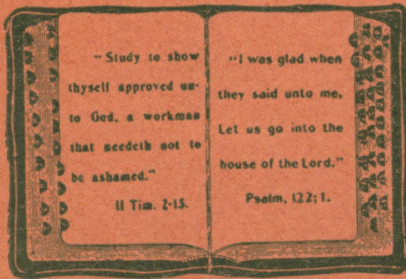


WORD AND WORK



Vol. 9

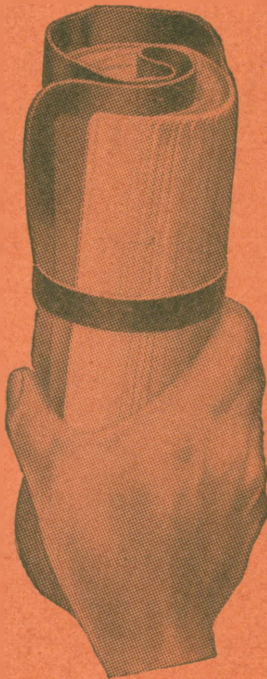
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SUBSCRIPTION PRICE - - - - - FIFTY CENTS A YEAR

STANFORD CHAMBERS, Editor and Publisher

Address 1218 SIXTH ST., NEW ORLEANS, LA.

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Now is the fruitful season for taking subscriptions, WORD AND WORK is making a strong effort to teach the truth in love always "endeavoring to keep the unity of the Spirit in the bond of peace." We, therefore, believe it is *worthy* of the *active support* of every reader. A few minutes of your time and a few words from you will mean much to us. *If every reader will send one new subscription this month our circulation and good done will be doubled.* See?

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WORD AND WORK.

SERVICE.

Last night I sat thinking, wondering,
How I might serve God the best way
And I picked up my Bible still pondering,
To see what it had to say.

I turned 'till I came to where Jesus
Was here on earth among men,
And I found that His life was all service;
We are told to follow Him then.

I find that to follow Him closely
We must study His Word every day,
Live pure, godly lives, true and holy,
Be loving and gentle always.

He says we must tell the sweet story
How He died, but hath risen again,
And hath gone to His Father in glory
To make an atonement for sin.

I read further on in the Bible
Of the wonderful peace He hath sent
To all those who love and obey Him;
O, the blessing of perfect content!

And He tells us to watch for his coming,
O that rapturous, soul-thrilling day!
If we're His we shall see Him and know Him,
And be with Him forever and aye!

—Mrs. J. F. Anderson.

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EDITORIAL NOTES.

OUR PLEA AND UNITY.

"If any man speak, let him speak as the oracles of God." We wish to say again that this plea is ours only by adoption and that it is the plea of only such as have adopted it. You and I, all of us, who truly accept it may call it "ours." None is excluded unless he excludes himself by rejecting the plea.

It should be clear to every reader that adhering to the above principle will instantly solve the unity question. He who speaks as the oracles of God is not responsible for existing divisions. That responsibility lies at his door who goes beyond the things that are written, or else falls short of declaring all that is written. All who speak as the oracles of God are of the same mind and speak the same things, with no divisions among them. Walking "in the light as he is in the light, we have fellowship one with another, and the blood" cleanseth us.

Speaking as the oracles of God as a basis of unity has been clearly demonstrated and that repeatedly. Whole congregations have been formed by there coming into each other's fellowship men and women previously divided, some in one sect teaching one thing and some in another teaching something else. And how did they unite? By each giving up his or her "ist" or "ite" peculiarities and all accepting the Bible only as their guide. Whereas they were once distinguished and kept divided by human religious names they are now identified and united as Christians. If this can be done in one community it can be done in every other, and should be. Not only do those who unite lay aside their human religious titles, but they also discard their human creeds. These statements of faith have come from the false idea that inspired men may sit in judgment on God's word declaring which portions thereof are essential and which are not. The creed purports to be the result of culling out the essentials and leaving behind the non-essentials. Unwritten creeds are formed in the same way. Hence, creeds, written and

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unwritten, are contrary to the "plea" as well as contrary the one to the other, and Christians who desire each other's fellowship in the Lord discard their respective creeds as curtailing liberty to think and speak as the oracles of God, as barring growth in knowledge of the truth and hence as responsible for division.

With party names and human creeds discarded, whether written or unwritten, the rest is easy for all who sincerely desire the fellowship of all God's people and whose meat and drink it is to do the will of their Father in heaven. Such are free to live "by every word that proceedeth from the mouth of God," "without having to ask whether the "fathers" taught it or whether the church in general accepts or will accept it. "Other foundation can no man lay" for the unity of God's people. "Let a man take heed how he builds" and that he builds thereon.

WHAT A CHURCH SHOULD DO.

A church should conform its life, its teaching and its worship to the word of God. It should preach the gospel at home and abroad. It should afford the privilege of communing every Lord's day and urge every member to form and fix the habit of so remembering his Lord's death till He come. A church should create such an atmosphere of brotherly kindness and love that each would feel ashamed to misjudge or speak evil of another and that when one member suffers all the members suffer with it. A church should take care of its poor and glorify Christ the living head. No amount of praying, communing or giving will avail without love. Above all things put on love. A church should give to men a real spiritual birth, nourishment for growth, training in service and graduation for an abundant entrance into the everlasting kingdom. A church that does this is a church of Christ.

"A fisherman is judged by his string of fish." After all, though, none should lay such over-emphasis on the point of numbers as to undervalue other important results of service, the one thing we seek after, and delight in and praise God for, is the increase. Let us all learn how to be fishers of men. Like Paul, let us learn how to "become all things to all men that we may save some." Then, what rejoicing when we realize we have had some humble part in bringing the joys of salvation to some lost soul! The poorest and humblest saint can have this rich pleasure. Have it!

DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

LETTERS TO THE SEVEN CHURCHES.

THE CHURCH WITH A LITTLE POWER—OR, KEEPING THE WORD OF MY PATIENCE.

The "holy and true," who possesses the key of David, dictates a letter to Philadelphia. There is no rebuke for this church, but a reference to their possessing a "little power." It was not much, not as much as it might have been, but, because they had it and because they had kept His word and had not denied His name they had an open door which no man could shut. There are always open doors for the faithful church.

Our opportunities are of Christ. It must be He who opens the way for our activities, else they fail. He is still opening the door for churches with even but a little power. To-day there are many congregations that have not, as yet, "denied the name, and who are endeavoring to keep the Word of His patience." To them God hath granted a little power and is throwing wide open doors of utterance that the gospel may be preached. Will they enter them, or will they lose that "little power" by inactivity?

Christ is represented in this letter as the Holy and True. He is Himself the embodiment of holiness and truth—eternal realities. There was plenty of searching the Scriptures, formulation of creeds, statement of issues, etc., when Christ walked in Jewry, but *no recognition of Him*.

Sardis, representing as it does, the dead formalism resulting from the conflict of creeds and wars over doctrine, is seen in sharp contrast with Philadelphia. The Philadelphians are rallying around the Person of Christ rather than some statement of doctrine or issues. Holding the key of David (either of his "house" or his "kingdom"), the legal heir to David's throne is the rallying point for all those to-day who have a little power and are holding fast the name and the word of His patience. "Every one that was in distress, and every one that was in debt and every one that was discontented gathered themselves unto David." The King of Israel was rejected of men and received not by His own, yet there are those who feel the burden

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of the world's distress, who feel the weight of sin's debt, and who, with the world's ways are discontented. There are gathering themselves unto David (Christ).

Conflicts over man-made creeds, fighting for doctrine rather than for the Word of God, "Defending the truth," which needs no defense, steadying the Ark of God which needs not the assistance of human hands, have all contributed toward taking minds and hearts away from the Person whom the Book declares.

Is it not possible for one to disclaim all authority but that of the Holy Scriptures, keep out of the conflicts and wranglings of men and deny the right of anyone to bind his conscience by opinions and interpretations however hoary they may be with age? Is it not possible for one to refuse to walk in every beaten path which men have followed, only to be led into a wilderness? Is it not possible for one to venture alone with God into green pastures and beside still waters? May such a one not probably find what others have missed? If there should be, say seven points of differentiation between one's particular religious views and those of others, is it not possible for one to find that those points of differentiation by no means exhaust the teachings of the Word of God, and, is it not possible to feed the souls of dying men and dying churches upon other food sometimes than the points of differentiation? If you are such a Christian, then, in an age of unparalleled unrest, you are a Philadelphian. You are undenominational without being interdenominational.

The promise to Philadelphia is: (1) Behold I come quickly. It is a warning as well that we may not let any man take our crown. Philadelphia was to be kept from the hour of trial, which was to try them that dwell upon the earth. There is such a trial coming at the end of the age. Men may say that the general course of the world is better, but it is not left for men to guess whether the world will get better or worse. We cite the reader to the word of God. If you doubt such a time of trouble read (Isa. 2:12-22; Isa. 13:9-11-13-16; Isa. 24:18-20; Isa. 26:21; Isa. 34:1-5; Jer. 25:31-33; Joel 2:1-2-31; Amos 5:18-20; Zeph. 1:15-18; Zech. 12:3-4; Zech. 14:1-3). Read these in connection with Matt. 24; II Thes. 2, and the visions of John and see if you can determine whether they tell of a storm already past or of one impending. (2) The overcomer is promised to be made "a pillar in the temple of my God." At the entrance to Solomon's temple were placed the two pillars; Jachin "He estab-

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lishes," and Boaz, "In Him is strength." Those found faithful in Philadelphia are established by the Lord and He alone is their strength. On them is inscribed the "name of my God," "the name of the city of my God," and "my new name" (note use of possessive pronoun). Philadelphia prophetically stands looking through an open door. Through it she sees Him who has the key of David. He is to come quickly. She rallies now around the person of her coming Lord and awaits His blessing.

He that hath an ear let him hear what the Spirit saith unto the churches.

Gallatin, Tenn.

A new exchange comes to our desk in the form of "*The Friendly Visitor*," published monthly by the Church of Christ at Atlanta, Ga., from which we clip the following encouraging report:

"We are glad to give the following splendid reports of the different workers: (1) Morgan H. Carter, at Liberty Hill, with seven baptisms and four who repented of their error and were persuaded to take God's word alone as their guide. He is now back at Macon in a meeting. One more baptized there while he was away. (2) Brother Beck, of Veal, Ga., and Brother Weathers, of the Pleasant View congregation, write most interestingly of Brother Shoulder's work at their respective places and want him back again. We must have a house at Veal. More will be said of this later. In the meantime, who will start the fund? A house there will mean much to that work. (3) Brother Bearden, near Kingston, with five added and the deed secured for a lot on which to build. Push that work on, Brethren. (4) Brother Smelser, at Golden Hill, with two added. (5) Brother Graves, at Hazlehurst, with one addition. He has returned to the Nashville Bible School. (6) Brother Brumit, at Pleasant Grove, in Cobb County, with ten added, all told, a Baptist minister among the number. Brother Brumit has also baptized 24 more at Bethany since last report. (7) The writer, at Old Union, in Dade County, with five additions and five reclaimed and funds raised to support a man for all of his time. He is now preaching at Ingleside, with two additions to date. Two more from the Christian Church, one reclaimed, two baptized, and one from the Baptist at West End. Brother Bell recently baptized his only daughter at East Point. To God be all the praise."
—S. H. Hall.

Now is the very time to get subs. for WORD AND WORK.

DEPARTMENT OF WORK AND WORSHIP

BY E. L. JORGENSON

The essentials in salvation, things absolutely required, may be stated in four or five words and are fully expressed in four verses of scripture. With unmistakable emphasis, each essential is marked off by the word "except," and each is, therefore, an utter necessity, a "*sine qua non*," a thing that belongs to the very nature and being of eternal life; and from which there is, so far as the record shows, no appeal:

STATING "Except ye believe that I am he, ye shall die in your sins." John 8:24.
THE "Except ye repent ye shall all likewise perish."
ESSENTIALS. Lk. 13:5.

"Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Jno. 3:5.

"As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." Jno. 15:4.

"Except ye believe that I am he"—"Who?" "Even that which I have also spoken unto you from the beginning." (Jno. 8:25.) An examination of John's gospel up to this point reveals that He had "from the beginning" claimed to be: The Son of Man, 1:51; God's only begotten, 3:16; The Messiah, 4:26; The Judge of men, 5:23; The bread of life, 6:48; The light of the world, 8:12. No matter how highly men may think of Jesus, unless they take him at all He professes to be, there is no salvation.

"Except ye repent"—without that fundamental, individual turning away from sin and sinning, to God, there is not salvation.

"Except one be born of water and the Spirit." and mark it, it is not a thing that *may* be or merely *should* be, but a thing that *must* be. A radical change—from the roots up—and consummated in baptism. Thus the believer has been initiated into Christ. "For as many of you as were baptized *into* Christ did put on Christ." (Gal. 3:27.) But,

"Except ye *abide* in me" there can be no fruit-bearing, and fruitlessness means ultimate damnation. "Every branch in me that beareth not fruit, He taketh it away." Many have been baptized into Christ who do not *abide* there. Many have gone down into the water and up into the world. They have received Christ, but do not walk in Him. Those who are abiding, residing,

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hiding and confiding in Jesus are fruitful (Jno. 15:5). Their prayers are answered (Jno. 15:7). They are kept from sinning and they experience sustained, continued victory over self, sin and Satan. (I Jno. 3:6, 9.)

These essentials are stated, I say, in four verses of Scripture. But these four verses do not *produce* these essentials. Now, lay hold on that thought.

I am thinking that some brethren have not seen the difference between *stating* an essential and *producing* it. For example, Hebrews 11:6 states completely the requirement of faith. "He that cometh to God must believe that He is." But that verse alone does not produce faith. Add to it now every other verse demanding faith, "Except ye believe," etc., and yet there is no faith; no, not one whit. Men may indeed know that God demands faith; but to demand it, and to produce it are two different things. For "belief cometh of hearing." "How shall they believe in Him whom they have not heard?" Here is where the mass of *evidence* comes in. "These are written that ye may believe" (Jno. 20:31). "Believe on the Lord Jesus and thou shalt be saved." There is the essential demanded. And, "They spake the word of the Lord unto him." There is the essential developed (Acts 16). I challenge the assertion that ideal faith, full faith when it comes will rest on no less than every evidential statement of scripture.

Now, by the time we have carried this argument through from the standpoint of each separate essential, we are forced to a conclusion which we might well have accepted without the argument, for Jesus announced it: "Man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God." (Matt. 4:4.) God humbled Israel and suffered them to hunger *to teach them that* (Deut. 8:3); and it appears that we shall learn it only by going through the same hard mill. But we proceed with the argument.

A single verse makes known the second essential: "Except ye repent," etc. (Lk. 13:5). You may add to it every similar scripture and declare them with all authority. No one turns to God and no one will until you present the constraining motives. Here, then, comes in the mass of motive-testimony. Every threat and promise; every warning, every prediction of good or ill;

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every example of good rewarded and evil punished—all are repentance *producing* and attach to the essential. Yea, they *are* essential to the salvation of the greatest number. Else, why do we not preach one night in a place, announce the essentials, and close? But we have hopes that a fuller message will move more to obedience. And there is no logical stopping place except where the Book leaves off.

My proposition is: There is a vast difference between demanding an essential and developing it. Those scriptures which state the actual requirements do not define and call them forth. I have no need to further elucidate and illustrate this fact. It is a thing which a blind man can see if he will. The "essentials" call for *acts* of faith. Every act depends on motive. When perpetual motion—activity without energy—comes to pass in the realm of invention, we may look for obedience without motive in religion. Preaching those scriptures only that *state* the essentials is not preaching the essentials. I suppose no one would deny the need of *some* motive matter; and, if *some*, then, why not all. He who condemns another for preaching all that is revealed concerning the future, condemns himself for preaching some of it.

Louisville, Ky.

LOUISIANA WORK.

"COME OVER AND HELP US."

A. K. RAMSEY.

We have listened to the Macedonian cry from foreign fields and the Far West for years, and in what measure we could we have responded. Now, let the cry "come down and help us" ring in your ears concerning our own Southland.

The magnitude of the work is startling as we see new fields opening up every day. And the laborers in Louisiana are so very few that they cannot assist all who are begging for the gospel in its apostolic simplicity.

THE AMITE FIELD.

Brother Johnson, with his tent, in and around Amite has been busy all the summer, and souls have been won for Jesus. Finding he could no longer hold up the work alone, he wrote Brother Chambers for a helper. Having no experienced preacher on hand at the time he sent to him one of our own boys, Maston

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Sitman, about 18 years of age, to lead the song service and to help as he was able. Maston proved to be a good helper. On several occasions when Bro. Johnson's physical condition would not permit of his preaching, Maston preached in his stead. Maston has been energetic in the service of the Master and hopes some day, by the grace of the Lord, to be a preacher.

IN THE LAND OF EVANGELINE.

Bro. Hebert had baptized at last report 215, and how he does need a helper as many of his converts have never studied the Bible and have so much need to learn. May the Lord help him to shepherd these precious lambs. They have a chapel at Roberts Cove and others of them meet at other places. At Iota our brethren have a house building and the writer had the honor recently of preaching the first sermon in it. Brother Hebert was next.

At Cypress Creek, in the new parish of Evangeline, the writer held a nine-day's meeting in August where four precious souls found peace in Jesus. There are perhaps forty or more Christians only at this place. Here we have one of the "miracle" men of Louisiana, Bro. Benoit Johnson, 77 years of age, of whom we will tell more in our next issue; suffice it at this time to say that the number of Christians at Cypress Creek is due largely to his untiring efforts. From this point we went to Science Hill, a distance of about six miles, where we were for four nights given the opportunity of speaking to a house full of people. The people in this country are hungering and thirsting for the pure gospel. The writer has promised to spend some time there in November telling of Jesus and Him crucified. After closing at this place we ran up to Forest Hill to see Bro. Chambers, who was in a good meeting there. We arrived on Friday morning intending to start for New Orleans the next day, but just as we were ready to leave a telegram came calling Bro. Chambers home. We took up the work where he laid it down and continued until Tuesday night. The visible results of this meeting were five confessions, two from the world, two from the Baptists and one from the Methodists. Much seed was sown and the good brethren there are carefully guarding every point earnestly laboring for the Master. In the future they will have either the writer or Bro. Chambers with them the first Sunday of each month until a man can be located there who will give all of his time to the work.

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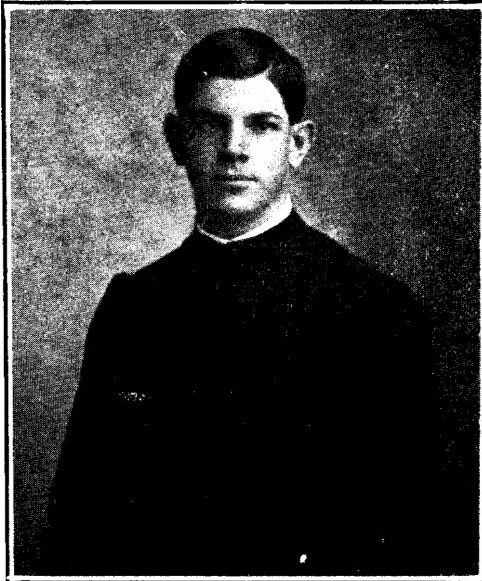
You have before you now some of the new fields which have been calling on New Orleans for laborers. Other calls have been received which could not be answered at the time. Those who have had a part in this work are Bros. Chambers, Maston Sitman, Fred Wendt and the writer, and the entire congregation, through its liberality and much praying, has a share in this good work.

Now just a word about New Orleans. The church here was never in better working order; never better united; never as missionary; never more hopeful, and forgetting the things that are behind we press on to the mark of the prize of the high calling in Christ.

There are other fields in Louisiana. Bro. B. U. Baldwin, at Shreveport is doing a good work with a new congregation, started in the spring by Brother John E. Dunn.

GLAD TO SEE YOU.

We are glad to present to our readers this likeness of our beloved brother, Evarice Hebert, reared a Catholic, trained for the priesthood, for seven



years a most successful Catholic Missionary among his own French people in the "Land of Evangeline" who, having been studying the Bible for some time, was baptized into Christ July 5th, a few days later took a public stand as a Christian only at Iota, La., and has ever since labored arduously among his people, as he says, to enlighten them whom he formerly taught falsely. God has gloriously blessed his labors and he has had the joyful pleasure in these three months of baptizing (at last report)

215 precious souls who were formerly of the Roman belief. Some of these now worship at Iota, some at Robert's Cove and some in their own homes. Will not every Christian who reads this invest some prayers in Hebert's glorious work. We praise God for him.

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

SOME QUESTIONS ON REVELATION.

Can we understand a prophecy before it is fulfilled?

We should answer, yes, if we will. We could not otherwise know whether a prophecy has been fulfilled or not. We may not know all about it. We will not be able to exhaust its truth, nor can we do that even *after* its fulfillment any more than we can exhaust a lesson so easy as the twelfth of Romans, but we can learn and believe the words of the prophecy, fulfilled or unfulfilled. The scribes informed the wise men from prophecy that Christ should be born in Bethlehem. They understood it not from a knowledge of its fulfillment, but from the prophet's words. David read the words of Jeremiah and understood, not in the light of fulfillment, but by faith in the prophets' words that Judah's captivity would last seventy years. A careful reading of those prophetic utterances which the Bible discloses to be fulfilled will show that the prophecy and the account of its fulfillment read alike, except as to tense, the one being future and the other past.

In Jesus' prophecy on the mount He said of the temple: "There shall not be left here one stone upon another that shall not be thrown down." No fulfillment is necessary to the understanding of that prophecy. When He prophesied of the Jews that they should be "led captive into all the nations and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," all we need is to believe His words. When, therefore, it is written that the saints shall "meet the Lord in the air" and be forever with Him, all we need to do is to believe it that we may not be rebuked for being "slow of heart to believe all that the prophets have spoken." Again, when it is written that the Lord Jesus will come "*with* all His saints" (which could not be until they "all" had gone to Him) and again "all the nations shall come and worship before thee" all we need is faith to believe it. To understand the how and the why of certain things is another matter entirely.

How may we know whether a given prophecy is fulfilled or not?

First, understand well what the prophet says. Then, expect

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the fulfillment to correspond. Do not guess that a prophecy has been fulfilled and then speculate on likely historical events as the fulfillment thereof. Unless you can by thorough investigation find positive evidence of fulfillment, as, for example, in the case of the destruction of the temple and the treading down of Jerusalem just hold that prophecy for a future fulfillment as clear and positive as that of the temple and Jerusalem. Don't guess.

Take Daniel for example again. He knew he was in captivity. He remembered Jeremiah had written something concerning it. He turned and read that it was to be for seventy years. He knew that they were nearing the end of the seventy years and therefore nearing the time of their return.

How much of the Book of Revelation has been fulfilled?

By the above rule we should say *a very small portion of it*. We may know that John's experiences on Patmos, the seeing and recording of the things he saw (Part I) and "the things that are" (Part II) are behind us. The sending of the letters to the seven churches and their heeding or neglecting the instructions given with the results locally are all in the past. Though those churches as such long since ceased to exist, their characteristic conditions have ever lived on, and the letters to them serve a far greater purpose to-day than in the day they were written. There was a time when Smyrna conditions prevailed over the whole church. Then followed a time during which Pergamos conditions prevailed, which, in turn, was followed by a prevalence of Thyatirian conditions. In the letters to Sardis, Philadelphia and Laodcea the Lord makes reference to His coming. A mixture of Sardis, Philadelphia and Laodicean conditions exist at the present time and will when Jesus comes for His own to save them from the hour of trial (Rev. 3:10) to stand before Him (Luke 21:36).

Beginning with chapter four, Part III of Revelation deals with "things which must come to pass hereafter," that is, "after these things." Here we may draw a line as beyond which the things foretold await positive proof of fulfillment. Until something more than guesses and assertions are offered we shall deny that the seals have been opened or the trumpets sounded or the viols of wrath poured out. Nor shall we agree that the battle of Armagedon is being fought upon the soil of Europe

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when historic Armagedon is a geographical point as well as the Argonne.

Bad as the present war is, it does not approach the terrible "time of trouble," depicted by John in chapters six to nineteen, that "hour of trial that shall come upon the whole world to try all them that dwell upon the earth."

Systems and movements political and religious now on foot may speedily grow and develop into the very thing John foresees. Just what he depicts is the maturity of a preceding infancy and youth-hood. The wheat and the tares are both growing, but the harvest is the time John describes from chapter four. Just as in the boy we see the man, so in history and present conditions we may see some likeness to what John describes, but the man is yet to be manifested. That for which we are to be looking is our Lord. Nothing revealed intervenes between us and that event. It is imminent. Other unfulfilled events will follow that. Are you ready?

THE FIRST RESURRECTION.

E. S. JELLEY, JR.

But why should some of the brethren so eagerly grasp at straws to nullify Rev. 20 or make it an unintelligible jargon? Why not allow Christ to come with the clouds, catch away the wise virgins to the marriage feast of the Lamb "with the Lord in the air," taking one and leaving another, in the bed, at the mill or in the field as He foretold, and then descend with His saints to reign a thousand years and destroy the living wicked before He finally raises the wicked dead in the resurrection of condemnation? Has He not a right to do so if He wishes and has He not indicated that that is what He is going to do, unless we use a thousand horse-power to twist Rev. 20 and make out that Satan has ceased to deceive the nations when we know he has not? Why also catch at straws like "the hour cometh" (John 5:28) and interpret it as just 60 minutes, when an hour in verse 25 covers some 2,000 years the same as "an hour in Chapter 4, Verse 23, covers eternity, and "then cometh the end," requiring it to come instanter, when God says a thousand years (the brief period intervening between the resurrection of the just and the resurrection condemnation is but as a watch of the night? Can the real reason be that we are to a certain extent a

WORD AND WORK.

sect of a man-made anti-millennial creed, unwilling to accept His Word literally if it conflicts with our creed? At any rate those who resist Christ's personal millennial reign pay a high price for doing so, sacrificing the promise of part in the first resurrection and the plea that the Scriptures are to be taken at their plain and evident meaning. They also sacrifice truth, for it is not true that Satan does not deceive the nations. They also come dangerously near the error of certain who said the resurrection was past, for certainly the first resurrection is the resurrection par excellence over which the second death has no power. Certainly making a forced interpretation of any Scripture puts us and them that hear us into the way of making other forced interpretations. Let us then study this question.

Satara, Dist. Satara, Br. India.

PROPHECY GOD'S PICTURE GALLERY—SHALL WE CLOSE IT?

E. S. JELLEY, JR.

All sorts of people attend picture galleries, though not all can properly comprehend all the thoughts the artist expresses in his picture. A few are too dull to understand at all—witness the Jewish girl who saw a picture of a camel and pronounced it a big brown jug! Nevertheless we continue to make pictures, and men and women continue to derive inspiration from them. It is not necessary that everyone should interpret every line in exactly the same manner in order for it to be lawful to *try* to understand the pictures at all.

For instance, we see the picture of a noble-looking man, holding a child in his lap. His brow is clouded, there is a look of sadness upon his face. Someone says: "Poor man! The old homestead is about to be sold." Another says: "Perhaps the child's mother is dead." A third, who is familiar with history, says, pointing out the little details: "This is such and such a king. He is holding his only child upon his lap. The saddened expression comes from his tender heart, for he has just received news (from the messenger seen in the background) of a great victory."

Now, in a sense all of the above interpretations have been true. All recognized a noble nature, the fatherly heart and the

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touch of sadness, and doubtless all derived spiritual benefit from the picture. But here comes a bystander who cares naught for pictures and considers it all a waste of good fence-paint. When beautiful scenes are pointed out to him, *he absolutely refuses to look*. He says: "I have never studied pictures and do not understand them, and I am just as smart a man as any, therefore, no one understands pictures—any picture." Now, this bystander has heard the three opinions of the same picture and he turns away with the determination to write a series of articles for the "Daily World" denouncing any and all who attend picture galleries "Campbellites"—pardon me, I mean "Speculators," and demanding that the police put lock and key upon all picture-galleries.

No, brethren, this bystander, whose name is becoming Legion, has no personal grievance against any artist—in fact, His elder brother is the principal contributor of pictures to the gallery.

Prophecy is God's imagery or picture gallery, and the best part of it is the Revelation of Jesus Christ. We cannot, without study, knowledge of history, and some skill all understand every line of it alike. Nevertheless, it is all so well drawn that the humblest and most ignorant can derive benefit from its contemplation, and *John pronounces a blessing upon the readers and hearers of the Revelation. In view of this, brethren, how many of you consider that a loyal faithful Brother can demand that the Revelation and other prophecy must be thrown into the scrap-heap of dis-use?*

Can we be loyal and yet thus dishonor the Word of God? It is to be sincerely hoped that some of the brethren will retrace their steps and again be able to square themselves with the Word of God.

The Church in New Orleans is studying Old Testament history in its Sunday School work, Romans in its Prayer Meetings, Luke in the Ladies' Bible Class and Hebrews in the preaching services. One more has confessed Christ since last issue. Three of us now preach some and Brother McGruder Netterville, recently graduated from Nashville Bible School has come here to attend Tulane University. We are glad to have him here. Brother W. T. Wilson, who has labored at Natchez, Miss., recently paid us a visit, being here for ear treatment.

ON FOREIGN FIELDS

JOHN STRAITON

Many non-Christians in Japan and China are being reached with the gospel through the wise use of space in the daily secular newspapers.

* * *

Brother McHenry, at a great heathen gathering in India, recently, gave away 1,500 copies of Scriptures and was almost mobbed by those who could not be supplied. In about two months will be another such gathering and the brethren would be so glad to have enough of God's Word to give to all who will receive it. Let us help them do it. Contributions in order! WORD AND WORK will forward same.

* * *

The British Churches of Christ, with a membership of about 15,000 gave over \$11,000 to foreign mission work during the year covered by their last report. This is a little more than 75 cents each per year. A very small sum indeed. Yet, if every professed loyal brother and sister did as well we could sustain about twice as many foreign missionaries as we do.

* * *

For the first time in Christian history, the portals of 1,700 of China's great and ancient walled cities are open to the messengers of the gospel of Christ. General Li Yuan Hung, Vice-President of the Chinese Republic, urged John R. Mott to ask the Christian churches of America to occupy these strongholds of heathenism "and to do it now. Five years hence may be too late." We have not a single preacher in that great, and ancient, and populous country.

* * *

THE TWO GREAT WARS.

THE EUROPEAN WAR.

Twenty million soldiers in 1
physical peril.

One million men killed in 2
the first six months.

Cost of this war \$40,000,- 3
000 *daily*.

THE WORLD WAR.

One thousand million of
people in spiritual bondage
and death.

Two million people die every
month without having heard
of Christ, the Saviour.

Cost of all Protestant Mis-
sions only \$35,000,000 *annu-
ally*.

WORD AND WORK.

Fighting strength of armies over twenty millions.	4	Total missionary force (all kinds) only 24,000.
Develops hatred.	5	Promotes friendliness.
Settles nothing finally.	6	Establishes Christ's kingdom, which will ultimately eliminate all war. (Isa. II, 2-4.)

Bro. Motoki has come to the United States for study. * * * A picture of Bro. Herbert, the converted Roman Catholic home missionary and an account of the work accomplished since his conversion, written by our esteemed editor, Bros. S. Chambers, will appear in the *Christian Leader*. * * * Pope Benedict XV has approved of the circulation of the New Testament among the common people of Italy in their vernacular language. He said: "Experience teaches that all deviations of present society have their origin in the fact that the doctrine and works of Jesus Christ have been utterly forgotten and men no longer draw from them their inspiration for daily life." Very good for the Pope. * * * Bro W. Hume McHenry reports over one hundred baptisms during the first six months of this year. The Church at Allensville, Ky., is supporting Bro. McHenry in the work in India. Only five dollars a month will support a native worker. Even a very little church could support a worker at this price. Some members and preachers spend more on cigars and tobacco than that. * * * Bro Jno. T. Glenn and Sister Lois McCaleb are married and intend to give their lives to the work in Japan. This couple is well fitted educationally and spiritually for this work, and brethren would do well to contribute to their support.

* * *

ACKNOWLEDGMENT.

"I am hereby thanking you for \$4 received for E. S. Jelley. I have received, for various missionary purposes, from October 25, 1914, to August 31, 1915, the sum of \$1,995.17. I think Bro. Glenn's traveling expenses and Bro. Vincent's building fund are short. Bro. McHenry also needs support for native helpers.—D. C. Jones."

* * *

Donations received by WORD AND WORK since last issue:

For Bro. Jelley—Members of church in New Orleans, \$2; South Side Church, Fort Worth, Texas, \$1. How we should like to see more people take shares in the great commission!

THINGS CURRENT

We want agents.

Work, Watch and Pray.

Be instant in season and out.

Do you rejoice in the Lord always?

Being miserable yourself and making others miserable—
how un-Christian!

Be *sure* to write us of any irregularity in receiving **WORD AND WORK**. It is our aim to get it to you promptly on time.

We want our readers all to rejoice with us in the Louisiana reports. The work is growing and we feel confident it will continue to do so. Pray for it.

So many good people do not appreciate the importance of utilizing the press in the spread of the truth. More gospel can be preached at less expense through a medium like **WORD AND WORK** than in any other way, and yet many of our readers have never sent us one new subscription. Do better. Send now.

Soul winning results since last report: At Bohon, Ky., H. L. Olmstead, evangelist, 7 added; at Gadsden, Tenn., A. G. Freed, evangelist, 26 added; at New Orleans, publisher, 1 added; at Science Hill, La., A. K. Ramsey, 4 added; at Forest Hill, La., A. K. Ramsey and publisher, 5 added; at Ft. Deposit, Ala., A. Shanks, 3 added; also, 2 at Calhoun, Ala.; at Chatham, La., N. R. Funderburk, 1 added; at Roseland, La., W. J. Johnson and Maston Sitman, 1 added; at Salem, Ky., E. L. Jorgenson, 8 added; at Morning Star, Ala., P. G. Wright, 1 added and six at Oak Grove, Ala., at Tuscumbia, Ala., D. H. Friend, 45 added (last three meetings reported by J. H. Morris); at Caledonia, Ind., Chas. Neal, 30 added (report by Edward Neal); at points in Kentucky, W. A. McBride, 55 added. Baptized by E. Hebert since his conversion, 215 Catholics.

Dr. J. J. Horton spent the middle part of September in meetings at Huntsville, Ala., Chas. Neal at Duff, Ind. W. J. Johnson at Ard School House, La., R. H. Boll and E. L. Jorgenson at Murfreesboro, Tenn. W. J. Brown at Trenton, Ky. N. R. Funderburk has consented to engage in a joint discussion with a Baptist preacher at Womack, La. The Cordell Bible School has opened with the largest enrollment in its history. There is much fruitful activity manifest all along the line. Let's keep it up, and, by the Lord's grace, do more.

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IN MEMORIAM.

Few persons have ever come under our observation who, in so short a time so clearly demonstrated the abundance and power of God's grace as did our late brother William J. Wendt, of New Orleans (born December 31, 1884). On the 18th of July, 1914, "Willie" in conversation with the writer, confessed himself a great sinner and promised to reform his life. The next day he attended services. At night he came and confessed his Savior. On Thursday night following, to the joy of his dear ones and the church of God, he was buried with his Lord in baptism. He arose a happy man and, though he was not thereafter perfect, everybody marked the change. Later on his wife obeyed the gospel (having been a Catholic) and became a devoted Christian, which greatly encouraged and strengthened him, from which time he made wonderful growth. Their home became a house of prayer open to cottage meetings and Bible study. He had the pleasure of seeing their next-door neighbor, through their influence, turn to the Lord.

Willie was happy to know that he could be of service to the church in leading the singing. On Thursday night, Aug. 26, 1915, he led the prayer-meeting, at the close of which he extended an invitation urging the importance of being saved now. He went home quite happy at heart that he could do something for Jesus. The next day his Lord called him to "come up higher," and he answered the call, leaving the stamp of triumph upon the face of the form in which he was wont to dwell. The people said: "How peaceful his slumber!" Sad were our hearts that his dear ones and his church had to give him up, but there was no hopeless sorrowing. Death had been robbed of its sting and we could smile through our tears.

On the Lord's day afternoon, after a simple service for the living, in which the writer endeavored to comfort the bereft, exhort Christians and warn sinners, the body was laid to rest 'till Jesus comes.

STANFORD CHAMBERS.

The August and September issues of WORD AND WORK have received unusual praise. All are interested in the work among the French Catholics which is already reaching marvelous proportions. We are glad to present to you Brother Hebert's picture this time. It was taken some time before his conversion.

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

LESSON I.

OCTOBER 3, 1915.

ELIJAH IN NABOTH'S VINEYARD.

I Kings, 21:11-20. Read I Kings, 21, 22.

GOLDEN TEXT—"Be sure your sin will find you out." Num. 32:23.

LESSON SETTING.

WHAT: A message of judgment to a wicked king and queen.

WHY: To teach that the retribution of God is sure.

WHO: Ahab, Jezebel, Naboth, Elders and Elijah.

WHERE: Jezreel on Mount Gilboa by plain of Esdraelon.

WHEN: About 900 B. C.

LESSON CONNECTION.

Our last lesson before "Review" showed Ahab in war with the Syrians and gaining the victory because of their drunken boastfulness. After that victory Ahab seems to have gone into retirement at Jezreel. While there the covetous desire to possess Naboth's vineyard came to him. We are to study, in this lesson, the execution of his wicked plot and the message of judgment from God.

LESSON OUTLINE.

I—Preparatory. Ver. 1-10.

1. Naboth refuses to sell Ahab his vineyard. Ver. 1-3.

2. Ahab pouts and Jezebel promises him her help. Ver. 4-7.

3. Jezebel plots against Naboth's life. Ver. 8-10.

II—The Lesson. Ver. 11-20.

1. Jezebel's wicked plot carried out. Ver. 11-14.

2. Jezebel presents pouty Ahab with the vineyard. Ver. 15, 16.

3. The message of Elijah to Ahab. Ver. 17-20.

III—The Rest of the Story. Ver. 21-29.

1. The doom of Ahab and Jezebel pronounced. Ver. 21-26.

2. Ahab's repentance gains him a respite. Ver. 27-29.

IV—Practical Points.

1. God is not mocked. Like Ahab we reap what we sow.

2. Men in high places often act on a very low plane.

3. Covetousness is a very deadly enemy.

4. That which cost Ahab nothing was very costly.

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5. God's dealing with penitent Ahab shows that His judgment is tempered with mercy.
6. "In this world it is not what we *take up*, but what we *give up*, that makes us rich."—*Beecher*.

TOPICS FOR DISCUSSION.

1. Was not Naboth wrong in being so obstinate in refusing to sell Ahab his vineyard? Read I Sam. 8:14; Lev. 25:23; Num. 36:7; Eze. 46:18.
2. Was Elijah really an "enemy" of Ahab? Ver. 20; Prov. 10:17; 15:5, 10, 32.

LESSON II.

OCTOBER 10, 1915.

ELIJAH TAKEN UP INTO HEAVEN.

II Kings, 2:1-12. Read II Kings, 1, 2.

GOLDEN TEXT—"In thy presence is fullness of joy; In thy right hand there are pleasures for evermore." Ps. 16:11.

LESSON SETTING.

WHAT: "Mortality swallowed up of life." II Co. 5:4.

WHY: To show the blaze of glory for God's faithful.

WHO: Elijah, Elisha and "the sons of the prophets."

WHERE: Bethel, Jericho, Jordan and East of Jordan.

WHEN: About 895 B. C.

LESSON CONNECTION.

"A thread of harmony runs through the whole of Elijah's life. It has been fitly symbolized by storm, earthquake and flower. His coming was like a whirlwind, his stay like an earthquake, and his going away was in a chariot of fire."—*M. M. Davis*. Of this going we are now to study.

LESSON OUTLINE.

I—Preparatory. I Kings, 22; II Kings, 1.

1. Note the change of affairs as told in I Kings, 22.

2. The king's illness. Inquire of Baal-zebub-Elijah. I Kings, 1:1-7.

3. The devouring flame from heaven. Ver. 8:16.

II—The Lesson. II Kings, 2:1-12.

1. Elijah and Elisha from Gilgal to Bethel. Ver. 1, 2.

2. Elijah and Elisha from Bethel to Jericho. Ver. 3, 4.

3. Elijah and Elisha from Jericho to Jordan. Ver. 5-7.

4. The Jordan parted for their passage. Ver. 8.

5. Elisha's wise request. Ver. 9, 10.

WORD AND WORK.

6. Elijah goes to Heaven; His mantle on Elisha. Ver. 11-13.
III—Practical Points.

1. The watchful are blessed with a "double portion." Ver. 9, 10.
2. Walking and talking on the verge of eternity is a solemn admonition to watch our steps and words. Ver. 11.
3. There is one thing for the child of God that is surer than death. *Translation* may prevent death's sting. I Cor. 15:51-57.
4. If we would *end* life gloriously, we must *spend* it gloriously; if we would be *brave* in death, we must not be *cowards* in life; if we would have in death *hope* like an anchor, we must have in life *faith* like a shield."—*M. M. Davis.*

TOPICS FOR DISCUSSION.

1. Why was the *seeing* of Elijah when he was taken up necessary to the giving of a double portion of his spirit? Ver. 10.
2. There have been in each of the three great periods of the world the translation of a man to heaven. Enoch, Gen. 5:24; Elijah, II Kings, 2:11; Jesus, Ac. 1:9. These are prophetic of the time when the saints of God shall, with their new bodies, be caught away to be with the Lord. I Cor. 15:51-57; II Cor. 2:4, 5; I Thes. 4:13-18. Jesus carried his body into heaven and will come in like manner. Ac. 1:9-11.

LESSON III.

OCTOBER 17, 1915.

ELISHA HEALS NAAMAN THE SYRIAN.

II Kings, 5:1-10, 14. Read II Kings, 3, 4, 5.

GOLDEN TEXT—"I am Jehovah that healeth thee." Ex. 15:26.

LESSON SETTING.

WHAT: A prophet speaking health-giving words.

WHY: To show that obedience brings life. Jer. 38:20.

WHO: Naaman, the maid, King, Elisha and the servants.

WHERE: Samaria, Jordan and Syria.

WHEN: Probably about 893 B. C.

LESSON CONNECTION.

Take the Bible and a note book and make a notation of the miracles performed by Elisha from II Kings, 2:13, up to our lesson. Note also what kings are reigning in Judah and Israel and briefly sketch the campaign against Moab.

WORD AND WORK.

LESSON OUTLINE.

I—The Lesson. II Kings, 5:1-14.

1. Naaman—his position, character and disease. Ver. 1.
2. The gospel of healing preached by “a little maid.” Ver. 2, 3.
3. The Syrian king sends Naaman to be healed. Ver. 4, 5.
4. The king of Israel in confusion and rage. Ver. 6, 7.
5. The prophet Elisha gets Jehovah honor. Ver. 8.
6. The health-giving words from God to Naaman. Ver. 9, 10.
7. The simplicity of the message caused Naaman to stumble. Ver. 11, 12.
8. The good work of his servants. Ver. 13.
9. The words of God obeyed brings health. Ver. 14.

II—Practical Points.

1. Sin is the deadly leprosy of the soul.
2. The health-giving message may be preached even by a “little maid.”
3. It is not water but obedience to God which brings us into cleansing.
4. Preconceived notion must give way to the word of God if we would have the blessing.

TOPICS FOR DISCUSSION.

1. What was Naaman’s chief trouble in accepting the message from Elisha?
2. How far did Naaman’s riches and station help him in his being cleansed?
3. What was wrong with Naaman’s reasoning in Ver. 12?

NOTE—Notice the two “*buts*” in the story of Naaman. The Old Testament “*but*” links him with leprosy—“*but* he was a leper.” The New Testament “*but*” links him with cleansing. (Lu. 4:27 R. V.) Note that there are four parties in this cleansing: 1—The soldier. 2—The servants. 3—The prophet. 4—God. A very interesting way to study the lesson is to trace the work of each party.

LESSON IV.

OCTOBER 24, 1915.

ELISHA’S HEAVENLY DEFENDERS.

II Kings, 6:8-17. Read II Kings, 6, 7, 8.

GOLDEN TEXT—“The angel of Jehovah encampeth round about them that fear Him, and delivereth them.” Ps. 34:7.

WORD AND WORK.

LESSON SETTING.

WHAT: "God * * * a very present help in trouble."

WHY: To teach us to trust Him more.

WHO: Elisha and his servant and his celestial host.

WHERE: Dothan and Samaria.

WHEN: About 891 B. C.

LESSON CONNECTION.

After Elisha refused to take anything for the cleansing of Naaman there is given the account of how Elisha's servant, by falsehood, obtained some of Naaman's wealth for which the plague of leprosy was passed on to him and his seed forever. Then we have the record of a miracle in which iron was made to swim. This brings us to the present lesson.

LESSON OUTLINE.

I—The Lesson. II Kings, 6:8-17.

1. Elisha reveals the secret plans of Syrians to King of Israel. Ver. 8-12.
2. Syrian soldiers surround Elisha and Dothan. Ver. 13, 14.
3. Elisha's celestial body-guard. Ver. 15-17.

II—Heaping Coals of Fire on the Head—See Rom. 12:20.

1. The enemies blinded and led to Samaria. Ver. 18-21.
2. Enemies fed, treated kindly and sent home. Ver. 22-23.

III—Practical Points.

1. "If God be for us who can be against us." Rom. 8:31.
2. "All things work together for good to them who love God." Rom. 8:28.
3. "Do good unto them that persecute you."—*Jesus*.
4. If thine enemy hunger feed him, if he thirst give him drink." Rom. 12:20.
5. Angels are ministering spirits doing service to the heirs of salvation. Heb. 1:14.

TOPICS FOR DISCUSSION.

1. If Elisha's plan and God's precepts were put into operation in Europe's great war, what would be the results?
2. Do we have the right to expect God's protection as much if we trust Him as Elisha trusted Him?

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LESSON V.

OCTOBER 31, 1915.

THE BOY JOASH CROWNED KING.

II Kings, 11:4-12. Read II Kings, 9, 10, 11; II Chron. 22.

GOLDEN TEXT—"The house of the wicked shall be overthrown; but the tent of the upright shall flourish." Prov. 14:11.

LESSON SETTING.

WHAT: A young king, an old priest—a revival in religion.

WHY: To show the value of faithful religious instruction.

WHO: Joash, Jehoiada, rulers, guard and Athaliah.

WHERE: The house of the Lord in Jerusalem.

WHEN: 884 B. C.

LESSON CONNECTION.

Elijah anointed Jehu king over Israel. Jehu slew Ahaziah, king of Judah, and Jehoram, king of Israel, and Jezebel and executed judgment on the house of Ahab and slew the princes and exterminated Baal worship in Israel. The first three verses in our chapter tells of how Joash was saved out of the destruction wrought by Jehu. We are now to study how he was made king instead of the wicked usurper Athaliah.

LESSON OUTLINE.

I—The Lesson. II Kings, 11:4-12.

1. The plot of Jehoiada. Ver. 4-8.

2. Jehoiada crowns Joash king of Judah. Ver. 9-12.

II—The Good Work Continued. Ver. 13-20.

1. The execution of Athaliah. Ver. 13-16.

2. The revival through Jehoiada. Ver. 17-20.

III—Practical Points.

1. The work of God requires *constructive* as much as *destructive* zeal.

2. The faithful servant of God is the true preserver of the nation—the salt of the earth.

3. The usurper of earth's power—the devil—must one day give place to earth's rightful King—the Lord Jesus Christ.

TOPICS FOR DISCUSSION.

Jehu destroyed the bad—*destructive* zeal—negative good. Jehoiada *enthrones* the rightful king—*constructive* zeal—positive good. Discuss this point in relation to the work of the Church of Christ to-day.

Dugger, Ind.

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Louisville, Ky.—Dear Cousin Ellen: I am sending the answers to the Puzzles in June WORD AND WORK. I have had a good deal of trouble working the first because I could not remember how to place the words, but I hope they are correct now. We are having an interesting tent meeting here, carried on by Brow. Bowzer. There were three baptized Sunday. I suppose the meeting will be over when I see the answers to these questions, if I should happen to be so fortunate as to see them. I work at the American Baptist Printing Office, although I am not a Baptist myself. I am seventeen years old. My name is Lula B. Johnson.

New Orleans, La.—Dear Cousin Ellen: How are you? Our school closed last Friday. I was promoted to High School. I am going to take a normal preparatory course. I received the booklet. It is so nice. I am sending answers to June Questions and Puzzles. I hope they are right. Yours truly, Lois Chambers.

Dayton, Ohio—Dear Cousin Ellen: I am sending the answers to Questions and Puzzles in Word and Work of June number. Grandma is about the same. School let out the 18th of June. I Passed to the Seventh Grade. I hope you enjoyed your vacation. I wish you could visit us. I send love to all of the cousins. Your friend, Travasnih Jelley.

Fort Worth, Texas.—Dear Cousins: Lula, you seem to be having a splendid meeting. I hope you are a Christian. I am very glad you persevered with the answers even when you found them difficult. They were all correct with the exception of the second word in No. 21. Look over the answers in August number to June Questions and Puzzles. Lois, you are certainly getting on well at school, and I hope you will do well with the Normal Preparatory Course. I wish you every success. Are you going to be a teacher? Travasnih, I hope your Grandma is keeping better now. Yes, indeed, I would love to visit you. Perhaps I may some day. Thanks for your greeting to the cousins. Love to all from, Cousin Ellen.

* * *

The best answers to August Questions and Puzzles came from in Class A: Ruth Maddox, 12, Linton, In.; Guy Brown, 13,

WORD AND WORK.

Sheffield, Ala.; Mary Ground, 14, Linton, Ind.; Sims Stephenson, 15, Thyatira, Miss.; Lois Chambers, 13, Sullivan, Ind. Travas-nih Jelley, 13, Dayton, Ohio; Arno O. Hawkins, 12, Rondo, Ark.; Jessie Laughhunn, 13, Linton, Ind.; Cecil Russell, 13, Arcola, La. Lula B. Johnson, 17, Louisville, Ky.

In Class B: Henry Mayfield, 11, Horse Cave, Ky.; Lloyd Chambers, 11, Sullivan, Ind.; Frances Leeth, 10, Kendrick, Miss.; Ozro A. Hawkins, 9, Rondo, Ark.

PRIZES.

Miniature pictures of Christ were sent as prizes for the best answers to May, June and August Questions and Puzzles to: Class A: Mary Ground, 14, Linton, Ind. Arno O. Hawkins, 12, Rondo, Ark.; Travas-nih Jelley, 13, Dayton, Ohio; Ruth Maddox, 12, Linton, Ind. Guy brown, 13, Sheffield, Ala.; Lois Chambers, 13, Sullivan, Ind. Sims Stephenson, 15, Thyatira, Miss.; Jessie Laughhunn, 13, Linton, Ind. In Class B: Ozro Hawkins, 9, Rondo, Ark.; Lloyd Chambers, 11, Sullivan, Ind.; Frances Leeth, 10, Kendrick, Miss.; Henry Mayfield, 11, Horse Cave, Ky.

ANSWERS TO AUGUST QUESTIONS AND PUZZLES.

23. Westward from Jerico Jebel Karantal throws its forbidding height against the sky, overlooking the patch of greenery at its base, and the wide level wastes of the Dead Sea Plains. These dreary uplands have never known inhabitants save the eremites who have dwelt at intervals in its caves. Haunt of fierce beasts and birds of prey, this lonely wilderness has long been identified with the scene of the temptation. Its stones, resembling in shape the rough bread of the country, may have suggested the form of the first temptation.

24. The temptation of Jesus.

25. Satan or the Devil.

26. I will print some of the best answers to this question next month. There were many good ones.

* * *

OCTOBER QUESTIONS AND PUZZLES.

27. In the second temptation, what did Satan ask Jesus to do?

28. Jesus' answer was a quotation from the Old Testament. Copy the words, and give Book, Chapter, and Verse in the Old Testament where they are found.

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29. In the third temptation, what did Satan promise Jesus, and on what condition was the promise based?

30. Again Jesus quoted from the Law of Moses. Copy the words, and give Book, Chapter and Verse in the Old Testament where found.

31. Acrostic.

a. A word of three letters found in Romans 6:23.

b. We lose our tempers when this controls us. Found in Job 36:13.

c. A person whom no school boy or girl loves. Mentioned in Leviticus, 19:16.

d. A word meaning "trouble" or "sorrow." Look for it in Exodus 3:7.

e. David was not guilty of the thing his brothers accused him of in I Samuel, 17:28.

Each of the five words above denote something that Satan and his influence keeps in the world. The first letters of the words spell the name of Christ's tempter.

* * *

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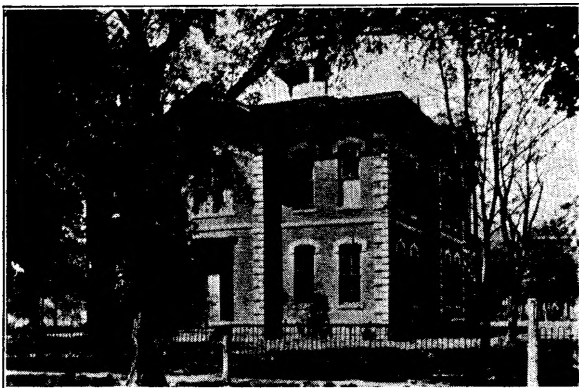
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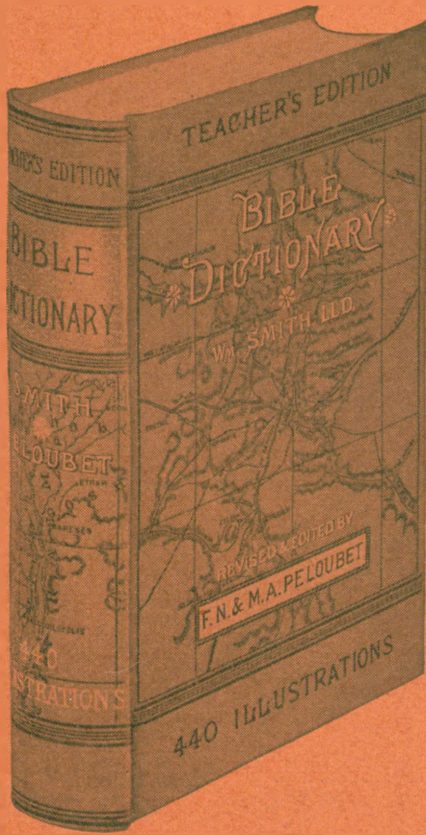
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