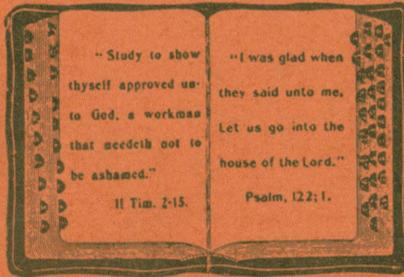
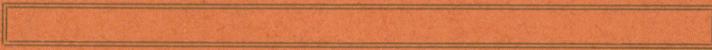


D. H. Garland

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## TABLE OF CONTENTS, JULY, 1915.

Editorial Notes—

    We Think There's a Difference..... 3

    As Viewed by a Western Evangelist..... 4

Department of First Principles—

    Settled Down In the Borders of Moab..... 5

    The Flower of the Grass..... 8

Department of Prophecy—

    Studies in Revelation..... 9

    Prophetic Studies..... 12

On Foreign Fields—

    Missionary Tidings..... 14

    More Good News..... 15

    Brother Jelley's Quarterly Report..... 16

Department of Work and Worship—

    Preach the Word..... 18

Things Current..... 21

Wheat and Chaff..... 23

Bible School Department..... 24

Our Boys and Girls..... 30

Book Review..... 2

\* \* \* \* \*

\*   **SHALL WORD AND WORK BECOME A WEEKLY?**   \*

\*   We really hope the next issue of WORD AND WORK   \*

\* will be in the form of a weekly and that it shall make its   \*

\* visits to you henceforth four times a month instead of   \*

\* once. We have not *fully* decided as yet, but shall be dis-   \*

\* appointed ourselves if this does not come to pass.   \*

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## WORD AND WORK.

### BOOK REVIEWS.

"*Burritt Our Alma Mater*," by Effie Gillentine Ramsey, is a net little volume of 135 pages, well bound in cloth and sells at \$1.00. While the subject-matter of this book is of special interest to students of Burritt College, Spencer, Tennessee, let others not conclude the book will not interest and profit them. The contents are wholesome and beneficial reading. We could name a single chapter worth the price set upon the book. Order of Mrs. Ramsey, New Orleans, in care of WORD AND WORK.

\* \* \*

"*Winsome, Or The Abiding Life*." This book is published by the Pentecostal Co. of Louisville, Ky., Calvin Yoran, author. Bound in red cloth, 458 pages. Sells for \$1.50. The author interprets allegorically the Israelites' journey from Egypt as the Christian's journey from sin to holiness. In the main, the book presents an excellent line of thought. Some points are pressed out of due proportion, but for those who go to such an opposite extreme as actually to be more afraid of holiness than of sin, a reading of "*Winsome, Or The Abiding Life*" will do a real good. Order of the above-named publisher.

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"*Billy*" Sunday. *The Man and His Message*, by W. T. Ellis, authorized by Mr. Sunday, published by John C. Winston Company contains 464 pages, 32 illustrations. Price, \$1.00. May be ordered through WORD AND WORK. More than half the contents of the book is taken up with Mr. Sunday's messages and illustrations which will enable the reader to draw his own conclusion as to why this man is the most conspicuous evangelist in America to-day. The author has prepared the work for the interest and help of "plain folks." He who gets this book will read it.

---

### MY PRAYER.

JOHN T. POE.

In time of trouble, when in deep distress

"Jesus, lover of my soul,  
Let me to thy bosom fly."

And if the waves run high, and troubles would engulf me,

"Hide me, O! my Savior hide,  
Till the storm of life is past."

And when the task is done, and life's voyage is 'oer,

"Safe into the haven guide,  
O receive my soul at last."

*Longview, Tex.*

# WORD AND WORK

## EDITORIAL NOTES.

### WE THINK THERE IS A DIFFERENCE.

Now and then we are asked wherein we differ from the teaching of Chas. T. Russell. Usually the question has come from one who has been told by some opposer of prophetic teaching that we teach "Russellism." Those who have followed us know better than that, but for the sake of such as may not know Russell's teaching, we point out a few of the many points at which we have found him to be at variance with the Word of God. (1) Russell denies the deity of Christ before His first advent, contradicting John 1:1-2. (2) Denies the deity of Christ while He was here, contradicting I Tim. 3:16. (3) Denies that Jesus is now in any sense man, contradicting Acts 17:31; 1 Tim. 2:5. (4) Denies possibility of a man's existence apart from his body, contradicting II Cor. 5:8, 12:2. (5) Denies the resurrection of Christ's body, contradicting John 2:19-23. (6) Denies resurrection of our bodies, contradicting Rom. 8:11. (7) Denies the intervening of a thousand years between the first and the second resurrection, contradicting Rev. 20:5 (which he strikes out of his Bible as spurious). (8) Denies that there is a hell, contradicting Luke 12:5. (9) Denies the personality of the Holy Spirit, contradicting John 16:13-14. (10) Russell erroneously teaches that the second coming of our Lord was A. D. 1874. (11) Teaches that all the dead in Christ have been raised. (12) Teaches that those who have died in their sins will be raised and have another chance to be saved. (13) That the condemned will be annihilated. (14) Teaches that the present war is Armagedon, which winds up the Tribulation closing out the Christian age. Many other things also he teaches which are not written in the Book, too numerous to mention in this article, but these are mentioned that you may have wherewith to answer any who falsely accuse us of teaching "Russellism," and to refute those who do teach it.

On the other hand, Russell holds some points in common with

## WORD AND WORK.

all Bible students, for example, the inspiration of the Bible, existence of God, the fall of man, redemption through Christ, the final triumph of Christ over all His enemies, etc.; so, it would be cowardly at the least to be suspicious of a thing just because Russell teaches it. He has no corner on the truth, let us remember, and fear not to teach any truth even if Russell may teach it. All this *Bugaboo* about our teaching "Russellism" is disproved without the above by the fact that the disciples of Russell see such a vast difference that they steer quite clear of us, knowing, as they do, that about the only place we are ever on Russel's line is when we cross it. Those who, in the face of all these facts persist in their stigmatizings betray conscious weakness in their own position and must be set down as false accusers.

---

### AS VIEWED BY A WESTERN EVANGELIST.

"Carnality almost rules supreme. Discipline is out of date. Preachers are worldly-minded, and growing more like pastors of denominations than like the self-denying Apostles. Little charts and diagrams on First Principles are about all the spiritual food being given dying churches. The sound of the world rings from the pulpit, and carnality reeks in journalism. We need more heart, more zeal, more spirituality. Without a change, radical and immediate, we will need no papers. Better adopt some method to kill the devil off the churches and have Christ formed anew in our hearts. We need Jeremiahs to weep over our apostasy in heart and life, all but universal to-day."

We know the time is now, when they will not endure "sound doctrine." 2nd Tim. 4:3. They want "smooth things" told them. Isa. 30:10. The only sure way to obtain the Crown of Life is for preachers to obey the Lord and teach "all things" the Lord has commanded. Matt. 28:19, 20.

---

"About the commencement of the present century the Bible alone, without any human addition in the form of creeds or confessions of faith began to be plead and preached by many distinguished ministers of different denominations, both in Europe and America."—*Ency. of Religious Knowledge*, page 462.

---

David would not offer in sacrifice that which cost him nothing—an example worthy of Christians.

# DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

## LETTERS TO THE SEVEN CHURCHES.

### SETTLED DOWN IN THE BORDERS OF MOAB, OR THE POSITION OF A COMPROMISING CHURCH.

The attitude of the glorified Christ as He dictates the letter to Pergamos is that of Him who "hath the sharp two edged sword," the sword which lays bare the secret things of men, making all things naked and open before the eyes of Him with whom we have to do. It is sharp and powerful enough to divide the false from the true—to discern between the reality and that which only seems to be.

Pergamos, though dwelling where "Satan's throne is," still held fast to the Name and had not reached that state of apostasy which openly denied the faith. They had remained true this far even in the face of persecution and death. Antipas, the faithful witness, had lost his life and perhaps others. The reference here to Satan's throne is not to be passed by without notice. However strange it may appear, *Satan has a throne*, and a kingdom. His dominion is not hell, as is generally supposed.

In fact, he is not seen in hell until his final overthrow (Rev. 20:10). His dominion is this present evil world, the kingdoms of the world, which he offered to Christ are his and will be until the proclamation goes forth that the kingdom of this world has become the kingdom of the Lord Christ. Satan with his evil principalities and powers is the "god of this world." In just what way the church at Pergamos was dwelling "where Satan's throne is" will be seen later.

Two evil doctrines were detected at Pergamos, Balaamism and Nicolaitanism. The era of persecution represented by Smyrna was followed by an age of great external prosperity and growth. Constantine, the emperor, became nominally a Christian. All obstacles to an open profession of Christianity were removed and it became the religion of the empire. Instead of marking an epoch of advance, it really marked an epoch of great departure from the true faith. The pure Gospel was corrupted, worldly honors and titles were conferred upon the teachers of

## WORD AND WORK.

Christianity, while the common people were bribed by a few pieces of silver or gold to profess faith and be baptized. The church became to a large extent a kingdom of the world. This great external growth answers to the parable of the mustard seed given by the Saviour. Like the strange and abnormal growth of a mustard plant into a mighty tree, so this growth of the church was abnormal and unscriptural.

Is not this the doctrine of Balaam, who, when he was unable to curse Israel for Balak's gold, seduced them? Israel settled down in the Borders of Moab and became vicious and idolatrous. So the church through the seduction of the world lost her heavenly citizenship and character. Balak's gold is always ready for the prophet who will teach the children of God to take a compromising attitude toward the world. If Israel had "gone on" the chapters which contain the record of Balaam's doings would, no doubt, have not been written, but, instead, Israel "settled down" and became the prey of Balak's cunning. In the very same way the church settled down "where Satan dwelleth," to become the victim of his crafty wiles. The character of Balaam in the Old Testament is exceedingly strange. He seems to have been a prophet of God, but untrue. When he could not curse Israel he taught Balak instead to cast a stumbling block before them. As Balaam, the false stood between Israel and Midian, so the great body of mere professors of religion stand to-day between the truly godly within the church and the godless without. "The church and the world kept holiday together." So do they yet. Just as the land of ancient Israel is now called Palestine after the name of her bitterest enemies the Philistines, so the church, by her compromise, became *Roman* in name and polity after *her* most bitter enemy.

Pergamos held the doctrine of Nicolai, which is a necessary complement of the doctrine of Balaam. When the church becomes like the world it creates places of worldly honor where the worldly ambitions of men may be satisfied. At Ephesus we have the works of the Nicolaitains, but here the doctrine. A distinction was made between clergy and laity. Nicolaitan means "conquering the people." The first council of uninspired men was assembled by Constantine at Nicea and marks the beginning of ecclesiastical authority. Constantine was himself present, arrayed in robes of state and sat upon a golden throne and the first step, however unconsciously taken, toward conquering the

## WORD AND WORK.

people, was made. The first human statement of Christian faith was made in the Nicene creed and however true this statement may be it bears witness to the fact that they did not regard the plain statements of the word of God as a sufficient rule of faith and practice. Especially is this fact seen when we know that in addition to the creed twenty canons of discipline were issued. Such was the origin of the first human creed and discipline.

The throne of grace is to-day for all and all are urged to come boldly to it. The way into the holy place has been thrown wide open through Christ. There is no need of a daysman other than Christ himself to stand between the people and God to act as priest. All Christians comprise a royal priesthood and are empowered to offer sacrifices. All have the sovereign right to study the Bible for themselves or to learn from others. No Christian, whatever may be his special work or office, has any right to formulate a statement of Christian faith either written or unwritten and demand that others shall accept it. Every Christian who can and feels it his duty to teach has a right to teach the word of God and such right ought to be recognized by the church.

Both the evil doctrines seen at Pergamos obtain, in a large measure, to-day. Christendom is burdened with thousands of persons who are nominal Christians only. At heart they are still "alienated from the life of God," It is this class who are most always the troublers of God's churches. It is they who have turned the battle with hell into a pink tea affair and turned the worship of God into a sensuous frolic. For all who continue in such a spiritual condition there remains nothing but a declaration of war from Him who has the sharp two-edged sword (verse 16).

Even in the midst of such departure as this it is possible under the grace of God to overcome. For the overcomer there remains the "hidden manna" a type of the blessedness of Christ, the true manna. Hidden in the ark of the covenant was a pot of manna, a precious memorial of the sustaining food which God gave them in the wilderness. The "white stone" with the new name upon it is also for the overcomer. It speaks to us of Christ's approval, which will fully compensate for all separation from and loss of the world.

---

He who wilfully absents himself from the Lord's Table is a truant.

## WORD AND WORK.

### THE FLOWER OF THE GRASS.

J. W. ATHISON.

“For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever.”

This life is said to be beautiful, likened unto a flower. In the morning it buds and blossoms; in the evening it is cut down and withers away. This cutting down to the righteous person is a release from bodily ailments, misfortunes, trials and tribulations; they go out of the house of their earthly tabernacle, and enter “the house not made with hands, eternal in the heavens.” They rejoice in the change, for their feet have grown weary and the rest from earthly things is sweet indeed.

“There is rest for the weary, if rest they will seek,  
There is cheer for the lonely and strength for the weak.”  
There is pardon and blessing and endless reward,  
There is perfect salvation in Jesus the Lord.”

All the old time preachers and writers will soon be gone. Some of us are “on the shelf” now; but, thanks be to God, there is a host of strong young men coming on to carry on the work successfully. May the Lord bless them and keep them like Paul, “pure from the blood of all men” (Read Acts 20:17-38), and ever ready and willing to declare all the counsel of God, and keep back nothing that is profitable. “Be not deceived, evil communications corrupt good manners.” Therefore, “watch ye, stand fast in the faith, quit you like men, be strong.” “Be steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.”

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified.”

*St. Louis, Mo.*

---

“Bible Dictionary premium just fine. And we are all so well pleased with **WORD AND WORK**. Lessons on Revelation excellent. Could some of your readers send me some March and April numbers?”—Mrs. G. A. Pilcher, Uvalde, Tex. (Who will do this?—*Ed.*)

\* \* \*

“March **WORD AND WORK** very fine indeed, especially ‘Editorial Notes’, and ‘Studies in Revelation.’”—J. W. Atkinson.

# DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

## STUDIES IN REVELATION.

### LET HIM HEAR.

This is the Lord's instruction in behalf of him "that hath an ear" for "what the Spirit saith to the churches." Seven times is this admonition given in Chapters Two and Three concerning "the things that are" and at the close of the Revelation it is written concerning the whole, "I, Jesus, have sent mine angel to testify unto you these things for the churches." (22:16.) The whole of Revelation is, therefore, for the churches and for the individual "that hath an ear" to hear it. Jesus hereby shows that He knew some would not have ears to hear this, His last message, and further that there would be opposition to letting others hear; hence, his admonition, "*let him hear.*" Woe unto those who, in so many words say, "*Don't let them hear,*" or who use their influence to keep them from hearing.

### READING, THEY READ NOT.

Many saw the miracles of Jesus, and yet saw not. Many heard His parables and yet heard not. "Blessed is he that readeth," says John, concerning this prophecy (1:3), but bear in mind that *a mere calling of words is not reading.* Understanding is also implied, for blessed are they who "keep the things that are written therein" (1:3), the doing of which necessitates understanding and encouragement toward which is found in the fact that this is a revelation—that is, something God *has revealed*; again in the fact that John is told *not to seal it up*; again in the fact that Paul teaches (since Revelation is Scripture) it "*is profitable,—not merely "profitable for something,"* we don't know what, as some seem to say, but profitable for teaching, reproof, correction, instruction. (II Tim. 3:15.)

### WHO SHALL TEACH US?

In need of instruction in geometry, I should not go to one who says he doesn't understand geometry or admits he hasn't studied geometry very much, nor to one who discourages my attempting the subject by telling me how he has known students

## WORD AND WORK.

to fail in geometry. Of course, I would go only to one who professes to understand the subject. The final test would be in whether or not he can make *me* understand it. This he cannot do if he doesn't know the subject himself. Again he will fail if I am not teachable.

The real Teacher of Revelation, as of every other Scripture, is the Holy Spirit. Scripture is interpreted by Scripture and the things of God are spiritually discerned. As long as a man says he will not see, God says he shall not. Men of God who understand His word can show us things overlooked by us because seeing, we so often see not, and reading, we read not, neither do we understand.

So, of course, if I hear a man say Revelation can't be understood, I will not be very apt to choose him for my Bible Class teacher when we reach that portion of the Word. A real mathematician, however, doesn't profess to know all there is to know, and the man doesn't live who is able to exhaust any portion of God's holy word, whether it be the twelfth of Revelation or the twelfth of Romans.

---

## LESSONS ON REVELATION.

### LESSON XXV.

Study Chapter 14.

1. Where is the first mention of the 144,000? What was done for them there? Of what race are they? What purpose did their sealing serve them? See Ch. 9:4. What is said of them here? What song are they able to catch up? Are other men able to learn it?
2. What does John see next? What is the subject-matter of the eternal good tidings?
3. What announcement is made by the second angel?
4. What by the third?
5. What next is John told to write? What is the meaning of henceforth?
6. What next does John see and what takes place? Do you think "the harvest of the earth" is the wheat or the tares? Do you think the vine of the earth the true vine or the false?
7. What is pictured in Verse 20?

## WORD AND WORK.

### LESSON XXVI.

#### Study Chapter 15.

1. What does John see in beginning of Ch. 15? Note that in these "seven plagues which are the last" is the finishing up of the "wrath of God." When the seventh one is reached (16:17) a voice says, "It is done." But it was said (10:7) that the mystery of God would be finished with the seventh trumpet. It seems to us quite clear that just as the seventh seal unfolded called forth the seven trumpets so the seventh trumpet embraces the seven bowls, and the reading matter intervening between 11:15 (where the sounding of the seventh trumpet is mentioned together with what is said and done in heaven at the time) and Ch. 16 we are given such matter as will prepare us to understand the necessity and purpose of the bowl judgments. In other words the seven bowls poured out are the earthward results of the seventh trumpet and the finishing processes by which the kingdom of the world is to become the kingdom of our Lord and of his Christ as the voices in heaven connect with the seventh trumpet in 11:15. Here is unmistakably where the little stone (Dan. 2:34-35) in its Herculean stroke smites the image on the feet, the last stage of the kingdom of this world, and breaks it in pieces until it is "like the chaff of the summer threshing floors and the wind carrieth them away so that no place was found for them."

2. What does John next describe? What is the theme of the song?

3. Note how preparations are being made and what a stir in heaven in getting all in readiness for this great finishing up act in the great drama.

### LESSON XXVII.

#### Study Chapter 16.

1. Study the part performed by each character. What does each do and what is affected by his deed?

2. Make a comparison between the trumpet and the bowl judgments. Notice how the corresponding trumpet affected a part of which the bowl affects the whole.

3. Note particularly what takes place between the sixth and seventh bowls. Here is the first use of the term "the false prophet." By what term has he been set forth in a previous chapter? Can you identify him by what John says in Ch. 19:20? Compare that verse with 13:14.

## WORD AND WORK.

### LESSON XXVIII.

#### Study Chapter 17.

Here we have a key chapter which will unlock much that would otherwise be mysterious.

1. What "sign" is John first shown in this chapter? Describe the picture.
2. Contrast this woman with the one in Ch. 12. What is the significance of the name given this woman?
3. The beast she rides is identified with one of the beasts of Ch. 13. Which one? What is to be the fate of this beast (17:8)? Is this the beast of Ch. 11:7?
4. Note the marvel of the world at this beast. Why the marvel? See, also, Ch. 13:3. Note again how long he is to continue after the healing of his death stroke.
5. What do the seven heads symbolize? See Verse 10. Are these seven kings successive or contemporary?
6. What do the ten horns symbolize? Are they successive or contemporary? See Verse 12.
7. What do the waters of Verse 1 symbolize? And the woman? What becomes of her? She meets her fate at whose hands?

More on this and also on some previous lessons next time.

---

## PROPHETIC STUDIES.

By W. J. BROWN.

"About the time of the end, in all probability, a body of men will be raised up, who will turn their attention to the prophecies, and insist upon the literal interpretation in the midst of much clamor and opposition."—*Sir Isaac Newton*.

Any teaching of the Book that did not give out its striking features to the "fathers" when brought out by their sons, startles. By way of commendable generosity when no prejudice is consulted, we frankly admit, it is possible for "new light to break forth from the Word of God." We hardly think that Campbell and his co-adjutors discovered all the truth of God's word, yet it is very hazardous for one to take an exception to anything that these men taught. I heard an elder say of a learned preacher of our faith, who had ventured the opinion that Campbell was wrong in one point: "If you were to get one of Campbell's ideas into your head, it would burst."

## WORD AND WORK.

The opposition to teaching on the subject of prophecy, is largely owing to prejudice, and prejudice is the lack of information. The habit many have of spiritualizing the teachings of the Bible on those points has blinded many to the need of dilligently studying prophecy. Some have gotten into the way of explaining away things that they do not like nor understand just as unbelievers explain the "divinity" of Christ, His miracles, etc. They can make their theory of what Christians believe to be literal facts, as plausible as those of believers who spiritualize the prophecies.

I prefer to heed my Lord's words: "Blessed is he that readeth and they that hear the words of this prophecy and keep the things which are written therein, for the time is at hand." There are more important blessings attached to the imperative duty of hearing, reading, understanding and obeying the things in Revelation than any other in the Bible. Yet men say: "all effort to understand this book is nothing but speculation and theory concerning unfulfilled prophecy." And when good and learned men who have studied the subject write for the glory of God and the salvation of souls they are admonished to desist and "preach the word," as though Revelation and the other prophecies were no part of the "word."

"I testify unto every man who hears the words of the prophecy of this book; if any man shall add unto them, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the prophecy of this book, God shall take away his part from the tree of life, and out of the holy city." (Rev. 22:17, 18.) This is a warning against fanatacism in interpreting the prophecy on the one hand, and spiritualizing on the other. To add to them is to put meaning into them which God has left out; to set times, fix seasons and make these the bases of a sect. Taking away, on the other hand, is to ignore them, disparage the study of them, spiritualize them into nothing, and to oppose men and women who know and love the truth and long for others to share the joy of these inspiring provisions.

*(To Be Continued.)*

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Please preserve this list; it will not appear for some time again. Additional addresses will be added as received.

Lord Roberts, the great English general, who has so recently died and was one of the three Field Marshals who sent a letter to the army officers under them in which were the following significant sentences. "Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing; and the character of the converts. Most missions will bear looking into, and we are convinced that if you will do this you will never afterward condemn or belittle them."

Tokyo, Japan, covers thirty square miles and contains 18,938 acres of which 7,912 acres belong to the Government. It ranks fifth among the world's largest cities. The density of population is 66,777 to the square mile while London's is 41,000 and New York's is only 13,000. The birth rate in 1911 was 27 per 1,000

## WORD AND WORK.

persons while London's was 24 and New York's 26. The death rate for the same year was 21 per 1,000 persons, while London's was 13 and New York's 16. Tokyo is more than 600 years old. The population is 2,275,000.

Tokyo is the capital of the Empire and is the greatest educational center in the East. There are about 100,000 students studying the English language in the various high and normal schools, colleges and universities. Besides these there are several thousands of teachers professional and business men who understand our language. There are about 5,000 Chinese students studying in Tokyo. *Tokyo is surely a great mission field!*

Another worker is prepared to go to Japan, Sister Sarah Andrew of Dickson, Tenn. She was baptized when about fourteen years of age by Bro. I. B. Bradley. She graduated from Dickson College and has had some experience in teaching. She has been medically examined, as should be done in every case where one goes as a missionary. The doctor's report closes with these words: "She is a strong, healthy girl in every respect." Bro. Bradley testifies concerning her: "Everybody loves her and has great confidence in her piety. She is consecrated and conscientious, zealous and untiring in her labor for the Master." Her home church will assume the greater part, if not all, of her support. This is the ideal way for a church to select, send out and support one of their own number. It will need about three hundred dollars for passage money and necessary supplies in Japan. The amount the churches are asked to furnish. Send on what you can to I. B. Bradley, Dickson, Tenn.

\* \* \*

## MORE GOOD NEWS.

(W. W. Freeman.)

The Japan forces are to be doubled. John T. Glenn, who taught for several years in the Nashville Bible School and who is one of the very best educated men among us, will go. It is a sacrifice on his part, but he gladly makes it for the Name of Jesus. Announcements are out that on June 29th Brother Glenn will be married to Miss Lois Anne McCaleb, older daughter of our beloved Brother and Sister J. M. McCaleb. Sister Lois was born in Japan and is eminently fitted for work there. She is young, cultured and devoted to the cause. Both give up bright promises here in several spheres to go to labor, study, teach, sing and pray among the seventy heathen millions of Japan. They will go in October or November.

## WORD AND WORK.

It is lately announced that Sister Sarah Andrews of Dickson, Tenn., will go with this couple. She will be perhaps fully supported by her home church. Brother McCaleb says two hundred dollars will be required to pay her fare and one hundred to help her get settled in her new quarters. Funds for this may be sent to I. B. Bradley, Dickson, Tenn. The couple must have at least five hundred dollars to put them on the field. If the nine thousand "loyal" churches would give ten cents each the nine hundred dollars needed would be raised. Am I correct in this figuring?  $600+300=900$ .  $900\div 9,000=.1$  One-tenth of a dollar is a dime. Where is the error? Let's see: "loyal churches"? There it is. Perhaps there are hardly a thousand *loyal* churches of Christ (Mt. 28:18; Mk. 16:15; Acts 1:4-8). Nine hundred of these are (?) already involved beyond their ability; and the hundred left must give five dollars each—some, ten dollars for a few that will fail—to make with individual contributions the sum required. But these will do it if the matter is presented. For the worthy couple send orders, bills or checks to D. C. Janes, 2225 Dearing Court, Louisville, Ky.; to R. H. Boll, Louisville; or to W. W. Freeman, Cordell, Okla. *Do it now!*

\* \* \*

Satara, District Satara, British India, April 29, 1915.

Dear Bro. Chambers.—I gratefully acknowledge the receipt of \$9 from you. The work is doing very well. More villages are calling for us. We expect to extend the work as soon as we get funds for more workers. May God bless you in your work. Pray for us. Fraternaly, E. S. Jelley.

(By Mrs. W. H. McH.)

\* \* \*

### BROTHER JELLEY'S FINANCIAL REPORT FOR FIRST QUARTER OF 1915.

Amount received in January, as per last issue, \$86.24.

Amount received in February, through G. H. P. Showalter, \$120; through Christian Leader, \$8.50; total, \$128.50.

Amount received in March: Miss Mattie Rodd, N. O. La., 35c; Mrs. J. F. Anderson, N. O. La., 30c; Church, Ellis, La., \$4; through Bro. Breeden, Tenn., \$7; through Don Carlos Janes, \$50; L. L. Grogan, Cordell, Okla., \$25; through Christian Leader, \$9; Mrs. L. A. Ruppensburg, Atlanta, Ga., \$1; Mrs. Ina Wateson, N. O. La., \$1; Mr. and Mrs. H. C. DeGrey, N. O., La., \$1; total, \$98.85; Total for quarter, \$310.59.

## WORD AND WORK.

Amount received for helpers: Rich Fork Church, Woodsfield, Ohio, \$1.40; D. Stewart, Carman, Man. Can., \$9.19; Sparta, Tennessee, \$30; Mrs. Ina Watson, N. O. La., \$1; Thorne School-house Church, \$8.35; total, \$50.

\* \* \*

### A CORRECTION.

In my last Annual Report (probably because the correction did not reach the papers in time) I was made to say total amount received \$2,213.40, when it should have been something over \$1,200. Also, the report should have read: In this year, we have passed through great tribulations, such as the illness and death of our sainted little Edward; Thoma's smallpox, and illness upon my part and also that of Mrs. Jelley, etc.

Dear Brethren—We are very thankful to you for the interest you have shown in this work, both by financial assistance and in words of encouragement. It is a great work and needs your earnest prayers and assistance in every way. We assure you that we are making every effort to firmly establish the truth in the hearts of the people. At present the prospects for the work are bright. Peace and quiet in general prevail. Baptisms are occurring often. More than seventy have obeyed the Lord this month; 68 baptisms at a recent heathen festival. Do not forget us. Also do not forget that India is large enough to use a few hundred missionaries.

Faithfully, in Christ,

W. HUME MCHENRY.

E. S. JELLEY, JR.

Amounts received for Bro. Jelley since last report: Miss Mattie Rodd, N. O., 35c.; Anon, New Orleans, 25c.; Mrs. Elah Leeth, Miss., \$1; Church, Ellis, La., \$3.50.

Thanks for \$4.40 received to forward to Bro. Jelley.—D. C. Janes, June 6, 1915.

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We wish to hear from all our writers and readers on the proposition of converting **WORD AND WORK** from a monthly to a weekly paper. See index page.

\* \* \*

W. J. Brown and H. C. Hinton are in a tent meeting at Marco, Ind., with four confessions to date. Brother Brown writes that his time is all engaged for evangelistic work till October.

## DEPARTMENT OF WORK AND WORSHIP

BY E. L. JORGENSON

### PREACH THE WORD.

I am assuming, Brethren, that you would rather be right than 30, 1915, and stenographically reported—in which is seen the reach and scope of Paul's charge to Timothy.

I am assuming, Brethren, that you would rather be right than anything else in the world. May I remind you of the fact that the evil one is present to snatch out of your heart the Word. Jesus said, "when any one heareth the Word, *then* cometh the evil one and snatcheth away that which hath been sown in his heart." Unless we make an effort to open the mind and the heart; to grip, grasp and remember, he will take the word away. In these fundamental lessons let us try to move together as one man. I want to be very clear and scriptural in these utterances; so that to disagree with me would be to disagree with the Bible. We studied on last Lord's day the text: "Preach the Word," learning that the word in question is not, on the one hand, the theories, conclusions, unnecessary influences, ideas, opinions, philosophizings, moralizings—the wisdom, of men; nor is it on the other hand necessarily the positions of the brotherhood. We saw that to take over the views of any man or men, or entire brotherhood, would be, first, unsafe, because it might lead into error; and, second, unnecessary, because, as individuals and as a congregation, we enjoy New Testament freedom and independence. We cannot afford to wait on any congregation. Were we to do so we could not grow at all; we could not have our 7 o'clock meetings, or our morning Bible classes, because there are congregations that object to all this. We are concerned indeed about harmony *within* the congregation, but not without. We want to be united, in the same mind and in the same judgment locally, but we cannot wait for others to grow to our stature, for then we could not obey these injunctions, "Grow in grace and knowledge"; "Leaving the first principles of the doctrine of Christ let us press on to perfection."

Having thus seen what the word is not, we shall now see what it is. What do *you* think it is? What has been your idea of the scope of our text, "Preach the Word?" Is it what *you* believe, what you have grasped, what you have understood, what

## WORD AND WORK.

you have been teaching? Is it what I have grasped, believed and presented? Do you think it is primarily what Luther taught, or Wesley, or Campbell, or any other man, living or dead? Have you realized how little Bible teaching is agreed upon? Here is a group of men who have agreed upon certain tenets; let them invite another into their circle and likely their agreement would be less extensive. One would think the larger the circle the more points of agreement; the fact is the larger the circle the fewer are the points of agreement. What do you think the phrase "the Word" here includes? What the Bible teaches on predestination, on baptism, on faith, on repentance, about God, about Jesus, about Heaven, or Hell? Or, is it the book of Acts, or the Gospels, or the Epistles or all of these except Revelation, and only these? What, then, would you call the rest of the Bible? Or, do you go further and say that "the Word" is the entire New Testament, plus the history, poetry and law of the Old Testament? What would you call the major and minor prophets then, especially since they begin, "The Word of the Lord came" to Isaiah, to Jeremiah, to Hosea, etc.? Of course, to ask these questions is to answer them. We do not believe when we are put to the test that "the Word" here is anything less than the entire Bible, from the beginning of Genesis to the last amen of Revelation. But what we need now is a re-statement, a re-emphasis of what we are supposed to believe, until it dawns upon us, grips us, arrests us, and we act accordingly.

In this connection let us not be afraid to face the fact found in Hebrew 1:1, "God having of old times spoken unto the fathers in the prophets, by divers portions and in divers manners, hath at the end of these days spoken unto us in his son." Here is the water-shed of the Bible. It divides the Book between the testaments. Here on the left is the message that God spoke, not unto us in these last days in his Son, but to the fathers of old times in the prophets. The Old Testament teaching, though we have seen it to be the Word of God, was not spoken directly to us. Nevertheless, it is to be preached, not as precepts binding upon us so much, but as principles eternally true. The Bible itself must answer the question, "what is the practical use to us of Old Testament scripture?" In Romans 15:4 Paul says: "For whatsoever things were written aforetime were written for our learning," and in I Cor. 10:6, after speaking of the affairs of Israel: "Now these things were our ensamples, to the intent we should

## WORD AND WORK.

not lust after evil things as they also lusted"; and in the eleventh verse: "Now these things happened unto them by way of example; and *they were written* for our admonition, upon whom the ends of the ages are come." Again in II Tim. 3:14, 15, we have this: "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The sacred writings referred to are, of course, the Old Testament scriptures, the only scriptures Timothy could have known from a babe. As a matter of fact, there is but one department of Old Testament teaching which is not commonly presented. It is agreed that the department of history, poetry and law, while not directly given to us, are of great value to us. It is only the prophets which have been denied that same use. Suppose we should grant that Old Testament prophets and Revelation have no practical value, and though they are the words of God, need not be preached. We still have the stubborn fact to face, that we are not thus getting rid of prophecies; because the Gospels, the Acts, the Epistles are full of them! You can hardly open your Bible without stumbling upon one, for instance, in this very book, II Timothy, considered one of the simplest and easiest in the Bible, we have this: "But know this, that in the last days grievous times shall come, for men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, head-strong, puffed up, lovers of pleasure rather than lovers of God; holding a form of Godliness but having denied the power thereof." Again: "The time will come when they will not endure the sound doctrine," etc., "and many other prophetic references. But we cannot thus grant that the Old Testament prophets and Revelation need not be preached, in their time and place; for the New Testament drives us to them, encourages their study, commands it, repeats it, wedges it in everywhere. Listen: Matt. 4:4 "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 24:25, "Behold, I have told you *beforehand*," says Jesus, then it is well for men to know things "beforehand."

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Let us add your name to our list of workers.

## THINGS CURRENT

Thanks to our workers.

Let us labor while it is called to-day.

Satan gets in some of his most effectual work in hot weather.

John E. Jackson's meeting at Simpson, La., resulted in some conversions there as well as in seed-sowing.

H. L. Olmstead recently had the pleasure of baptizing in the Cumberland River some 28 who professed faith in Christ in a Presbyterian revival. Brother Olmstead has mission points in reach to occupy his every Lord's Day afternoon. *Good for Gallatin.* \* \* \*

Wm. Brewer reports a splendid tent meeting in progress at Ellis, Ind., by Bro. Ben Taylor of Salem, Ind. \* \* \* Brown and Hinton's tent meeting at Marco had resulted in six conversions up to June 21st. They continue. \* \* \* W. W. Freeman reports another baptism at Brick Yards Mission, Louisville, where 21 have been gathered and a special meeting to talk missions at F Street Church. \* \* \* Paul C. Young is laboring in tent meetings and otherwise to place Knoxville, Tenn., on the map of primitive Christianity, with 14 added to date.

E. S. Gwin writes that the church at Linton, Ind., now lacks only \$50 of having its house of worship paid for. Wm. Ellmore preaches for them. \* \* \* Our Boys and Girls will regret Cousin Ellen's sickness very much we are sure. Let's give her a post-card shower on the Fourth, what do you say? \* \* \* The National Teachers' Normal and Business College has its new catalogue out already and may be had for the asking. Address Freed & Hardeman, Henderson, Tenn. Bible courses in this school free. \* \* \* The church in New Orleans expects A. Shanks to preach the first Lord's Day in July, and R. L. Gillentine the second. \* \* \* J. Scott Greer writes: "You may expect me to work for WORD AND WORK as long as it preaches the truth. \* \* \* W. W. Freeman, who reports the good news of two more missionaries for Japan changes his address to Cordell, Okla. \* \* \* "I like WORD AND WORK better than any other paper I have ever taken."—*J. C. Good.* And he sent in a list. \* \* \* "Would be glad to put WORD AND WORK in every home in this section."—*F. A. Guedry.* \* \* \* A free tract

## WORD AND WORK.

for any back number of WORD AND WORK, 1915, sent us by July 10th. \* \* \*

Miss Flora Travis of Readyville, Tenn., rejoices us with the news that she will resume her school work this fall at Haynesville, La. This will mean so much to the little mission band there and to Louisiana mission work in general. Louisiana missions are looking up. W. J. Johnson is in a tent meeting at Iota, La. The Publisher recently held an interesting meeting at Forest Hill, La., and is promised for meetings there later and at Science Hill, where lives a pioneer Louisiana preacher, Benzoit Johnson. E. L. Jorgenson spent the middle of June in meetings at Sheffield, Ala., resulting in 12 conversions. E. L. Mills reports a meeting at Sabinal, Texas, held by A. B. Barrett, in which 47 were added to the congregation there. J. O. Garrett, of Abilene, Texas, succeeds J. P. Slayden as president of the Bible College at Sabinal. Write Brother Mills for catalogue. E. A. Bedichek reports a successful revival with the church of Christ at Fresno, Cal., resulting at time of writing in 13 additions. From there Brother Bedichek will make his way Texas and Oklahomaward, preaching at Los Angeles, Pheonix and other points on the way. J. W. Dunn changes his address to El Paso, Texas, where he has labored much and where in one year the cause of primitive Christianity, he writes, has grown from 12 to 60 members. A new home accommodating 450 or more will soon be finished. Bro. Dunn is now in mission meeting at Big Springs, Texas.

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### THE FOREST HILL MEETING.

This is a little Louisiana village on the Lake Charles branch of the Iron Mountain. The Publisher began a ten days' meeting there May 29th. No preacher had ever been known to make the plea there for the Bible alone before. The community is divided up among three or four different sects. They heard us gladly and showed every kindness one could ask. It was a joy to be among them. When the proposition was made to unite on the word of God, four who had been thus identified before and one who had been known as a Baptist immediately took public stand for the Bible alone as a rule of faith and practice. A few others will continue with them in the breaking of bread. We hope soon to be with the good people at Forest Hill again and unite all upon the one foundation, in one fellowship, to be known by the divine family name, and to sit at one communion table. That will be glorious—and so pleasing to the dear Lord who died for all.

## WORD AND WORK.

### ALABAMA CHRISTIAN COLLEGE.

J. PAUL HANLIN.

The Alabama Christian College, of Berry, Alabama, was opened in October, 1912, and has enjoyed three years of very successful work. During this time Brother G. A. Dunn has been its president, and with the assistance of a most excellent faculty he has been able to bring about a steady growth of the school. The success and progress of the work is very gratifying to the Board of Trustees, who have spared neither means nor effort that the school may prove a worthy and commendable institution.

Brother John F. Smithson, of Fort Deposit, Alabama, and the writer, of Sheffield, Alabama, both of whom are graduates of the Nashville Bible School, have undertaken this work for the coming session and are glad to report that the prospects for the school seem to be exceedingly good. We are to have as our co-workers, several experienced teachers who will be an honor to the school and a blessing to those who come under their teaching.

If you are interested in getting an education or in giving your child an education under wholesome, Christian influences, write J. C. Shepherd, Berry, Ala., and he will be glad to send you a catalogue of the school and any information you may desire.

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### WHEAT AND CHAFF.

A. ELLMORE.

Don't worry if there comes a wave of excitement in the church; it is to the cold, formal church what the shower is to the wilting corn.

Of what benefit to the world has been the snake? Though he has lived and moved, he has taught the world no moral lesson and left no influence for good. While he lived his main object was to alarm, and when he died, he died a snake!

Have we noticed that nearly all of the Savior's miracles mere acts of benevolence? He might have moved a mountain or caused the water in the river to flow up stream, but of what benefits these to suffering humanity? He fed the hungry and cured the sick, and gave sight to the blind; and, he did these works instantly and without charge. It is said: "He went about doing good." Can the same be said of us?

*Gunter, Texas.*

# BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

LESSON I.

JULY 4-15.

## ABSALOM'S FAILURE.

(II Sam., 18:1-15. Reading Lesson Chaps. 13, 14, 15, 16, 17, 18.)

GOLDEN TEXT—"Children obey your parents in the Lord: for this is right." Eph., 6:1.

### LESSON SETTING.

WHAT: Culmination of a life ruined by pride, deceit and unholy ambition.

WHY: To emphasize the consequences of David's sin. II Sam., 12:10.

WHO: David, Absalom and Joab.

WHERE: Mahanaim and Wood of Ephraim.

WHEN: About 1023 B. C.

### LESSON CONNECTION.

This lesson is directly connected with the Lesson of June 6—"Nathan rebukes David". The intervening lessons have to do with Psalms written by David emphasizing the blessedness of forgiveness and a prayer for the tempted and a quarterly review. A study of the life of Absalom touching the following proper connection.

### LESSON OUTLINE.

#### I.—Preparatory:

Write a brief biography of Absalom touching the following points: Birth and lineage, II Sam. 3:3; displeasure with Amnon, II Sam., 13:1-22; vengeance on Amnon and flight, II Sam., 13:23-39; he is recalled and forgiven by David, II Sam., 14; his craft and rebellion, II Sam., 15:1-17; enters Jerusalem, II Sam., 16:15-23; pursuit of David, II Sam., 17; his failure, as in the present lesson.

#### II—The Lesson:

1. Location of David, Ch. 17:26, 27.
2. David's charge concerning Absalom, ver. 1-5.
3. The battle in the Wood of Ephraim, ver. 6-8.
4. Absalom caught by boughs of a tree, ver. 9.
5. The "certain" loyal man of David, ver. 10-13.
6. Absalom slain by Joab, ver. 14-16.
7. The contrast of the two heaps of stones, ver. 17, 18.

## WORD AND WORK.

### III—Practical Points:

1. Personal beauty encourages pride.
2. Pride goeth before destruction.
3. That which encouraged pride was the means of destruction.
4. Natural consequences of sin follow after judicial penalties have been forgiven.
5. We reap that which we sow.
6. Christ's intercession is "Deal gently for my sake."

#### TOPICS FOR DISCUSSION.

1. What was probably the root of Absalom's failure? 2. Did prenatal influences affect him? 3. Make a list of things characteristic of Absalom. 4. How could David have been exempt from some of these things so unpleasant to him? 5. What was probably in the mind of the historian in mentioning the "pillar" in connection with the "heap"?

### LESSON II.

JULY 11, 1915.

#### SOLOMON ANNOINTED KING.

(1 Kings 1:28-40; Reading Lesson, II Sam. 19-24; I Kings 1, 4.)

GOLDEN TEXT—"Know thou the God of thy father and serve Him with a perfect heart and a willing mind." (I Chron. 28:9.)

#### LESSON SETTING.

WHAT: The filling of a disputed position.

WHY: To fulfill God's desire and confirm David's oath.

WHO: David, Bathsheba, Solomon, Nathan, Zadok and Benaiah.

WHERE: In the king's palace in Jerusalem.

WHEN: About 1015 B. C.

#### LESSON CONNECTION.

After the death of Absalom, David returns to Jerusalem. His declining years are made sad by the fruits of his sins coming in upon his life. There was the rebellion of Sheba, the Philistines come again against Israel, a three-year's famine and the pestilence over all Israel—with all this David's faith is strong. He remembers God's covenant to him and his "last words" glow with home.

*The Book of Kings.*—In this lesson we enter a new book, of which a few words are in order. "*First Kings* records the death of David, the reign of Solomon, the building of the temple, the death of Solomon, division of the kingdom under Rehoboam and

## WORD AND WORK.

Jeraoboam, and the history of the two kingdoms to the reign of Jehoram over Judah, and of Ahaziah over Samaria. It includes the mighty ministry of Elijah."

### LESSON OUTLINE.

#### I.—Preparatory, I Kings 1-1-27.

1. David's declining strength, ver. 1-4.
2. Adonijah plots to sieze the kingdom, ver. 5-10.
3. Nathan informs Bathsheba, ver. 11-14.
4. Bathsheba informs David, Ver. 15-21.
5. Nathan confirms Bathsheba's words, ver. 22-27.

#### II.—The Lesson. Ver. 28-53.

1. David promises Bathsheba that Solomon shall be king, ver. 28-31.
2. David orders Solomon proclaimed king, ver. 32-37.
3. Solomon is ploclaimed king, ver. 38-40.
4. Adonijah's submission, ver. 41-53.

#### III.—Practical Points.

1. "If a parent does not punish his sons, his sons will be sure to punish him."—*Dr. Guthrie.*
2. Since God had chosen Solomon, all others *must* fail in their attempts.
3. Knowing God's will helps us to decide wisely.
4. "All things work together for good to them that love God who are called according to His purpose."—*Paul.*

### TOPICS FOR DISCUSSION.

1. Was Nathan a true prophet? Find in his life where the following passages may apply: Eze. 33:7; Matt. 10:16, 28. He was not as some others. Isa. 56:10. 2. Was it human or divine wisdom which suggested the course of Nathan and Bathsheba? 3. The life and outcome of Joab and Abiathar—Adonija's helpers in conspiracy.

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LESSON III.

JULY 18, 1915.

### SOLOMON CHOOSES WISDOM.

(I Kings, 3:4-15; Reading Lesson, I Kings, 2, 3, 4.)

GOLDEN TEXT—"The fear of Jehovah is the beginning of wisdom." (Prov. 9:10.)

### LESSON SETTING.

WHAT: The wise choice of a great but humble man.

WHY: To show us God's estimate of such a choice.

WHO: Solomon and the Lord.

## WORD AND WORK.

WHERE: Gibeon and Jerusalem.

WHEN: Shortly after 1015 B. C.

### LESSON CONNECTION.

Upon being annointed king, Solomon received the charge from his dying father. David admonished him to be loyal to God and also suggested the course to pursue with the leaders of the enemies of the king. After David's death Solomon executed Adonijah, Joab and Shimei and removed Abiathar from the priesthood. With this the lesson of to-day opens.

### LESSON OUTLINE.

#### I.—Preparatory.

1. Briefly review Adonijah's conspiracy—Solomon's coronation and his severe measures with his opposers.
2. Solomon's alliance with Pharaoh.

#### II.—The Lesson (I Kings, 3; II Chron. 1.)

1. Solomon's sacrificial festivity, ver. 4; II Chron. 1:2-6.
2. Solomon's wise choice, ver. 5-9; II Chron. 1:7-10.
3. God's approval of the choice made, ver. 10-14; II Chron. 1:11, 12.
4. Solomon celebrates at Jerusalem, ver. 15; II Chron. 1:14.

#### III.—Practical Points.

1. Humility is characteristic of true wisdom.
2. An ability to properly discharge our duty is the most desirable of all blessings.
3. God is saying to us "ask what I shall give thee." What are we asking?
4. We prove our wisdom by asking God's wisdom.

### TOPICS FOR DISCUSSION.

1. The rightness and propriety of the alliance with Pharaoh.
2. The difference in "wisdom and knowledge," II Chron. 1:10.
3. Make a list of things mentioned which are prominent in the asking of to-day and discuss their relative value with "wisdom and knowledge." *Things Well Said*—"The first point of wisdom is to discern that which is false; the second to know that which is true."—*Lactanius*. "Wisdom consists chiefly in three things: 1. Knowledge to discern; 2, skill to judge; 3, activity to prosecute."—*T. Watson*. "Some persons proceed as if they expected to obtain wisdom as Chinese philosophers thought oysters got their pearls, by gaping." "Most certainly that superior wisdom which corrects, reproves and informs a man against his own inclination, can be no part of himself."—*Fenelon*.

## WORD AND WORK.

LESSON IV.

JULY 25, 1915.

### SOLOMON DEDICATES THE TEMPLE.

(I Kings, 2:22-30; Read I Kings 5, 6, 7, 8; II Chron. 6.)

GOLDEN TEXT—"My house shall be called a house of prayer for all people." Isa. 56:7.

#### LESSON SETTING.

WHAT: The work and worship of God's people.

WHY: To show the Lord's acceptance of true service and devotion.

WHO: Solomon and representatives of Israel.

WHERE: Jerusalem.

WHEN: About 1005 B. C.

#### LESSON CONNECTION.

Solomon's divine grant of wisdom was manifested by the judgments he rendered and the choice and management of his public officers and system in his household affairs. His wisdom is further manifested by the erection and dedication of the temple which we are now to study.

#### LESSON OUTLINE.

##### I.—Preparatory.

Give an account of the temple, touching on the following points: Desire to build and authority given, II Sam. 7; materials prepared by David, I Chron. 22,29; Solomon's preparation, I Kings 5; II Chron; 2:1-16. The house built, I Kings 6; Something about the place, the size, magnificence and furnishings.

##### II.—The Lesson (I Kings 8; II Chron. 5, 6.)

1. The ark brought in and the shekinah glory, ver. 1-11.
2. The address of Solomon, ver. 12-21.
3. The prayer of dedication, ver. 22-53.
4. Solomon's benediction, ver. 54-56.
5. Solomon's exhortation, ver. 57-61.
6. Sacrifice and rejoicing, ver. 62-66.

##### III.—Practical Points.

1. This magnificent temple contains a beautiful copy of heavenly things.
2. The plan was perfect, the workmen followed it strictly and the building went together without any dishonoring and embarrassing misfits. So, in life, many misfits could be avoided did we but follow the divine directions more closely.

## WORD AND WORK.

3. The temple is the product of a devoted heart and a trained and consecrated hand. The love of God mellows the heart and His wisdom teaches the hand.

### TOPICS FOR DISCUSSION.

1. Does the dedication of the temple warrant our modern dedication of church houses? 2. Is the church house more sacred than our homes? 3. Why did the Jews turn their faces toward the temple when they prayed—what may this teach us? *Things Well Said.*—"In the spirit of that significant Oriental usage which drops the sandals at the palace door the devout worshiper will put off his travel-tarnished shoes, will try to divest himself of secular anxieties and worldly projects, when the place where he stands is converted into holy ground by the words, 'Let us worship God.'"—*Dr. J. Hamilton.* "I know of no pleasure so rich, none so pure, none so hallowing in their influence and constant in their supply as those which result from the true and spiritual worship of God. Pleasant as cool water brooks are to the thirsty heart so pleasant will it be to us to approach unto God."—*R. Watson.*

"If ye live after the flesh ye shall die."

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## OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Rondo, Ark.—Dear Cousin Ellen: I am sending answers to April Questions and Puzzles. I am going to school every day. I am 9 years old and I am promoted to the fifth grade. We have no Church of Christ here, but I go to Sunday School. Good-bye.—Ozro A. Hawkins.

Brentwood, Tenn.—Dear Cousin Ellen: I am sending the answers to April Questions and Puzzles. I am going to school and studying for exam. I'm in the fourth grade at school. My teacher is Miss Elva Farris. My school will be out the seventh of May. I will close for this time. Your little friend—Ethel Mai Jones.

Paris, Texas—Dear Cousin Ellen: I forgot to answer your April Questions because mamma was sick and I did not know when the paper came. Inclosed you will find answers to May Questions.—Yours truly, Wendell and Vashti Spikes.

Linton, Ind.—Dear Cousin Ellen: Enclosed are answers to May Questions and Puzzles. There were 276 attendants at Sunday School last Sunday. Wasn't that fine?—Your friend, Ruth Maddox.

Horse Cave, Ky.—Dear Cousin Ellen: I wish to thank you for your nice present. I have looked through the little book and find it both interesting and instructive. I appreciate it very much. I like your Corner in WORD AND WORK, and have answered the May Questions and hope they are correct. I will answer them each month and hope to get another price.—Sincerely yours, Henry Mayfield.

Dear Boys and Girls—Glad to hear from all of you. Ozro and Ethel Mai, by the time you read this it will be vacation, and you will almost have forgotten about school. Wendell and Vash-ti, I hope your mother is keeping quite well and strong again. Yes, Ruth, that certainly was a fine attendance at Sunday School. Am glad you like your prize, Henry. Hope you will continue to answer the Questions and Puzzles. I have many interesting letters, especially from new members, which I intend to print next month.

The best answers to May Questions and Puzzles came from in Class A: Mary Ground, 14, Linton, Ind.; Orlie Badders, 17,

## WORD AND WORK.

Pomona, Calif.; Felcie O. Steen, 15, Rondo, Ark.; Sims Stephenson, 14, Thyatira, Miss.; Arno A. Hawkins, 12, Rondo, Ark.; Travasni Jolley, 12, Dayton, Ohio.; Ruth Maddox, 12, Linton, Ind.; Ruby Keene, 12, Sullivan, Ind. Lula B. Johnson, 17, Louisville, Ky.; Lillian M. Weiss, 15, Edmond, Okla.; Guy Brown, 13, Sheffield, Ala.; Lois Chambers, 12, New Orleans, La.; Jessie Laughun, 13, Linton, Ind.

And in Class B: Ethel Mai Jones, 11, Brentwood, Tenn.; Wendell Spikes, 11, Paris, Texas; Vashti Spikes, 10, Paris, Tex.; Ozra A. Hawkins, 9, Rondo, Ark.; Lloyd Chambers, 10, New Orleans, La.; Frances Leeth, 10, Kendrick, Miss.; Ralph Keene, 10, Sullivan, Ind.; Pearl Badders, 9, Pomona, Calif.; Henry Mayfield, 11, Horse Cave, Ky.

### ANSWERS TO MAY QUESTIONS AND PUZZLES.

15. "This is my beloved Son, in whom I am well pleased."  
16. God spoke these words of Jesus Christ. 17. John the Baptist had baptized Jesus Christ and the Spirit in the shape of a dove had descended upon Him. 18. Immerse or dip. 19. In the River Jordan.

Dear Boys and Girls—There will be no Questions and Puzzles this month. Cousin Ellen has been ill at the hospital, and although she is now at home, she is still far from well. With my assistance she has managed to get the other matter ready for this department, but the Questions and Puzzles will have to be postponed until next month.—Cousin Ellen's Sister,, Barbara Rose.

During October I will send prizes to the boys and girls sending in the best answers to May, June, August and September Questions and Puzzles. Answers must be your own work and be mailed not later than the last of the month to Cousin Ellen, 1030 S. Lake Street, Fort Worth, Texas. Be sure to state age, name and full address.

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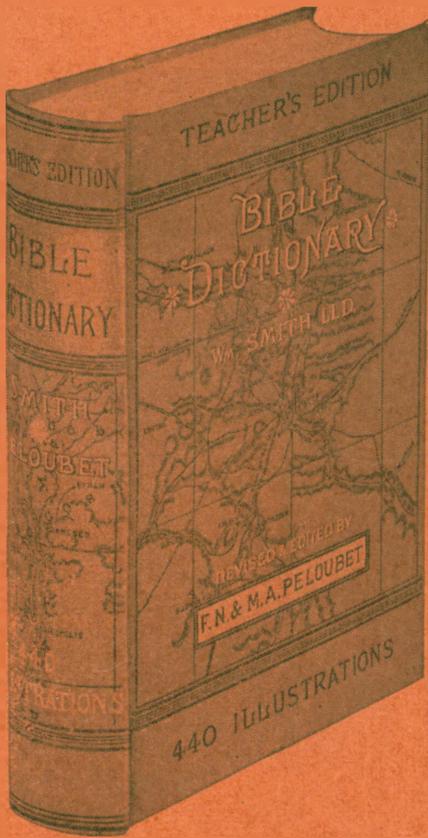
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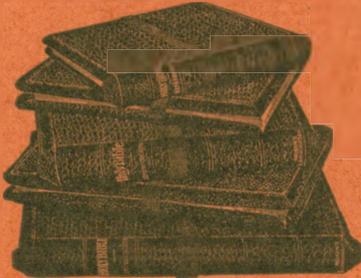
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