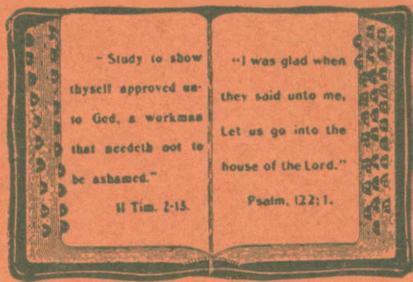


*F. H. Trend*

# WORD AND WORK



*"THY ROD AND THY STAFF"*



**Vol. 9**

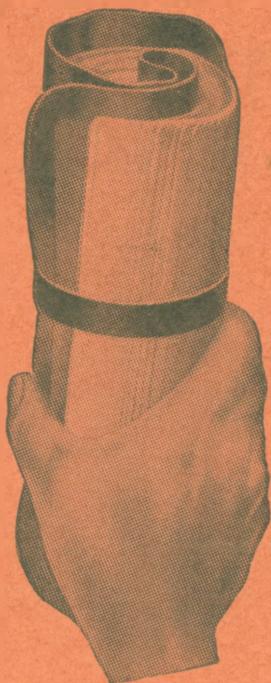
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### OUR HOPE NOT REALIZED AS YET.

We will have to content ourselves yet awhile with WORD AND WORK as a monthly, and which many think is *par excellent* as it is. We hope, however, to make some marked improvements in the near future. May we have the hearty co-operation of every one. Don't neglect renewing; and, when you send in your own subscription, send others.

### SOME COMBINATION OFFERS.

"Burritt Our Alma Mater", a very readable volume by Mrs. Effie Gillentine Ramsey. Price \$1.25; WORD AND WORK one year 50c; both \$1.30.

"Life of Fanny Crosby," famous blind hymn writer, a new production having an enormous sale. Price, \$1.00; WORD AND WORK, one year, 50c; both \$1.30.

WORD AND WORK one year and 16 copies Whole Counsel of God on Baptism for \$1.00.

Last month's Special offers still hold.

## WORD AND WORK.

### THE STRUGGLE.

They may tell me death is easy,  
But they know not what they say;  
For too oft I've watched when spirit  
Left its dwelling place of clay.

Once I sat beside the bedside  
Of a man in prime of life,  
Who lay dying, and the struggle  
Pierced my heart as would a knife.

Then I watched our darling baby  
As the spirit winged its flight.  
Fourteen hours the struggle lasted,  
Ending in the gloomy night.

Do not tell me death is easy,  
It's a struggle every time  
Whether to the young or aged,  
Or to those in life's own prime.

"'Tis not always thus," you whisper,  
"Many in the battle fall.  
They scarce know that death is near them  
Till they answer to His call?"

Have you not quite oft, when dreaming,  
In a moment dreamed of years?  
Even so the soldier's spirit  
Struggles long 'mid deepest fears.

Oh, our Father, Thou who knowest  
In what hour our Lord shall come,  
Send Him soon to end the struggle,  
Take our waiting spirits home.

Send Him now, and let Him change us,  
In the twinkling of an eye.  
Let this cup of death pass from us.  
Jesus, come, e'er death draws nigh.

MRS. EFFIE RAMSEY.

# WORD AND WORK

## EDITORIAL NOTES.

### OUR PLEA RE-STATED.

By our plea we do not mean a plea original with us, but one which is ours by adoption and by "our" and "us" we do not mean any sect or denomination, but simply all individuals and congregations who accept and adopt the plea.

And, what is the "plea"? Peter expresses it for us by the Holy Spirit: "If any man speak, let him speak as the oracles of God." (I Pet. 4:11.) Peter, therefore, is to be included in the "our" and "us." Paul, likewise, for he exhorts us not to go beyond what is written (I Cor. 4:6) and declares that the Scriptures thoroughly furnish the man of God unto every good work (II Tim. 3:17). Of course, all Christians and congregations of apostolic times are to be included. The plea itself is apostolic and those who truly accept it are apostolic. To speak where the Scriptures speak and to be silent where the Scriptures are silent is to heed the injunction of the Holy Spirit.

What does it involve? It involves our taking the Bible as our only rule of faith and service. The Bible becomes our only creed book, our "prayer book", our church discipline. With all who truly adopte the apostles' plea the authority of the Bible is final, an end of all controversy. It settles the question. Those who heed the apostles' injunction will throw off all ecclesiastical control. No human authority, whether of Pope, Bishop, Synod, Conference or Association shall bind them. They are free from jurisdiction either by Rome, St. Louis, Cincinnati or Nashville. Christ is their only head.

We may accept the "plea" not knowing all that it involves, but believing that whatever it involves is right and can not be wrong. We may not know where all it may lead, but we can be sure that wherever it leads it is right for us to go. With this well fixed in our hearts, the Word of God will outweigh all our dreams and wishes, preconceived notions or most sacredly kept traditions. Old forms and beliefs will then be sacrificed for the

## WORD AND WORK.

will and truth of God. We will no longer be "ists" or "ites", or followers of men, but will simply be Christians, followers of Christ and children of God, which is enough. Whatsoever is more than this cometh of the evil one.

Things clearly required. Our plea involves *faith* in Jesus as the Son of God crucified for our sins and raised for our justification. This is to accept as truth all that Jesus ever taught or promised directly or through His inspired servants without question as to how it can be or the reason for it. "He that disbelieveth shall be condemned" (Mk. 16:16). He who believes is already on the way of *repentance* unto life. Repentance is a positive requirement of the Word of God to be preached in the name of Jesus (Lk. 24:47; Acts 2:38; Acts 17:30) to which all the lost must come or perish (II Pet. 3:9). A *faith* that *repents* prepares one for *baptism* into the name of the Father, Son and Holy Spirit, another positive requirement of the Lord (Matt. 28:19; Mk. 16:15; Acts 2:38, *et al.*). Then follows the new life hid with Christ in God (Col. 3:3) which is a life of self-denial, sacrifice, separation, sanctification and service. "So shall ye be my disciples."

---

### NEW ALBANY, IND.

The church at New Albany is trying to buy the property where they meet, on Coulberson Ave. and Thomas St. The amount to be raised is \$500; of this amount we now have something like \$150, leaving \$350 to be raised. The churches at Palmyra and New Pekin, Ind., have already responded to our appeal. Who will be next?

Brethren this is no great amount we are asking for, nor is it a fine building we are trying to buy, but it is well located and on a fine lot with all improvements made such as sidewalks, street, and sewer, with a small building site about 19x24 feet. The building will do until we are able to enlarge it or build another one ourselves; all we ask is that you help us raise the balance of \$350. Any and all help, no matter how small your gift may be will be greatly appreciated.

Send all remittance to Bro. W. A. Criswell, 15 Willow St., New Albany, Ind.

The above, endorsed by S. L. Pope, who assisted in starting the congregation.

# DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

## LETTERS TO THE SEVEN CHURCHES.

### DEAD WHILE THEY LIVED, OR THE CHURCH WITH THE EMPTY PROFESSION.

The Christ who possesses the spirit in all His divine perfections ("the seven spirits," Isa. II) dictates His fifth letter to the church at Sardis. To her, as to all the others, He says: "I know thy works." What He sees on the whole is a church which lives in name only,—“but thou art dead” describes their real condition. They were not in reality what they professed to be. They were either self-deceived or wilfully hypocritical. Living in name only, they were deceiving others. It is not enough to be reckoned as a Christian, it is not enough that we be regarded as members of the church; it is not enough that our names are upon the church register. *We must actually be what we profess to be* or we are nothing but hypocrites. It is not strange that our Lord should say to this church, "I have found none of thy works perfect before my God." No matter what their reputation (name) was for good works, nor how abundant those works may have been, they were not perfect if they lacked sincerity or were not prompted by love and faith.

It is significant that the glorified Christ should call the attention of a dead church to the fact that He possessed the "seven spirits of God," the Holy Spirit in His fullness. It is the spirit that giveth life. The Holy Spirit is not given except through the Son and any church or individual Christian without the Spirit is dead. Sardis had not only grieved but had quenched the Spirit.

The Lord's first exhortation is: "Remember how thou hast received and heard." Ah, they had forgotten—forgotten that they were purged from their old sins, forgotten what they had heard. They had allowed it to slip or had drifted away from it. (Heb. 2:7.) To this He adds the saving word, "Repent." The only course left open when we are in sin is repentance. It is the only thing to be done with sin. How gracious is the Lord to grant repentance to such a church. "His mercy endureth for ever." The next exhortation is to watchfulness in view of His coming. If thou wilt not watch "I will come as a thief and thou

## WORD AND WORK.

shalt not know in what hour I shall come upon thee." Had they forgotten this also? They had surely received and heard this from the blessed apostles. The Saviour had said, "Watch," but were they watching? Was this failure to watch one of the things that had helped to bring stagnation and death to this church? It is not impossible that this was one of the reasons. How sad that Christ's coming would be to them as unexpected as the advent of a thief. "Brethren, you are not in darkness that that day should overtake you as a thief" (2 Thes. 5:4).

But there were a few who were undefiled in Sardis. No outward circumstance nor condition can arise to make it impossible for those who *are His* to be true and faithful. The "names" at Sadris were "few" who had not defiled their garments, still under His grace such a thing is possible even amid such great corruption. The Lord could use them to strengthen the few remaining things which were ready to die. There is always something which we may do if we are but willing, and the Lord has placed before us sufficient emotions for such service. They shall "walk with me in white," their names shall not be "blotted out of the book of life," He will "confess them before the Father."

From Ephesus (last of first love) to Smyrna (era of persecution) to Pergamum (the unholy alliance with the world), to Thyatira (the full development of idolatrous Rome) we now come in Sardis to the Reformation. When Jesus ascended to heaven it was the rightful expectation of the apostles that the Holy Spirit should soon come to be the infallible guide unto all truth,—the Paraclete to be the true representative of Christ on earth and to administer the affairs of His church. But with the development of clericalism and temporal power in the church, the Holy Spirit was set aside and an earthly vicar, the pope, was substituted instead of the Paraclete. Evil after evil arose as the result. The whole body ecclesiastical, social and political, became corrupt. "From the crown of the head to the sole of the foot there was no soundness in it." A few noble spirits were vexed with the utter godlessness of the times. A few had garments undefiled. When the voice of Martin Luther thundered forth it found echo in hearts that had become tired and utterly weary of the whole system. The dreamed-of Reformation had come. But with what result? There were rightful protests against the evils and abuses of Romanism; there was a general rallying to

## WORD AND WORK.

the word of God, but withal there arose dissension, controversies and creeds. Protestantism, while a decided relief from the tyranny of Rome, had never yet been able to present a united front. Theoretically Protestants have restored the word of God, but the making of creeds, written and unwritten, is an admission that they do not believe the Scriptures of themselves to be sufficient.

If we view religious conditions in Europe today one of the most striking things to be seen is that, while there is strong protest against the doctrines of Rome, the protest does not spend itself there, but is an equal protest against all forms of doctrinal Christianity, Protestant as well as Catholic. Infidelity, Skepticism, Evolutionism, Rationalism are rife. It has so happened that in the face of this new movement of Humanism, the common enemy, there has grown up a strong bond of sympathy between Catholic and Protestant. Protestantism looks upon Rome as an elder sister, while Rome looks upon Protestantism as her wayward daughter, but yet her ally in her warfare with infidelity. Nor is this condition confined to Europe. In America we see the same state of affairs, though somewhat less marked. The first two centuries of Protestantism were her best, so far as increase of numbers is concerned.

As we view the whole of Christendom, Protestant and Catholic alike, in the year of grace 1915, how far wrong would we be should we write across it the burning words: "*A name to live, but thou art dead*"? The fact that Jesus exhorted to watchfulness in view of His coming in the letter to Sardis impresses me with the thought that this should be one of the general characteristics of the church which would last until His second advent. There are others as the years roll on which are added to this. In fact the whole history of the professing church seems to be that of accumulating one evil after another.

But we would not be forgetful of the overcomers at Sardis. These are the very salt of the earth and the light of the world. These make up the true church or body of Christ in every age. They are many, yet in comparison to the mere professors they are few. It is comforting to know that, notwithstanding the accumulated rubbish of centuries, regardless of the great mass of counterfeit material Christ will "present unto Himself a glorious church without spot or wrinkle or any such thing." Such a

## WORD AND WORK.

church was in the mind and plan of God "before the foundation of the world." (Eph. 1:4-5-6.) There is no schism in this body of a vital nature, for the Holy Spirit is ever its guide.

*Gallatin, Tenn.*

---

### SYSTEM NEEDED.

#### A. ELLMORE.

Several brethren have lately written upon the evangelist, his location, his labors and his support. Now, by permission, I will offer a few suggestions, which I trust will be encouraging and perhaps helpful. As to location, that may depend somewhat upon circumstances. If his children are small, and schools in the country are remote, it might be best for him to locate for a time in town, but the safest place for boys is on the farm. As to his support, this may be obtained from the general field, or from one or more congregations, but it is better to have one congregation employ him, use him at home when needed, and then send him forth. There are several advantages in this over the old way of turning him loose "over the whole world." First. It makes the church responsible for its part of the work; second, It secures the preachers against rainy Sundays, mud and starvation (?); third, Having a general understanding between the evangelist, the home congregation and the people in near fields, preachers are not so likely to gather by chance at the one place, which is a waste of time, and of talents, and of money (?). As things go now, there is a small support for one, then what for two or three? And nobody responsible for hungry children and destitute wives! For want of a bare living, some poor men who are good preachers have gone to the plow, and to the workbench. And all this, not because preachers are extravagant, but it comes of a want of system. System, brethren, system, is what is needed.

*Gunter, Tex.*

---

It doesn't speak very well for a Christian not to be enthusiastic about his Lord's return.

---

A standard by which the teachings of Jesus were sometimes found wanting, viz.: "Have any of the rulers believed on Him?"—a false standard.

# DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

## STUDIES IN REVELATION.

### LESSON XXIV.

Study Chapter XXI.

1. What does John see as first mentioned in this chapter? What next? What does he hear?

2. Notice the mention of the new heaven and the new earth in II Peter 3:13. According to what promise? See Isa. 65:17 and 66:22.

3. Describe the adornment of "new Jerusalem." Where does she come from? Where to?

4. What does the voice say? Could such an announcement have been made prior to the "new Jerusalem" vision?

5. Describe the glorious conditions that are to exist. Who shall inherit these things? Review the promises to the overcomers in chapters 2 and 3.

6. Who shall suffer the second death?

7. Study the further description of the Holy City as to her wall, gates, foundations, dimensions, streets, light and glory.

8. What is to be the relation of the nations and kings of the earth to the city? Who can enter?

### LESSON XXV.

Study Chapter XXII.

1. What additional characteristics of the holy city does this chapter give?

2. What is said of the river of life? Of the tree of life? For what are its leaves?

3. What is the length of the service and reign of the chosen? Does this statement invalidate Rev. 20:4 or I Cor. 15:24? See also Dan. 7:14 and 27.

4. Note carefully verse 6. Compare with verses 7, 12 and 20.

5. Compare verse 7 with verses 9, 10, 16, 18 and 19; also chapter 1:3.

6. Get the full benefit of verses 14 and 15; also 17.

7. What is Jesus' last recorded word? What was John's response to it? Is that your response? Why?

## WORD AND WORK.

8. How many from the heart can say Maranatha (O Lord, come) ?

### LESSON XXXVI.

#### Review.

Let this review be a means of helping each student hold the entire book in mind. Find from its contents a suitable title for each chapter which will enable you to recall its subject matter. Which might be called the Lamb chapter? The Seal chapter? The 144,000 chapter? The Little Book chapter? The Dragon chapter? The Harlot chapter? The Millenium chapter?

Have you experienced the blessing pronounced in ch. 1:3? Do you believe a knowledge of Revelation would be of benefit to the churches? See 22:16. What shall we say to those who discourage or neglect the study of this book?

---

### PROPHETIC CHRONOLOGY.

By this heading let no one understand us to be settling dates or trying to do so—a thing we oppose whether it be done by Adventists, by Russell, by Battenfield or the Campbells. We stand squarely on Jesus' declaration that no man knows the day or the hour. We would not, however, be understood as taking the position that God's people may not understand when the time is near. "Exhort one another and so much the more as ye see the day drawing nigh." But by the above heading we mean the order of prophetic events.

There are various schools of prophetic interpretation. Some of my brethren hold to the historical method of interpreting Revelation, and some are post-millennialists, but whatever the school, virtually all agree that the great white throne judgment of Rev. 20:11-15 is yet *future*. Also the coming of our Lord and the raising of the dead. We can not agree with Russell and others who say Jesus has come already or that the resurrection is past already. It is absurd in the extreme.

Agreeing, as virtually all do, that the white throne judgment is yet future and that it lies on the border of eternity, let us begin there and work back this way, arranging events in their revealed order.

At the great and final judgment Satan, the wicked, Hades and death are cast into the lake of fire (Rev. 20:10-15). Just

## WORD AND WORK.

prior to Satan's doom is his loosing from his prison for a little season (Rev. 20:7). This loosing is at the end of the thousand years' imprisonment. His imprisonment is contemporary with the saints' reign with Christ (Rev. 20:2,4). At the beginning of the thousand years Satan is bound. At the same time the Beast and the False Prophet are cast into the lake of fire (Rev. 19:20.. When Satan at the end of the thousand years is cast into the lake of fire it is where the Beast and False Prophet already are (Rev. 20:10). They are there a thousand years before Satan is cast in, that is during the time of his imprisonment. The Beast and the False Prophet meet their doom at Armageddon (Rev. 19:17-20; ch. 16:14-16) which is immediately preceded by the revelation of the King of Kings and Lord of Lords (Rev. 19: 11-16). Preceding his destruction the Beast works havoc in the earth during a period of "perilous times" called "the great tribulation" (Rev. 7:14); "the hour of trial" (Rev. 3:10); "the time of Jacob's trouble" (Jer. 30:7), when men are punished with death who will not worship the beast or his image (Rev. 13:15). This Beast is the "man of sin" (II Thes. 2:3) who Paul says is to be destroyed by Jesus at His coming (II Thes. 2:8) even as John describes in Revelation 19:11-21. We are not told as to where the great white throne judgment will take place.

Beginning then with "the great tribulation," the order of the following events is:

1. The tribulation.
2. The revelation of Jesus Christ.
3. Beast destroyed and Satan bound.
4. The thousand years' reign with Christ during Satan's imprisonment.
4. The thousand years' end and Satan loosed.
5. Satan, sin, the wicked, death and Hades (giving up their dead) cast into the lake of fire at the final judgment.
6. The kingdom delivered up to God (I Cor. 15:24).
7. Eternity.

## THE MILLENNIUM.

The term millennium simply means a thousand years and can be applied to any period of that duration. It has come to be applied to the thousand years six times mentioned in the 20th chapter of Revelation. It is a time much referred to by the prophets but John is the only one that defines its length. As to position it stands clearly between the destruction of the man of sin (the beast) at the coming of Christ and the loosing of Satan just before the white throne judgment.

## WORD AND WORK.

Regardless, therefore, of consequences to post-millennialists' theories or preconceived ideas of future events, the millennium, whatever it may embrace, can not be before Christ comes. The Scriptures clearly teach that the second coming of Christ precedes the millennium.

The post-millennial theory originated chiefly with Whitby, a High Church man of the 17th century and can not be established by the Bible.

---

### NO NAMES MENTIONED.

When Sunday comes, dressed in his best,  
To church he wends his way;  
He drops a penny in the hat,  
And wipes a tear away.  
The preacher tells the story of  
The Shepherd and the sheep;  
But the message failed to reach him,  
For he was sound asleep.

—*Selected.*

---

### AN APPEAL FOR THE CHURCH AT SUMMITVILLE.

Summitville, Tenn., is a mission field. We are much in need of a house of worship. On June 24th Bro. W. S. Long closed a meeting here and set in order a church. We are allowed to meet in the school building for a while. One brother gave a well located lot. On this lot we *must* build a house. Some money and lumber has been pledged, and if the old congregations will give us one Lord's day contribution we will sacrifice and put up a commodious house of worship.

Please read this letter to the church and give us a liberal offering.

Send all offerings to Dr. E. L. Womack or Prof. E. W. Anderson, Summitville, Tenn., Coffee County.

Sincerely yours,

DR. E. L. WOMACK,

W. S. LONG,

E. W. ANDERSON,

Committee.

I can certify that this is a worthy, needy call.—W. S. Long.

# DEPARTMENT OF WORK AND WORSHIP

BY E. L. JORGENSON

## THE HOLY SPIRIT.

It should not be necessary to say that the Holy Spirit is a person. He is constantly referred to in the masculine; to Him are attributed, and of Him are predicated the powers and activities of personality. Two extremes have developed—as usual. Some teach that the Spirit convicts and converts apart from the word; others in off-setting this leave the impression at least that the Spirit is the word. A single scripture disposes of both errors. "Take the sword of the Spirit which is the word of God." (Eph. 6:17). The word then is not the Spirit, but the Spirit's sword—His normal weapon in conviction and conversion. There is the relation between the Spirit and the word that exists between a soldier and his sword.

The Holy Spirit:

Begot Jesus—Lk. 1:35

Descended on Him at his baptism—Lk. 3:21-22.

Abode on Him. Jno. 1:32.

THE SPIRIT Led Him *to* the temptation. Mt. 4:1.

AND Led Him *during* the temptation. Lk. 4:1.

JESUS Led Him *out of* temptation. Lk. 4:14.

He was anointed with the Spirit. Lk. 4:18,

Acts. 10:38.

He preached by the Spirit. Lk. 4:18, Jno. 3:34.

He performed His mighty works by the Spirit. Mt. 12:28.

His entire life on earth was one exhibition of the Spirit.

Jno. 14:17.

At length he was offered through the Spirit. Heb. 9:14.

He was raised by the Spirit. Rom. 1:4, 8:11.

He gave commandment (the great commission) through the Spirit. Acts 1:2.

Ascended and exalted, He received the Spirit to give others. Mt. 3:11, Jno. 16:7, Acts 2:33.

Thus our Lord's whole course was ordered by the Spirit. Query: How can I live the Master's life—the life that is Christ—without the Master's Spirit? I simply cannot; and what is more, I will not try—if I can have the Spirit. But can I? Is the Spirit for me? There was a time when the Spirit was not yet

## WORD AND WORK.

given (Jno. 7:39); then for a time He was given; but say, is He still given?

The Spirit came in three—measures, shall we say, or manifestations, in New Testament times. There was the measureless, unlimited bestowal upon the Son of God (Jno. 3:34). Again, there was baptismal measure; and then the “Gift” measure. In regard to the first, it came upon Jesus only. In regard to baptism with the Spirit, John predicted that Jesus would administer it (Mt. 3:11); Jesus promised it to the Apostles (Acts 1:5). That promise was made good on Pentecost when Jesus “poured forth” the Spirit, and they were “filled (Acts 2:4-33). Upon the Samaritans the Spirit had not yet “fallen,” but by interposition of hands they “received” it; and at the house of Cornelius it “fell” and was “poured out.” These “fallings,” “fillings,” “pourings,” surely represent the baptismal measure. Miraculous phenomena accompanied. At Pentecost, tongues. At Cornelius’ house, tongues. And the Samaritans must have manifested the Spirit’s presence somehow, for Simon “saw” they had received it.

It remains to consider the “Gift” measure. Two things are clear; that the gift promised is the Spirit Himself, and that the promise is to every believer. As long as Acts 2:38 shall require repentance and baptism, so long shall it promise the Spirit. As many as receive remission of sins receive also the gift of the Spirit,—that is, a measure of the Spirit Himself. The Spirit is the gift (see Acts 10:45; 11:17). If there be any doubt about it read:

“If the Spirit of Him that raised up Jesus from the dead dwelleth in you” Rom. 8:11.

“His Spirit that dwelleth in you” Rom. 8:11.

“Your body is a temple of the Holy Spirit which is in you” I Cor. 6:19.

“Received ye the Spirit by the works of the law or by the hearing of faith?” Gal. 3:2.

“Power through His Spirit in the inward man” Eph. 3:16.

“The Holy Spirit which dwelleth in us” II Tim. 1:14.

“The Spirit which He made to dwell in us” Jas. 4:5.

“Be filled with the Spirit” Eph. 5:18.

## WORD AND WORK.

"How much more shall your heavenly Father give the Holy Spirit to them that ask Him." Lk. 11:13.

Believe me, it is not revelation that has led so many to doubt the Spirit's indwelling; it is reason. It is nothing but the human difficulty, of "*how* can the Spirit dwell in so many?" As Luther used to say we must learn to crucify the "how." "Either it is this way, or it is that way," we say; as if God could not find many a road between our either and or. If we walk by faith, let us walk by faith. If we can not understand we can believe. Good brethren frequently speculate as to how the Spirit indwells, and when they are through explaining passages which they dare not accept at what they say, they have explained them all away. I am afraid of speculation. I am afraid of so much "explaining" and "interpreting" as to "how" a thing that is can be. Bryan's illustration, "How can a red cow eat green grass and give white milk from which we take yellow butter?" But she does. How does the food I eat masticate, digest and assimilate to form brain and brawn, muscle, bone, blood and nerve-tissue? But it does. And what a fool I would be to refuse my bread and potatoes, my chicken and my pie because I can't understand. But no more foolish than the Christian who neglects to ask for, accept, and appropriate God's ennobling Spirit. For it is a thing to ask for (Lk. 11:13); to be filled with (Eph. 5:18); to appropriate. If I have a strengthening force (Eph. 3:16) at my command, I want to know it and act accordingly. Battles have been lost and victory has often gone over to the enemy because available forces have not been appropriated.

*Louisville, Ky.*

---

## CHURCH GOING.

"There is great need, to-day, to preach and to urge the necessity of church going. There is need all the time to show that the place where the claims of Christianity are chiefly presented is in the Church. Its faults are all known, nearly everybody has aired them; but nobody has told us in what other or better way Christianity may be promoted on earth. It is not time to call attention to the one significant fact, that the Church is the only definite Christian institution we have where the religion we stand for is regularly and constantly represented? Let us have a revival of loyalty to the Church."—*Selected.*

# ON FOREIGN FIELDS

JOHN STRAITON

The most atrocious of all monopolies is found in the conduct of the man, the church, or the nation which, through opposition or indifference to missions monopolizes the knowledge of Christ.—*Robt. E. Spear.*

\* \* \*

The situation as to the British missionaries in Nyassaland, Africa, remains unchanged. No teaching or preaching is permitted. They are not even allowed to render medical aid to any who may come with wounds or ailments. The British Colonial office in London makes the grave charge that the teaching of the mission is subversive of native loyalty. The British brethren are doing all they can to show the authorities that this charge is untrue.

\* \* \*

## A MISSIONARY HEN.

Southern Baptists are justly proud of the record of a "missionary hen," which has recently died in Texas at the age of 12 years. During that time she raised \$250 worth of chickens and had helped support missionaries in China and Brazil. It is wonderful to think of what has been accomplished by this seemingly insignificant agency. It amounts to a little more than 41 cents a week for every week of the entire twelve years, or more than \$20 a year.

\* \* \*

God is working His purpose out, as year succeeds to year;  
God is working His purpose out, and the time is drawing near—  
Nearer and nearer draws the time, the time that shall surely be,  
When the earth shall be filled with the Glory of God, as the  
waters cover the sea.

From utmost East to utmost West, where'er man's foot has trod,  
By the mouth of many messengers goes forth the word of God:  
"Give ear to me, ye continents, ye isles give ear to me"  
That the earth may be filled with the Glory of God, as the  
waters cover the sea.

\* \* \*

We are all rejoicing at the word just received that a brother and sister are coming out to India. That is as it should be.

## WORD AND WORK.

India has 317,000,000 souls for which Christ died; it contains hundreds of the nations which Christ said we are to disciple. Moreover, India is the key to Asia. If the brethren at home will enable us to train workers, in a decade we will be ready to send native missionaries to China, Japan, Persia, Arabia, Turkey, Burma, Siam and Ceylon besides carrying on a work here of which we need not be ashamed.

Probably many of the brethren will go to the Panama Exposition. Those going should look around San Francisco for the Chinese, Japanese and Hindu settlements and remember that those people are people with souls the same as we have, souls that have been purchased by the blood of the Son of God, that the three countries from which they came contain about half of the population of the globe, and that the disciples of Christ of England, United States, Canada and Australia up to the present maintain about a half-dozen male missionaries among them, while the sects who style themselves "the Holiness People" or "the Church of God," of the United States alone, not only work the whole United States but publish their paper, the Gospel Trumpet, in half a dozen or more languages, have missionaries scattered about the world preaching error, and have about as many male missionaries in India alone as our above-mentioned half-dozen.—*E. S. Jelly, Jr.*

\* \* \*

A certain preacher wrote lately that "When I have done all I can to convert the heathen at home it will be time enough to consider the heathen abroad." This is the same thought which is contained in the quoted heading and is a favorite objection to taking the Gospel to the nations. Many people rest their conscience in this thought. Charity should begin at home; but it should not stop there. This motto is too uncharitable and too selfish to be Christian! It is not the spirit of Christ. It is the spirit of the world. No Christian can afford to be influenced by this motto.

The thought in the quotation from the preacher is likewise un-Christian. It is in direct opposition to the wisdom and will of God as expressed in the New Testament commands and examples.

If the New Testament church had refused to take the gospel to other nations until its own nation was converted to Christ,

## WORD AND WORK.

Christianity would have died in its cradle, for the land in which it originated was never fully converted to Christ. And to-day it is Mohammedan! New Testament gospel heralds left Jerusalem and preached in other parts before their city was converted to Christ. The Antioch church sent forth preachers to other nations before all Syria was converted. The policy outlined in the quotation would have condemned and prevented the action of the Jerusalem and Antioch churches and all other missionary New Testament churches. It would have prevented Augustine of Canterbury from carrying the gospel to England. It would have prevented the founding of churches in America. Christ did not tell his disciples to withhold his gospel from other nations until they had converted Palestine; but he charged them to go to the whole creation. And it is because his immediate disciples caught the missionary import of his words and went and those converted by them caught the same missionary spirit and went that we to-day have a saving knowledge of God. The spirit of Christ and his gospel is in the word go, not in the word stay.

The theory of the brother ends in an absurdity. No nation has ever been and no nation will ever be wholly converted to Christ. There will always be some who neglect to become Christians. Again before one generation can be converted a new generation springs up and the work thus must be ever beginning anew. Thus Christianity would be confined forever in those nations which already have it. Thus, we see, this theory would forever forbid the extension of the Christian religion!

C. G. VINCENT.

*Tokoyo, Japan.*

\* \* \*

Missionary contributions received by WORD AND WORK for Bro. Jelly: Mrs. Anderson, N. O., 30c; Two Sisters, N. O., \$1.00; Miss Mattie Rodd, N. O., \$1.25.

For Bro. Hebert: Mrs. Reeves, N. O., 50c; Miss Pearl Jenkins, N. O., 50c; Mrs. Dearing, N. O., 50c; Mrs. McLaughlin, N. O., 50c.

For Bro. Shanks: Two Sisters, N. O., \$1.00.

The definite lines between things revealed and things unrevealed are the first word of Genesis on the left and the last word of Revelation on the right. All between belongs to us and our children. Man shall live "by every word that proceedeth from the mouth of God."

## THINGS CURRENT

Push!

Keep sweet.

Delight thyself in the Lord.

Cousin Ellen's material did not reach us.

The "pout" and the "grouch" are not Christ-like.

Kindness is one of the Christain graces—a natural fruit of of the Spirit. Manifest it.

See our new combination offers. They ought to interest many. Good for new or renewals. Old offers still good.

In sending us subscriptions, ask for the premium you desire. September should bring a great many handsome lists. Do some missionary work, won't you please?

H. L. Olmstead says: "A person who gets more joy somewhere else on the Lord's day than at the house of the Lord has about, if not quite, lost the 'joy of his salvation.'"

A. N. Kennedy on the Plains of Texas says: "I certainly would like to have WORD AND WORK become a weekly." So say many others, but not enough have spoken in *dollars* and *cents*, so our hopes are not realized, we regret to say.

The church in New Orleans is not idle. Preaching, praying, cottage meetings, personal work and tract distribution go on continually in the city and more work is done in the regions about us than ever before and more successful. We have recently spent several services discussing different phases of missionary work with much profit. Two confessions August 22.

A. K. Ramsey of New Orleans, is in a mission meeting at Science Hill, La., with four confessions August 20. \* \*

\* \* \* Claude Neal recently preached at Shiloh, Indiana, baptizing one. \* \* \* \* D. C. Janes writes that he is laid

up for repairs and that *Encouragement Magazine* will not visit us until he is better. \* \* \* \* The Publisher spent a

few days the early part of August in open air meetings with A. Shanks and the brethren at Mobile. The work there shows good

interest and is most worthy of support. Brother Shanks works some at his painting trade to support himself and family. How

much better if he could give his whole time to the word. Who wants a share in that work? \* \* \* E. L. Jorgenson's article

on "What Shall We Do With Disputed Truth?" was much ad-

## WORD AND WORK.

mired. \* \* \* A. G. Freed, president of the N. T. N. and B. college, Henderson, reports a good meeting with the church at Macon, Tenn., which resulted in five confessions. The church is planning to sustain an evangelist for all of his time there and in the country adjacent. Bro. Freed's next meeting was to be at Thyatira, Miss. \* \* \* Dr. J. J. Horton recently held meetings at West End, Atlanta, S. H. Hall at Readyville, Tenn. We are pained to learn from Brother Hall that he is threatened with tuberculosis. Let us all pray that he may overcome and be spared to the needed work. \* \* \* N. R. Funderburk reports a most interesting meeting at Hilborne, La., resulting in the baptism of five heads of families. \* \* \* W. W. Freeman of Cordell, Oklahoma, is seeking to provoke more interest on the part of disciples to carry out their part of the great commission. Here is our hand, Brother Freeman. \* \* \* \* \* W. J. Johnson held some good meetings the first of August at Oak Grove, La. He is now in a meeting at Roseland, La., assisted by young Maston Sitmore of New Orleans. \* \* \* \* \* G. A. Klingman writing Aug. 2, reported nine additions in a tent meeting with R. A. Zahn and the F St. church of Louisville. The Portland Avenue tent meeting (Louisville) resulted in twenty-four additions. \* \* \* Mrs. Clara Blakeman writes that Chas. Neal is preaching to an over-crowded house at Caledonia, Ind., with some conversions to date. \* \* \* F. W. Smith spent the fore part of August at Coal City, Ind. \* \* \* J. H. Hines in charge of the Potter Orphan Home, Bowling Green, Ky., reports seven baptisms at Thurlow, Ky., adds "We have eighteen children, no sickness. Matt., Acts, Hebrews, Jas. and I P. memorized since March. Five young preachers coming on. School opens Sept. 1st. \* \* \* J. W. Fenner, an old brother of 79 years, now in Harwood Home, Dallas, Tex., is very desirous of getting in a private home for his remaining days. A good sister, Mrs. Annie Smith at Arlington, Tex., offers him a good home if he can raise \$12.00 a month to help meet actual expenses. Brother Fenner refers us to Elders C. D. Record and J. C. Franklin of Arlington, Tex. Elder J. M. Gainor, Dallas, Texas, et al. We wish the Lord might put it into the hearts of brethren and sisters to grant this old brother's desire. \* \* \* Many send greetings to our brother Hebert. We are glad to say he continues right on in the good work and has suffered no violence as yet. Let us thank God. Up to August 18 he had baptized 159!

## WORD AND WORK.

\* \* \* \* J. E. Dunn, writing August 7, "I arrived home from a four months' evangelistic trip to Louisiana and Texas on the night of the 4th. A congregation started at Shreveport, La., with 26 members, 52 added at Gainesville, Tex, 11 at Paris, 1 at Pilot Grove and 13 at Trumbull, Tex. Began at Commerce, Tenn., last night. My oldest son, Franklin, is now for the vacation evangelizing in Kentucky. Have time for one or two meetings after Houston in November. Would be glad to go to Indiana some time in the future after this year. \* \* \* Paul C. Young reports thirty-eight additions and a congregation of sixty members at Knoxville, Tenn. T. B. Clark is to take up work there Sept. 1st. \* \* \* H. S. Hinton reports an excellent, overflowing tent meeting at Lyons, Ind. Preachers assisting all or part of the time, W. J. Brown, Wm. Ellmore, J. A. Perry, Claude Neal and B. F. Stives, who lives there. \* \* \* WORD AND WORK for August *excellent*.—H. G. Hanlin.

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A story goes that a parrot once sitting on the back of a chair, saw a dog lying asleep, and to have some fun, said "Sic, Sic." The dog jumped up, ran all around, saw nothing to run after, went back and laid down, no sooner than had he fallen asleep when the parrot said: "Sic, sic." This time the dog espied the parrot, grabbed her, gave her a good shaking, pulled out several feathers, and ruffled her up in general. The parrot, flew back to her perch, looked herself over and said: "Well, I talk too much." So many of us have the same trouble. "Whoso keepeth the mouth and tongue keepeth his soul from trouble." (Pro. 21:23). "Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth." (James 3:5).—Mrs. "Picked Up."

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Sometimes we hear that a brother is causing divisions in the churches by some teaching he is presenting because it differs from what they had been accustomed to. If the mere fact that this brother is presenting his teaching to the churches for their consideration causes division, the churches are to be censured and not the preacher. A Christian should be allowed to teach his convictions on any subject, either privately or publicly so long as he does not set at naught his brethren for not accepting it. In view of these principles shall some set at naught others because they belong to a lodge, use Sunday School literature, support Christian schools, or view any question of church government or discipline differently? Let us have more forbearance and love.—R. N. Gardner, in C. C.

# BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

LESSON

SEPTEMBER 5, 1915.

## ELIJAH AND THE PROPHETS OF BAAL.

(I Kings, 18:30-39; read I Kings 18.)

GOLDEN TEXT: "Jehovah is far from the wicked; but he heareth the prayer of the righteous." Prov. 15:29.

### LESSON SETTING.

WHAT: A testing of Israel's new God.

WHY: To cause Israel to return to Jehovah.

WHO: Elijah, Ahab, prophets of Baal and the people.

WHERE: On Mount Carmel.

WHEN: About 906 B. C.

### LESSON CONNECTION.

Baal and Ashtaroth were supposed to represent the productive powers of the earth. Ahab and Israel were giving up Jehovah for them. Elijah appeared in Ahab's presence and proposed a test of his new god's power, saying "There shall be no dew nor rain these years, but according to my word." He then, under God's care, was hidden for more than three years during which there was no rain in the land. Our present lesson tells of a further test of Baal, a demonstration of Jehovah's power and the breaking of the drouth.

### LESSON OUTLINE.

#### I.—Preparatory I Kings, 18:1-29.

1. Elijah commanded to show himself to Ahab, Ver. 1, 2.
2. Ahab and Obadiah seek pasture for their stock, ver. 3-6
3. Elijah meets Obadiah, ver. 7-16.
4. Elijah meets Ahab and challenges Baal's priests, ver. 17-20.
5. The terms of the test agreed upon, ver. 21-24.
6. The priests of Baal try and fail, ver. 25-29.

#### II.—The Lesson, ver. 30-39.

1. Elijah rebuilds the altar of Jehovah, ver. 30-32.
2. He prepares the sacrifice and assures them there is no deception, ver. 33-35.
3. Elijah's prayer, ver. 36-37.

## WORD AND WORK.

4. Fire from heaven consumes the sacrifice, ver. 38.

5. The people proclaim Jehovah as God, ver. 39.

### III.—Follow Up Thoughts, ver. 40-46.

1. The false prophets destroyed, ver. 40.

2. Elijah and Ahab on Carmel; rain given, ver. 41-46.

### IV.—Practical Points.

1. Godliness is valuable, wicked Ahab had a godly man for governor.

2. It is possible to live a good life in bad surroundings.

3. We cannot serve two masters—why “go limping between the two sides?”

4. He is the “troubler” who brings in the evil, not he who opposes it.

5. Elijah and Ahab both “went up” but one was to “eat and drink” and the other was to “pray”—the purpose for the “going up” determines the value of the man.

### TOPICS FOR DISCUSSION.

1. Was Obadiah doing his duty as a servant of God? In what course was the most good accomplished by allying with or separating from the evil of Ahab?

2. Why not reform those prophets of Baal instead of slaying them?

LESSON XI.

SEPTEMBER 12, 1915.

### ELIJAH'S FLIGHT AND RETURN.

(I Kings, 19:8-18; read I Kings 19.)

GOLDEN TEXT—“Be still, and know that I am God.” Ps. 46:10.

### LESSON SETTING.

WHAT: A heavenly vision for wilderness sadness.

WHY: To lift up the heads of sorrowing saints.

WHO: Elijah, an angel and “a still, small voice.”

WHERE: Wilderness south of Beer-Sheba and Mount Horeb.

WHEN: Immediately after last lesson, 906 B. C.

### LESSON CONNECTION.

After the test of Ahab's new god on Mount Carmel, the destruction of the prophets of Baal by Elijah, and the abundance of rain at the word of Elijah—Ahab and Elijah go to Jezreel where the wicked, idolatrous Queen Jezebel was awaiting a report of

## WORD AND WORK.

the day. Upon hearing the report Jezebel vowed the death of Elijah and he fled for his life.

### LESSON OUTLINE.

I.—Preparatory, I Kings, 19:1-7.

1. Jezebel's vow against Elijah's life, ver. 1-2.
2. Elijah flees to the wilderness, ver. 3-4.
3. His heavenly visitor with food and drink, ver. 5-7.

II.—The Lesson, ver. 8-18.

1. Elijah—the body fed—heavenly strength, ver. 8.
2. The mind taught—the still small voice, ver. 9-14
3. The commandment given, ver. 15-21.
  - a. Anoint kings—Hazeal over Syria; Jehu over Israel.
  - b. Chooses a successor to himself—Elisha.

III.—Practical Points.

1. "The best of men are but men at the best."
2. The juniper-tree experience is common to men—even great men.
3. We should stand by our leaders lest they become disheartened.
4. Life presents strange paradoxes. Here is a man fleeing from death, praying for death, and yet destined not to die.
5. Great reforms are hindered by our acting like the "seven thousand"—waiting for "assured results."

### TOPICS FOR DISCUSSION.

1. What might have been the result if Elijah had stood his ground against Jezebel?
2. Discuss the value of popular applause as shown on Mount Carmel in connection with the lonely and discouraged Elijah.
3. Discuss the value of *co-operation*. How it might have changed matters in this instance.

LESSON XII.

SEPTEMBER 19, 1915.

### DEFEAT THROUGH DRUNKENNESS.

(I Kings, 20:10-21; read I Kings 20.)

GOLDEN TEXT: "Wine and new wine take away the understanding." Hos., 4:11.

### LESSON SETTING.

WHAT: A temperance lesson.

WHY: To impress the fact that drunkenness brings defeat.

## WORD AND WORK.

WHO: Ahab and Israel; Benhadad and the Syrians.

WHERE: Samaria; Ahab's capital.

WHEN: 901 B. C.

### LESSON OUTLINE.

#### I.—Preparatory. I Kings 20:1-9.

1. The Syrian invasion; locate Syria and Samaria, ver. 1.
2. Strength of the two armies, ver. 10. 15, 25, 27, 29, 30.
3. Ahab willing to become tributary to Syria, ver. 2-4.
4. Benhadad threatens to sack the city, ver. 5-6.
5. The council decides to resist him, ver. 7-9.

#### II.—The Lesson, ver. 10-21.

1. Benhadad's message; Ahab's reply, ver. 10-11.
2. The drunken kings propose to fight, ver. 12.
3. God promises Israel victory, ver. 13-14.
4. Israel's army, ver. 15.
5. Syria led by thirty-two drunken kings, ver. 16-18.
6. Syria is defeated through drunkenness, ver. 19-21.

#### III.—Practical Points.

1. Drunkenness makes one utter boastful words and perform rash acts.

2. "Drunkenness is nothing else but a voluntary madness"—*Seneca*.

3. He who will drink must reckon upon defeat.
4. "An ounce of prevention is worth a pound of cure."
5. "Strong drink is raging and whosoever is deceived thereby is not wise."

### TOPICS FOR DISCUSSION.

1. Enumerate the doors that are closed against the drinking man.

2. What is the best preventative of and cure for drunkenness?

*The "Drunkard's Cloak"*. In the time of Oliver Cromwell the magistrates in the north of England punished drunkenness by making them carry what is called the "drunkard's cloak." This was a large barrel with one head out, and a hole in the other, through which the offender was made to put his head, while his hands were drawn through two small holes in each side. With this he was compelled to march along the public streets."

## WORD AND WORK.

LESSON XIII.

SEPTEMBER 26, 1915.

### OBEDIENCE AND KINGSHIP.

Read Psalm 72.

**GOLDEN TEXT:** "The king shall joy in thy strength, O Jehovah, and in Thy salvation how greatly shall he rejoice!" Ps. 21-1.

#### LESSON SETTING.

**WHAT:** A review of the quarter's lessons.

**WHY:** To see the rise and fall of Israel.

**WHO:** David, Absalom, Solomon, Queen of Sheba, Rehoboam, Jeroboam Asa, Elijah and Ahab.

**WHERE:** Jerusalem, Hebron, Schechem, Gibeon and Carmel.

**WHEN:** From 1023 to 901 B. C.

*Suggestions for Review.* As a background review briefly the year's work by *Books* and *Periods*. Name the books studied and some of the judges, the kings of the United Hebrew kingdom. Review the quarter by *persons* gathering the story about the nine persons named under the Lesson Setting. Take a brief look at the geography. Learn and quote all the lesson titles and the golden texts in order. Take a general look at the quarters teaching from the title of this review lesson. Psalm 72 is a vision of Messiah's kingdom. It sets forth the glory of Him who is "greater than Solomon."

---

### ON STUDYING PROPHECY.

"They say, 'Study the simple things and let the unrevealed ones alone.' I make the statement that there are no 'untaught questions' nor unrevealed things in the Bible. If there are, then it seems to me that the Bible is not a revelation. There is nothing in it that we do not need. If there is, then it would appear that God did a little unnecessary work in putting it there. They all be of one heart and one soul and be at peace and love. Beautify that if we confine ourselves to the easy things that we can fulfil thought. But they seem to forget that there has been more wrangling and division over the simplest verse in the Bible or as simple as any, Acts 2:38, than all the prophecies and all that is in John's last revelation put together. \* \* \* If we should quit the prophecies and Revelations because they cause trouble, I guess we will have to give up the "simple things" also.—A. M. George in *F. F.*

## WORD AND WORK.

### READ "JESUS IS COMING."

The author, W. E. Blackstone, does not set the time of His coming but shows how Christians may discern the nearness thereof. Every one who cherishes the hope of His "glorious appearing" will enjoy the book.

### STRONGLY ENDORSED.

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Chapman says: "This book completely revolutionized my thinking, gave me a new conception of Christ and a new understanding of what it meant to work for Him."

A. B. Lipscomb, in *Gospel Advocate* (Aug. 20, 1914), says: "This book is by far the best compendium of Bible facts about our Lord's return that has ever come to my notice. \* \* \* Nearly every argument the author uses is accompanied by scriptural proof."

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### BEATITUDES FOR CHRISTIAN LIVING.

Blessed is the man whose calendar contains prayer meeting night.

Blessed is the man who is faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the church officer who is not pessimistic.

Blessed is the man who loves the church with his pocket as well as with his heart.

Blessed is the man who is generous to his neighbor in all things except the application.

Blessed is the man whose watch keeps church time as well as business time.—*Selected.*

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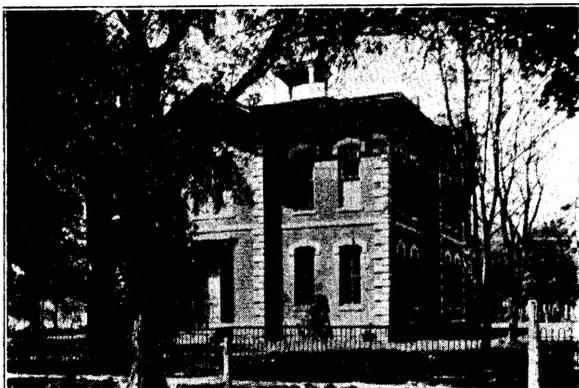
### FROM A CHINESE SERMON BY MR. BU.

"Through many years many emperors and rulers had searched for the thing which would give heart peace. During one

## WORD AND WORK.

dynasty they would decide that it was riches, but they would find that that was not the thing. The next they would decide that it was great learning, only to find that a failure. Another would think it might be found in the beautiful, only to fail once more. And the great Confucius himself said that if only once he could hear the Great Truth he would be ready to die happy.

"Now the truth is here, the Saviour of men brought it to the world. If your shoe is worn out, the man who made it fixes it for you. If your watch ceases to run, the man who made it can fix it better than anyone else. Then, when your heart goes wrong and is tired, what better can you do than to take it to Him who made it, and ask Him to make it right and give you peace?"—*Record of Christian Work.*



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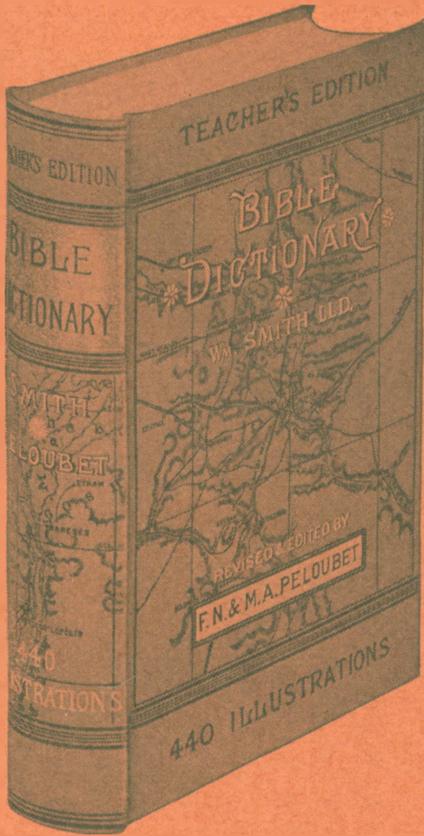
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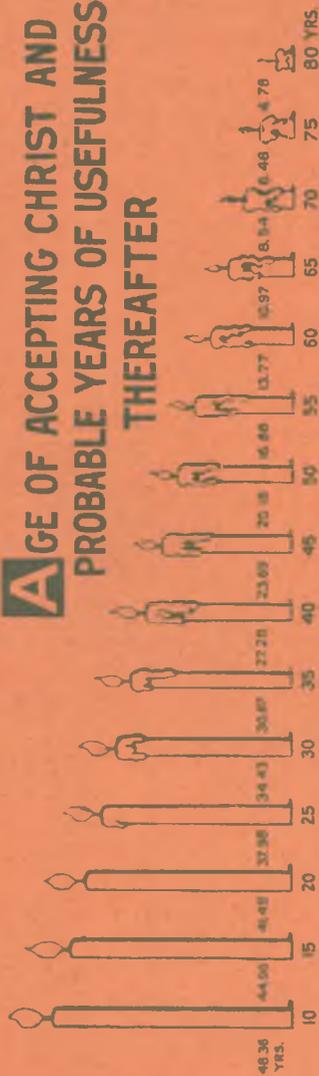
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