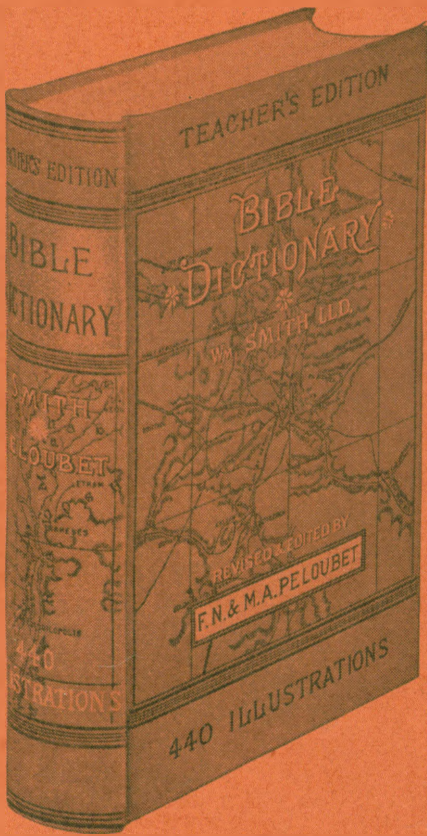
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