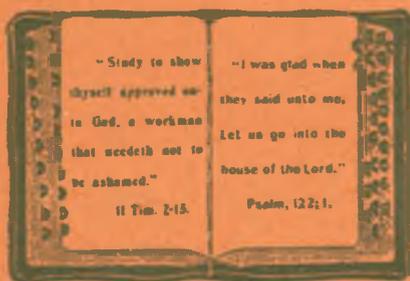
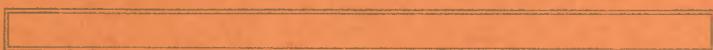


WORD AND WORK



"THY ROD AND THY STAFF"



Vol. 9

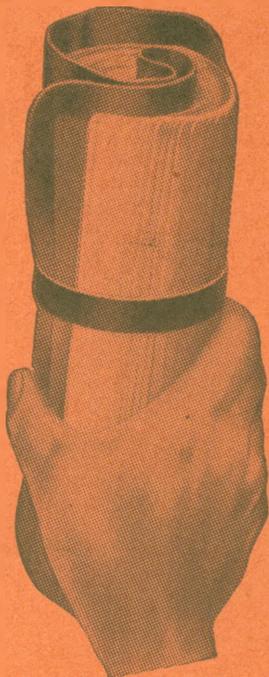
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TABLE OF CONTENTS NOVEMBER, 1915.

	PAGE.
Editorial Notes—	
Why Do Not All Understand the Bible Alike?.....	3
Just Like Mine.....	4
Department of First Principles—	
Laodicea—The Judge at The Door.....	5
Prove All Things—Hold Fast That Which Is Good.....	8
Department of Work and Worship—	
The Secret of Unity.....	11
God Does The Explaining.....	13
Louisiana Work.....	14
The Christian Reading Circle.....	15
Benoit Johnson.....	16
Department of Prophecy—	
Studies in Revelation—Review.....	17
Further Questions Considered.....	18
On Foreign Fields.....	21
Things Current.....	23
Bible School Department.....	24
Boll's Bible Classes.....	29
Our Boys and Girls.....	30

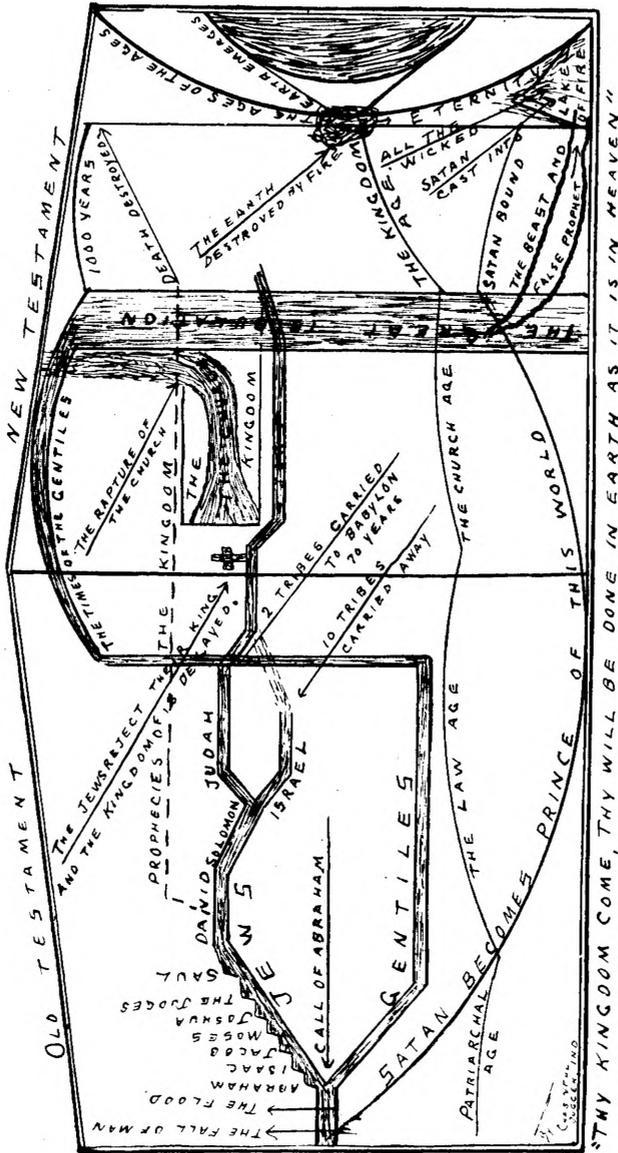
WORD AND WORK to January, 1917, to all new names sent us at 50c each.

Every reader our agent—that is still our motto. Many are boasting.

October brought us a larger list of subscriptions than any previous month for some time. Thanks to our friends who were responsible for it. Let others help this month.—*W. and W. to January 1917 for 50c.*

Thanks for the many good words about our paper. H. C. Hinton says: "You know we do not want to miss a copy." Mrs. A. E. Austin writes: "May the Lord bless *W. and W.* and increase its circulation." Edw. Coon writes: "It is a wonderful magazine." E. L. Rutledge writes: "We do love to read *W. and W.*" A. N. Kennedy says: "The report of Hebert is worth many times the price of *W. and W.*" Many have written in like manner.

WORD AND WORK.



This is a diagram from Neal's Lessons on the Kingdom. There are other helpful ones in the book. We furnish the book at 25 cents per copy; five copies for \$1.00. Free for three yearly subscriptions to WORD AND WORK. Get it.

SELFISHNESS.

The magic skin was fabled to empower the wearer to realize every wish, but it shrank with every new gratification, until at last it stifled him. Selfishness is the magic skin, and our very indulgences shrink and shrivel us up until there is a sort of mental and moral atrophy and we become incapable of what is noble and heroic.—A. T. Pierson.

WORD AND WORK

EDITORIAL NOTES.

WHY DO NOT ALL UNDERSTAND THE BIBLE ALIKE?

The question so often asked as to why all do not understand the Bible alike might be answered by saying that in so far as any understand the Bible they do understand it alike. The differences are due to misunderstandings. This is perhaps a very good answer for some people, but will hardly satisfy others, for we must admit that one may understand more and better than others understand, which is due to better opportunities, more time for study, less bondage to creed or tradition, stronger intellect, greater heart capacity and many other things. What, therefore, some see clearly others see but dimly, what some are dogmatically positive about others, better informed, are less sure of and what may seem speculative to one may be a matter of faith with another. There are babes in Christ and there are full-grown. So it has ever been and so it will be to the end.

WHAT SHALL WE DO ABOUT IT?

“Him that is weak in the faith receive ye.” Diversity of gifts among many members should by no means disorganize the one body, but the rather promote that unity. Let not the hand say to the foot, I have no need of thee or the foot say, Because I am not the hand I am not of the body. Every member is needed and the body and every other member will suffer if one member is dislocated, paralyzed or cut off. Each member in his own place and happy in performing his part not jealous of another’s position, this rejoices Him who is our living Head and enables the body to build itself up in love.

Brother, sister, are you crucifying selfishness and proud feelings and cheerfully doing your part to make the body of our dear Lord that glorious church which He wishes to present to Himself? Answer to Him.

WORD AND WORK.

JUST LIKE MINE.

The story goes that a number of preachers once in conference had considerable discussion over the style of coat-tail clergymen could scripturally wear. There was one among them who objected to every style suggested. At last he was asked what he would advise, when he stepped to the front with his back to the rest and said: "Just like mine."

All are familiar with Anderson's "Ugly Duckling," and remember the cat and the hen who said: "We and the world." With them the Duckling was unworthy of commendation or fellowship because he could neither lay eggs nor purr, the only things they could do. To swim and dive they drew the line on that.

When we feel inclined to trim others down to our own narrow trend of thought and expression and to depreciate him who gets beyond us or to disfellowship him who takes issue with us, it might help us to remember "Just like mine."

And, when we lack esteem for him who does not mould his preaching or writing or reading to our own narrow groove, who dares to attach importance to things we have considered insignificant or insignificance to things we have considered important, it might help us some to remember the old woman's cat and hen.

"We and the world." If we do it, it's all right; if somebody else does it, it's all wrong. If you agree with us, approving what we approve, condemning what we condemn, if you are in full accord with us, we receive you—otherwise you must down and out. Our peace in Zion demands it!

HELP THE ORPHANS.

The Potter Orphan Home, Bowling Green, Ky., can use money and provisions all to the gladdening of the fatherless and the glory of our Father. The Tennessee Orphan Home, Columbia, demands our respect as a most worthy institution and just now, in the beginning of the school session when books and pencils are to buy, backs to clothe and feet to be shod, is a most propitious time to practice that pure and undefiled religion.

WORD AND WORK to ten new names the balance of 1915 for \$1. Get them for us.

DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

LETTERS TO THE SEVEN CHURCHES.

LAODICEA—THE JUDGE AT THE DOOR.

We now come to the last of the epistles to the seven churches. In the most solemn attitude of all, the glorified Son of Man is seen in this epistle. It is the "Amen, the faithful and true witness, the beginning of the creation of God," who stands at the door and knocks—and, what does He find? Their works are known but He finds the church neither cold nor hot. It is not cold toward God—neither is it cold toward the world. It is not hot toward God—neither is it hot toward the world. It is just lukewarm. But, worse than the lukewarmness is their self-deception. In their own estimate of themselves they have "grown rich and have need of nothing." In God's estimate of them they are "wretched, miserable, poor, blind and naked." What a difference in these two estimates! And we know God's estimate is right. They were in this wretched condition, but there is something far worse, and that is, *not to know it*. Such was the case with this church. Had they known it, they might have come to God for the gold refined by fire that their spiritual poverty might be overcome. Or could they have seen their nakedness, white garments might have been theirs. Had they realized their blindness, they might have sought eye-salve. What insantity of spirit is here! Wretched, miserable, poor, blind and naked, yet pleading their riches and fullness! O, that churches and individuals might come to God for the eye-salve which will enable them to see themselves as God sees them! It can be found in His Word.

Material increase can never make up for spiritual poverty. An increase of "goods" is rarely compatible with spirituality, any way and whenever the devil has deceived us into thinking that riches and outward display can take the place of inward reality of faith, he has led us to the point where God's son will spue us out of His mouth. Not one good thing is said of the church in Laodicea. Neither her riches nor her efforts in acquiring them are commended, but with all that, our Lord reproves and chastens because he loves her: "As many as I love, I reprove

WORD AND WORK.

and chasten," and to her He still extends mercy. It is seen just here. "Behold I stand at the door and knock. If any one hear my voice and open the door, I will come in and sup with him and he with Me." This verse may be applied to all men, but let us not lose sight of the fact that it is a part of the letter to the church at Laodicea. It looks as if the Saviour himself was seeking admittance into this church. There are churches who have shut out the Lord Jesus.

Here, as elsewhere, there is promise to the overcomer. He will be allowed to sit down with Christ upon Christ's own throne. "He that overcometh, to him will I give to sit with me in my throne; as I also overcame and sat down with my Father in His throne." On the ruins of the kingdoms of the world the throne secured unto Christ by the immutable decree of God shall rise and the church shall reign with Him.

Tracing again the epochs of church history as time has unfolded them, we find first a loss of first love, Ephesus; second, the period of persecution from Domitian to Constantine—Smyrna; third, the compromise with the world from Constantine to the rise of the papacy, Pergamus. This is typified in the doctrine of Balaam, who seduced Israel. Fourth, the rise of Romanism—Thyatira. Typified by Jezebel and her adulterous brood. Fifth, the Reformation—Sardis. Typified by the dead formalism of Sardis. Sixth, the revival of true faith—Philadelphia.

The last condition of that which professes to be Christian is found at Laodicea. She is the consummation of all the evils introduced from the beginning of the church. In her will be found a condition resulting from loss of first love, compromise with the world, the idolatry and fornication of Jezebel and the dead formalism of Sardis. Within that which professes to be Christian is also found the overcomer, the "called, chosen and faithful" in every age. We would rather think that the church as such is going to grow and grow until at last some day the news will be telegraphed into headquarters that the last man has been converted and the millennium has begun—but this is not to be the case.

We find to-day in Christendom much that suggests Laodicea. One author puts it this way. "Rich and increased in goods," but nevertheless destitute of spiritual momentum. Magnificent church edifices; imposing ritualistic services; artistic and expensive music; too often furnished by the utterly god-

WORD AND WORK.

less; high-salaried preachers who, if they are willing to take Balak's gold are careful to preach according to Balak's taste; churches like these there are, and without number, and it is absolutely impossible to cover their spiritual poverty by any loud boast of material prosperity. In these churches the poor and sinful are not wanted; it is a notorious fact that they are not wanted; and they know it; and by no possibility can they be induced to come in where they know a chill awaits them. It would be difficult to give expression to a more refined form of selfishness than is found in many of our modern churches. The first consideration is personal comfort; the service attractive; the preaching—gospel or no gospel—popular; the pews filled; the treasury replete. Comfortable, warm and well fed, though with the husks the swine do eat; and conscience undisturbed by the tramp, tramp, tramp, of the unregenerate without." Such is the picture of Laodicea and, no matter what our preference may be, this is the picture seen to-day; and, it is not overdrawn. When Jesus comes "shall He find faith." According to II Thes. 2, the man of sin will be reigning; according to the testimony of Jesus himself the days of Noah and Lot will be repeated. According to the testimony of Paul to Timothy there will be "grievous times." According to the testimony of the Spirit as He "speaks expressly," the "latter times" will see a departure from the faith and a "giving heed to seducing spirits." According to the testimony of every prophet of the Old Testament, who wrote of it and everything recorded on the subject in the New, this dispensation, like those preceding, ends in apostasy and judgment. There will surely be a millennium. The kingdoms of the world will become the kingdom of our Lord and of His Christ, but not until apostate christendom, unbelieving Israel, and the unconverted nations of earth have been plunged into what Jesus, and the prophets call the great tribulation and Jesus has come with His saints to take His mighty power and reign. It will be the Philadelphians who are "kept from the hour of trial which will come to try them that dwell upon the face of the whole earth." The Great Harlot is Thyatira and Laodicea united and her judgment is sure. Like a thief the Lord will come and take away that which he values most—His church, and then will come the judgment of the Great Harlot, the destruction of the beast and his armies and then the millennium, the golden age of prophecy. "He that hath an ear let him hear what the Spirit sayeth unto the churches."

Gallatin, Tenn.

WORD AND WORK.

“PROVE ALL THINGS—HOLD FAST TO THAT WHICH IS GOOD.”

“A LETTER TO CATHOLICS AND PROTESTANTS. IT SHOULD ALSO BE READ BY DISCIPLES, FOR WE ARE COMMANDED TO BE READY TO GIVE AN ANSWER FOR THE HOPE THAT IS IN US.”

E. S. JELLEY.

The Bible is the fundamental proof upon which both Romanists and Protestants are obliged to rely in order to prove themselves right. Of course, someone may say: “We rely upon the writings of St. Augustine” or some other reputed saint, but in the end every one must go back to the Scriptures, for where did Saint So-and-So get the idea that there is one God and that Jesus Christ is His Son, or where did he learn that there is a Holy Spirit? Why, from the Bible, of course, without which Saint So-and-So would have lived and died a heathen. Again, if the Bible had been proved to be a myth, what weight would now attach to the writings of Saint So-and-So? Why, just none at all. Therefore, as the Bible is the fundamental proof-book of your religion, my Romanist friend, you are invited to get out your Bible and candidly investigate matters. You have a copy of the Roman Catholic Bible, or should possess yourself of one at once; for Christ says: “Search the Scriptures,” and so, if you will look in your Romanist Bible you will find that there is no fundamental difference between it and the American Standard Version, from which I expect to do my quoting.

As for Protestants, of course they admit the authority of the Bible and use it to defend themselves against Romanists; but many practice the teachings of the Bible little more than the Romanists. Both have strayed far away from the Scriptures of the New Covenant, and both must return if they wish to be saved.

Every Romanist is familiar with Matthew, 16:15-19. “And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but My Father Who is in heaven. And I also say unto thee that thou art Peter (Greek Petros) and upon this Rock

WORD AND WORK.

(Greek Petra) I will build my church and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

I think, therefore, that all must admit that Christ herein announced His intention to build a church of His own, subject not to any voluntary human board or committee but to Himself alone—a church, *not a plurality of churches*, of which He Himself was to be sole proprietor. So far all agree. When, however, I ask Protestants to point it out, they reply "We are all in a mystical sense that 'one' body," "The Body of Christ,' although we are now divided into numerous subdivisions." The Romanists, of course, without hesitation, say: "We are the one and undivided body."

Now, I deny the right of Christians to be divided, and I deny that those who disregard the Lord's prayer for His church, prayed the night of His betrayal, have any right to call themselves a part of the Body of Christ, the Bride. Listen to the words of that prayer:

John 17:20-23. "Neither for these only (the eleven) do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me, I have given unto them; that they may be one, even as We are one: I in them and Thou in Me, that they may be perfected into one: that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me."

From the above, therefore, we see that Protestant division is certainly wrong, and so we shall leave them for the present and devote ourselves to the question as to whether the Romanists constitute the true church.

Let us return to Matthew 16. We have there found that Christ intended to build His own one church, against which the gates of Hades should not prevail. We also must admit that in these verses Christ has given Peter a great deal of pre-eminence (every Romanist will admit this), and has said that whatsoever Peter binds on earth shall be bound in heaven; therefore, when, farther on, I quote the words of Peter, I shall demand respect and obedience for those words, and shall not permit that they be set

WORD AND WORK.

aside by St. Martin Luther, St. Jerome or any other alleged saint, living or dead, without full warrant for that change from Peter himself. Never mind if I cannot conscientiously admit that Peter is himself the foundation of the Church, for Paul (of whose writings Peter says: "Our beloved Brother Paul, also according to the wisdom given to him, wrote unto you as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction." II Peter, 3:15, 16) says, here speaking plainly and easily to be understood: "Other foundation can no man lay than that which is laid, which is Jesus Christ. (I Cor. 3:11.) Also in the 10th Chapter and 4th verse he says: "They drank of a spirit-rock that followed them, and the Rock was Christ." I say, never mind if, in view of Paul's statement that Christ and not Peter is the Foundation, I cannot admit that the church was built upon Peter, for I am a greater stickler for his power of binding and loosing than ever Romanist was, I shall not knowingly disregard any of His words, nor shall I permit any of my readers to disregard them. Turning to the 2nd Chapter of Acts we find Peter, on the day of Pentecost, binding and loosing, also using a key to open the kingdom of heaven. When asked by the assembled populace of Jerusalem what to do he replied: "Repent and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the Holy Spirit's gift." Acts 2:38.

The church was, therefore, set up on that day, the day of Pentecost, but so far no Gentiles had been admitted. Later on, at Cesarea, Peter unlocked the door for the Gentiles at Cornelius' house, telling them also to be baptized (see Acts, Chapter 10). Now the things which Peter bound on earth then are bound in heaven to-day. In another chapter I shall show that both Romanists and Protestants totally disregard them. Now, however, I shall content myself with the assertion that both the early Christian fathers and the Scriptures show that the true church, founded by Christ through His apostles upon the day of Pentecost was during the apostolic age known by no other name than that of God or Christ. Christ Himself had said that: "Ye shall be hated of all men for My name's sake, Matt. 10:22, and James speaks of "that worthy name by which ye are called." Jas. 2:7. So, also, wherever in the sacred writings the church is named, it is called the church of God, or the church of the Lord.

I do not mean to say, however, that there were no sectarian names in those days—there were sects and names a plenty. There was one church, however, and the church knew the sectarians as heretics (partisans) and were exhorted to avoid them (see Romans 16:17, 18).

DEPARTMENT OF WORK AND WORSHIP

BY E. L. JORGENSON

THE SECRET OF UNITY.

I have seen something of the churches from Canada to the Gulf, and from the east coast well westward. I have found what I may call "sectionalism" in abundance, due largely to "specializing" on the part of preachers and papers—featuring and over-emphasizing certain positions, true or false. And even in a given "section" I have found much dissimilarity of faith and some also of practice. Thus, I could readily list at least twenty important items of faith, some directly influencing practice, and some otherwise, upon which there is sectional and often congregational disagreement. Now this is not surprising; neither is it of itself alarming. For, in addition to that specializing of which I have spoken, that very freedom of investigation and liberty of research which, as a principle binds the imitators of the ancient churches together, tends also to a variation which is impossible where there are creeds and central powers to regulate faith. But, in the midst of such surroundings, the need of a sincere love from the heart out, and not the lips or fingertips alone, to act as a cement, is clearly evident. There are, accordingly, two grounds of unity. The first is a common faith; "the same mind and the same judgment." But that this is not of itself sufficient is proved by the fact that God has given another—love. For, as Alexander Campbell says: "God does nothing in vain * * * He does nothing superfluous or in vain." All His words and works are essential, which proves the need of love as a means to unity. (Ph. 2.) With our best strivings after oneness of mind on every point, sectionalism and dissimilarity remain. So then, except there be love, there will be schism. For God has revealed no other means to union. Federation and ecclesiasticism are human and fail. God has no way of holding together those who (1) are not true to the word, striving toward a common understanding; and who (2) do not love each other. As for the rest, He takes them off when a crisis arises now and then, through the sewer-system of faction, and leaves the church pure (I Cor. 11:19). Thus nothing could be more important than love, "now abideth faith, hope, love, these three; and the greatest of these is love." If we lose love—love for God, love for the lost

WORD AND WORK.

and love for the brethren, we have missed the best thing. Shall we not have a care lest in our higgling and quibbling, and even in our working and worshipping, we get first things last and last things first—lest we lose love?

But if the need of a sincere affection, born of God and stripped of all sham and hypocrisy is apparent among God's holy children generally, how much more so within each local congregation. For there we are most intimate. There we plan together and co-operate, and in all our "ins" and "outs" are we bound as one. Really the situation in the "brotherhood" is of less significance and concern to the average Christian than the situation in his local congregation. Because, praise God, each congregation of Christ is separate, free, and independent; or, at least so it ought to be. And I confess that if I feared the church with which I labor should ever be hindered and hampered by any sort of creedism; or answerable to any sort of session, synod, association, conference, council, convention, delegated assembly, or any other kind of Romish or Protestant popery, I would cease to *waste time* there. But it is and intends to remain an independent church. Therefore, more important to itself in a sense than all others together. And O, how we shall miss it there, and everywhere if we allow anything to staunch the stream of love. It is a shameful thing when we so lose the balance between these two grounds of union—oneness of mind, and love, that we know not how to "receive", fellowship and esteem a brother who differs from us and expresses his views modestly, kindly and courteously. We have emphasized the need and possibility of "seeing things alike"; is it not time to let *love* come into its own since it is even greater than faith? It will help us to admit at once the *duty* of loving and to set our wills definitely to love—even as God so loved, those who were unloving, unlovely and unloved. I believe that in so doing we will learn the secret of unity among all the holy children—in spite of sectionalism, and dissimilarity in faith and practice along secondary lines. It is amazing what a decadent thing the "restoration movement" has become in some respects. It is common to read from the reformers such lines as these: "Jesus is the Christ. This is the bond of union among Christians." "This peerless fact, that Jesus is the Christ forms the *sole bond of union* among the holy brethren."

"The only bond of union among them (New Testament

WORD AND WORK.

churches) was faith in Him and submission to His will. No subscription to abstract propositions framed by synods.”—Campbell.

“The New Testament is our only creed, and the avowal of the One Foundation our only bond of union.”—Campbell.

But now it is almost upon us that so far from the one bond—namely, that Jesus is the Christ, and that fact publicly confessed by immersion, we have a dozen “bonds” or more, and absolute conformity is almost exacted. Verily, there is need of a complete return to the true principles of the Restoration; yea, that we should get back behind the Restoration to the original pattern laid out in the Word of God. Truly basic, correct, and fundamental was the principle announced by Campbell, that all who confess by baptism the One Foundation should be brethren, and that “every disciple of Christ will suffer no man to judge for Him while he is able to read the revelation of God in his own tongue.” But, instead of following out Campbell’s *principe* we have almost thought that Campbell’s *interpretations* in toto made up the bond of union. To agree on them throughout has, of course, been manifestly impossible; and to crown all errors, bitterness has entered in among those who could not so agree. Verily, “let brotherly love continue.”

GOD DOES THE EXPLAINING.

JOHN T. POE.

So far as I have observed God intends to do His own explaining. Many think this is the business of the preacher or Bible teacher, but it is not the case. When God sent men to preach or prophesy He sent them to tell the people what He said. Whenever His Word needed explaining God explained it Himself, as in the Parable of the Sower and also of the Wheat and Tares, rather than risk uninspired men to explain it. Some things in the Bible may not be plain to us but God’s word explains it somewhere. What is not revealed we do not need to know. What God wishes us to know He has revealed. When the seven thunders uttered their voices John was told to seal it up. What they uttered was for John, not for us, and hence, was not revealed.

God has commanded us to preach the word—tell people what He says. Had preachers and teachers followed His instructions there would have been but one church in the world to-day, God’s

WORD AND WORK.

people would have been united and the world would have been converted to Christ. Much explaining has resulted in much confusion. Let God do the explaining.

Longview, Texas.

LOUISIANA WORK.

A. K. RAMSEY.

We are pleased to state that the Louisiana work is growing daily, good reports all along the line. New fields opening up and unexplored territory crying out for the gospel, keep our forces on the move and call for many sacrifices which are cheerfully being made.

AMITE.

Bro. W. J. Johnson writes: "Was rained out at Ard's school house, but expect to hold a few days' meeting there later. Am now in a tent meeting at Scanlon; will go from here to Wilmar. Some wanted to be baptized at Oak Grove, but could not come on account of bridges being washed out, others were intending to make the confession but the meeting was rained out. The Lord willing, I will begin a meeting there on the fifth Sunday."

SHREVEPORT.

Bro. B. U. Baldwin, who is located at Shreveport, held a successful meeting near Boyce, where twenty-eight were baptized and three others took membership. We now have a congregation of forty-five members there keeping house for the Lord. Bro. Baldwin went from there to Simson, La.

EVANGELINE.

Bro. Hebert has, at last report, baptized 235 persons. The new converts at Estherwood are building a large house and have the cash to pay for it. Bro. Hebert is a busy man, his preaching appointments and Bible studies running into the thirties each month.

FOREST HILL.

The writer spent three days at Forest Hill the first of the month. We have a few good soldiers at this place who are never off duty wearing the armor and taking the sword of the Spirit wherever they go.

From Forest Hill the writer went to Beaver for a seven days' meeting, where we have no congregation and where, with

WORD AND WORK.

the exception of two sermons preached some years ago, the gospel in its simplicity has never been declared. We used the Baptists' building and were given a respectable hearing, and, while there were no confessions, I am better pleased with the results of this meeting than with any work I have ever done. A great deal of prejudice was overcome and many false ideas concerning the church of Christ corrected.

NEW ORLEANS.

One baptism since last report, a young man. A mission Bible class begun on Sunday afternoons and a Wednesday night preaching at the same point. Cottage and street meetings being held. Talent being developed. Eight services per week.

THE CHRISTIAN READING CIRCLE.

Owing to the fact that many brethren and sisters are not financially able to secure the reading matter that they really could have, I have studied out a plan for a reading circle which I feel justifiable in not only presenting to you for your consideration, but also in urging you to start to work in your community. Here it is:

Plan.—First, get a list or catalogue of our publications and note the great number of books on various important subjects which you would enjoy reading; second, select one to order for yourself; third, present the list to others till nine other different books have been selected of equal value, each ordering with the understanding that he is to have the privilege of reading the remaining nine books. By so doing, supposing that each order a \$1.00 book, when each has exchanged with the other, \$10.00 worth of books will have been read by each member of the circle at a cost of only \$1.00. By beginning early it will be an easy matter to read them all by spring.

I am anxious that each one liking this plan write me, if only a card. I have some special inducements to offer those who will push this important matter.

Yours for a wider spread of the truth,

J. H. WHISNANT.

ATKINS, ARK., Box 252.

WORD AND WORK.

BENOIT JOHNSON.

The subject of this sketch is now seventy-seven years of age. Has preached the gospel for more than thirty-five years.

Father of thirteen children, twelve of whom have obeyed the Lord, ten being baptized by himself. The daughters-in-law and sons-in-law, with the exception of two, are, also, loyal Christians.

Bro. Johnson is a remarkable man. Born of French-English parents, reared a Roman Catholic, lost his father while quite young, deprived of even a limited education, learned to read while in the Confederate army, heard his first gospel sermon at Oak Ridge, La., while wearing the grey uniform, was converted, but the preacher did not offer an invitation. After the war he was baptized by a Baptist preacher, remaining with that church for some time. Studying his Bible by "pine-knot" fires until the truth got possession



of him, from which time he has been contending earnestly for the faith once delivered to the saints. In the face of strong opposition he has done a wonderful work in his section of the State, and everyone who knows him admires him for his honesty and strength of character. His work has been one of love, receiving very little of this world's goods for his labors. Many souls have been born again under his preaching, among the number his aged mother.—A. K. Ramsey.

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

STUDIES IN REVELATION--REVIEW.

Let us notice our key verse (1:19) again. The things in the vision John had already seen, when told to write what "thou sawest," he describes in chapter one. "The things which are," *i. e.*, the churches in their surroundings, he unfolds in chapters two and three. "The things which shall come to pass hereafter" he sets forth from chapter four to the close.

The whole panorama grows out of the vision of chapter one. The seven churches ceased to exist locally long ago and yet their attributes live on even until now. The Christian dispensation or church age very naturally divides into seven periods, the apostolic, in which at the time of John's writing Ephesian conditions were marked. Following this came the historic age of persecutions when Smyrna conditions were characteristic. Then rose up the priestly class and worldliness crept into the church, well represented by Pergamos. From this there developed that false system of Romanism, which Jezebel of Thyatira so well typifies. The corrupt, carnal conditions preceding the Reformation and perpetuated by the divisions of Protestantism after the Reformation when few were not defiled and no works were finished are well represented in Sardis. The necessary restoration after the unfinished work of the Reformation brought forth Philadelphian conditions, with characteristic faithfulness to the Name and to the Word, and the twentieth century shows the Laodicean spirit to an astonishing degree. The "things that are" will surely come to a close and "the things which shall be hereafter" will be ushered in.

Chapters four and five describe hereafter things in heaven. Chapter six begins to relate hereafter proceedings, so disastrously affecting the earth, which continue in ever increasing intensity and severeness till the earth is made desolate and is subdued, when behold He makes all things new with peace and Paradise restored. Hallelujah, the Lord omnipotent reigneth!

This desolating and subduing of the earth begins with the opening of the seven seals in chapter six. It continues in the sounding of the seven trumpets and the pouring out of the seven bowls. The Lord makes quick and complete work of it

WORD AND WORK.

even as He has said. The smiting process of the little stone Daniel saw begins with chapter six and finishes when "the kingdom of this world becomes the kingdom of our Lord and His Christ," as announced in Rev. 11:15 and fulfilled in the triumph of Christ at Armagedon in chapter nineteen. "In anticipation of this conquest over Satan it was announced (12:10). "Now is come the salvation, and the power, and the kingdom of our God and the authority of His Christ," "and he shall reign for ever and ever" (11:15), "and the kingdom and the dominion and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom and all dominions shall serve and obey Him." (Dan. 7:27.) "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be kings and priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.) "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.) "Great and marvelous are thy works, O Lord God the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest." Amen, and amen.

FURTHER QUESTIONS CONSIDERED.

1. How may we explain the apparent discrepancy between Revelations 11:15 and I Cor. 15:24?

The passage in First Corinthians states that Christ shall deliver up the kingdom to God, the Father after He has put all enemies beneath His feet. Rev. 11: 15 says "He shall reign for ever and ever." Now, similar statements are made with regard to the saints' reign. Rev. 20:6 says, "they shall reign with Him a thousand years." Rev. 22:5 says, "they shall reign for ever and ever." Daniel, 7:18 says, "the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." In verse 27 of the same chapter he says the kingdom "shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey *Him* and yet the *saints* shall reign for ever." Does not the explanation lie in the fact that the saints' reign and

WORD AND WORK.

His are contemporary? And, while subject to the Father, Christ and the saints shall indeed reign forever, yet they reign in a *peculiar* sense during the thousand years following the destruction of the man of sin (the beast Rev. 19:20) at His coming (II Thes. 2:8) when the kingdoms of this world fall, and preceding the abolishing of the last enemy which is death. (Rev. 20:14; I Cor. 15:25.)

Christ's administration now is clearly one of grace. He is yet to take His mighty power and reign. All nations shall be broken and subdued. The man of sin, the lawless one with the false prophet shall be destroyed, Satan shall be imprisoned, and Christ shall reign (and those of the first resurrection with Him) till he hath put all enemies beneath His feet, the last of which is death which is destroyed after the thousand years are finished and Satan is loosed for his final conflict and doom. "Then cometh the end, when he shall deliver up the kingdom to God" and Himself, with His saints, become subject, and yet continue to reign (in the more subordinate position) forever and ever. Thus Daniel, Paul and John are in accord.

Does not John 5:28, 29 teach that all the dead will be raised at once? How then can there be a thousand years between the resurrection of the saints and the rest of the dead? Could not Rev. 20:5 be a figurative resurrection?

"The hour cometh, in which all that are in the tombs shall hear His voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." Some make the mistake of interpreting the hour of this passage as a sixty-minute hour. That it is an indefinite period is clear when we remember that some that were in the tombs came forth over eighteen hundred years ago. The "hour" therefore continues till now and stretches away to the future resurrection of the last son of Adam. The order of the resurrection is set forth as follows: "Christ, the first fruits, then they that are Christ's at His coming." (I Cor. 15:23.) "The rest of the dead lived not again till the thousand years were finished (Rev. 20:5). Then (when He shall have abolished all rule and all authority and power) the end cometh (I Cor. 15:24). The terms death and dead in Rev. 20:4-6 are literal. The rest of the dead have lived but are not to live *again* till the thousand years are finished. The death being literal, so, also, is the resurrection.

3. Have you not stated as your position that all prophecy

WORD AND WORK.

is literal, why, then, do you not accept the "hour" as literal in John, 5:28?

No, a prophecy may be literal, figurative or symbolic. But in whichever form of words a prediction may be clothed it will have a *literal fulfillment* rather than merely spiritual. Examine the prophecies which the Scriptures declare fulfilled and see whether this is true.

HOW WE GOT RID OF OUR MINISTER.

We got one of our deacons to start a rumor about him and make it pretty strong. Then we called a board meeting to quietly talk it over. We assured the pastor we did not believe a word of the rumor, but this rumor had spread, and he ought to resign, as his influence, we feared, had been so desperately impaired that, somehow or other, we felt like his best work was ended among us. The rumor bore some earmarks of fact, and our people were so mercilessly prejudiced against ministers with that stuff in their makeup. After two hours of discussion there was nothing left for us to do but to insist that he put in his resignation. We solemnly covenanted to hush it up as far as we could if he would quietly fold his tent and steal away. We agreed to give him a letter testifying to his splendid work among us and to his superlative character, for did we not know, the last mother's son of us, that there could hardly be any truth in such a rumor? The deacon whom we got to start it said himself he did not believe a word of it, but since it was in the wind the minister's opportunity for good was at an end. He thought he could put his finger on the man who had started the rumor, but, then, we did not care to open any deeper sore than was already made, and so we closed the meeting with prayer.—*Selected.*

HELP PINE BLUFF, ARK.

A few Christians at Pine Bluff, Ark., are making an effort to erect a building in which the pure gospel may be preached and where God may be worshipped according to His word. They need and deserve help to do so. How many will help them? At present they meet each Lord's day at the home of Mrs. W. L. Jones, who will acknowledge and report all gifts received; or, you may send through WORD AND WORK.

ON FOREIGN FIELDS

JOHN STRAITON

Brother Straiton's manuscript did not reach us. We publish the following letter in behalf of the volunteers for Japan, and trust the needed traveling expenses will be speedily supplied. Sacrifice something you think you need and send a donation, however small:

LOUISVILLE, KENTUCKY, October, 14, 1915.

MY DEAR BROTHER.—John T. Glenn and wife and Sarah Andrews are volunteers to do mission work in Japan. In his last letter Brother McCaleb says of the Glenns: "I am anxiously awaiting" them "and have everything ready for their coming; also for Miss Sarah Andrews. Hurry them off. We need them."

They intended to sail before now, but sufficient funds were not received. Owing to heavy travel on the Pacific it is important to speak for their passage AS SOON AS POSSIBLE, and it will expedite matters if you will put your shoulder to the wheel. Being deeply interested, we earnestly ask your sympathetic help. Can you not raise \$5.00 to help get them off? Maybe the church there will give this or more than this. If not, will you please try to raise it from individuals? This is not a large amount, but if enough brethren do this much the missionaries can go where they ARE GREATLY NEEDED. To avoid delay, passage on a ship should be engaged at the earliest possible date. Please let us hear from you by return mail. Matt. 7:12.

Your Brethren in the Lord,

W. W. FREEMAN, 308 New York Hall.

DON CARLOS JANES, 2225 Dearing Court.

N. B.—Of course any amount, even though less than \$5.00, will be acceptable.

W. and W. has received for E. S. Jolly, since last report, \$1.00 from two sisters in New Orleans, and 50 cents from S. E. Coon. For A. K. Ramsey, in Louisiana mission work, members in New Orleans \$5.50.

WHY THE NATIONS ARE FIGHTING.

A Chinese boy in a mission school wrote the following composition, which was printed in the *Central China Post*:

WORD AND WORK.

“Now there is a great battle in Europe. This began because the Prince of Austria went to Servia with his wife. One man of Servia killed them. Austria got angry and so fight Servia. Germany writes a letter to Austria, I will help you. Russia write letter to Servia, I will help you. France did not want to fight, but they got ready their soldiers. Germany write a letter to France, you don't get ready or I will fight you in nine hours. Germany to fight them, pass Belgium. Belgium say, I am country, I am not a road, and Belgium write a letter to England about Germany to them. So England fight for Belgium.”

INDIA WEEKLY NEWS POSTAL.

SATARA, Oct. 9, 1915.

Baptisms.—On the 4th instant Brother Chavhan baptized five persons of Devlali Camp. Eight had applied to Brother McHenry and me when we were there the 26th ultimo. The event seems to show that we were right in refusing to have the baptisms in our presence “lest any should say I baptised for my own name.”

Monday we all went three miles to Mahuli, where there was a pilgrimage. Some 25,000 people went to bathe and worship idols. We preached to several small concourses and distributed a woefully small number of tracts and Scripture portion. In preaching I said: “I have heard that Tukaram sent a gourd to Benares with a pilgrim requesting him to bathe it at each place where he himself bathed. After bathing at seven places he returned and Tukaram proposed eating the gourd. It proved bitter. Tukaram then suggested that the pil—also may have remained bitter.

E. S. JELLEY, JR.

But there are so many churches you do not know which one to join. Well, you need not worry about that. You obey from your heart what Christ says for you to do and He will add you to His church. This is where you should desire to be, and Christ never makes a mistake. “The Lord added to the church daily such as should be saved.” (See Acts 2:47.) These “such as should be saved” were those who gladly received Peter's words and obeyed them. (See Acts 2:41.)—*Friendly Visitor.*

THINGS CURRENT

Be strong.

Be courteous.

Grieve not the Holy Spirit.

A fountain cannot send forth bitter water and sweet.

And you are not duly appreciated? How many do you duly appreciate?

It is not too early to order that Bible or other book for a Christmas gift. Have you our Bible catalogue?

One more confession at Seventh and Camp since last report. * * * W. J. Brown reports one confession at Trenton, Ky., and five at Liberty, Ind. He is at this writing in a mission meeting at Otwell, Ind. It seems that churches are quite willing for preachers to do mission work if they will foot their own bills. * * * W. A. McBride reports good meetings at Lyons, Ind., Riverside, Ind., a mission point and at Bethsaida, Ind., where two obeyed the Lord. Brother McBride is to hold a meeting at Berea, Ind., the first of November. This is the Publisher's old home and he would indeed like to "happen in." * * * H. L. Olmstead's meeting near Mackville, Ky., resulted in 20 additions. WORD AND WORK will visit ten families there. * * E. L. Jorgenson's tent meeting in Louisville resulted in four additions, at Trinity Springs, Ind., 12 added, \$5 raised toward Brother Glenn's traveling expenses to Japan and 14 subscriptions for WORD AND WORK. Bro. Jorgenson is now at Gallatin, Tenn. * * * A. K. Ramsey preached at Iota, La., the fourth Lord's day and then spent a few days with Brother Hebert, who, at last report, had baptized 235 of his people. A new house is building at Esterwood. Many have sent congratulations to him. * * * Chas. Neal baptized 8 in a mission meeting at Duff, Ind., and is now assisting Cass in a meeting. At last report 7 had been added there and 1 at Dugger. Bro. Neal writes that Dugger sends four teachers to assist the new congregation at Caledonia every Lord's day and a preacher every two weeks. That sounds well. The Bible School attendance at Dugger the last quarter averaged 193. Make it 200 sure this quarter. * * * The New Orleans church conducts eight services a week counting two Sunday Schools. * * * H. C. Hinton reports 5 baptized at West Unity, Ind., by Bro. Epperson. * * * H. G. Hanlin reports some excellent mission work near Sheffield, Ala., where he has not missed a service in three months. He adds, "October W. and W. fine and Brother Hebert a literal 'find.'"

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

LESSON VI.

NOVEMBER 7, 1915.

JOASH REPAIRS THE TEMPLE.

(II Kings, 12:4-15; Read II Kings 12; II Chron. 24.)

GOLDEN TEXT—"God loveth a cheerful giver." (II Cor. 9:7.)

LESSON SETTING.

WHAT—Constructive zeal—"building the house of Jehovah."

WHY—To show the positive side of God's work.

WHO—Joash (Jehoash) Jehoiada, other priests and workmen.

WHERE—The temple in Jerusalem.

WHEN—About 862 B. C.

LESSON CONNECTION.

After Joash was crowned king and the wicked Athaliah was slain, Judah made a covenant that "they should be the Lord's people." Their first work was that of *destructive zeal* breaking down the house of evil (II Kings, 11:18). In this lesson we are to study the other side of religion—*constructive zeal*—building the house of the Lord.

LESSON OUTLINE.

I—The Lesson. II Kings, 12:1-16.

1. Introductory—the reign of Joash. Ver. 1-3.
2. The work delayed by faithless priests. Ver. 4-8.
3. The chest of Joash—funds provided. Ver. 9, 10.
4. Work faithfully performed—the task finished. Ver. 11-16

II—Practical Points.

1. The ultimate end of God's means is for building up.
2. Free will offerings, cheerfully given, delight God.
3. Faithless ministers hinder the building up of God's work.
4. When the meeting-house is broken down and the grounds are ragged it is a sure sign that faith is at low ebb.

TOPICS FOR DISCUSSION.

1. In visiting congregations in different parts of the country one gets favorable or unfavorable impression of the community or congregation by the appearance of the place of worship. In one place we must stumble over and go round brooms, oil cans, dust rags, kindling, old lamp fixtures, etc., in the ante-room to

WORD AND WORK.

be admitted into the meeting place where we are greeted by undusted seats, poorly-swept floors, unpolished stoves, broken and uncleaned windows, dirty walls and torn paper hanging in strips, set off by cobwebs, perhaps a broken table and chairs, backless song books and testaments—such are the surroundings where some meet to praise and worship God. In another it is the reverse. The floor is clean, the seats well dusted, all unnecessary equipment is out of sight, the walls are neatly papered, doors and windows neatly screened, whole and clean; a bouquet of fresh flowers on the table. Discuss how such surroundings affect us in the worship of God and what it takes to convert the undesirable into a proper place for worship.

Which preceded, the revival of Joash's day or his repairing the temple? How did each affect the other?

* * *

LESSON VII.

NOVEMBER 14, 1915.

DANIEL IN THE KING'S COURT.

(Daniel, 1:8-16, 19, 20; Read Daniel, 1.)

GOLDEN TEXT—"Watch ye, stand fast in the faith, quit you like men, be strong." (I Cor. 16:13.)

LESSON SETTING.

WHAT—A test of Daniel's training—"A temperance lesson."

WHY—To show the wisdom and courage given by godly training.

WHO—Four Hebrews, their keeper and the king of Babylon.

WHERE—In Babylon 600 miles east of Jerusalem.

WHEN—About 605-602 B. C.

LESSON CONNECTION.

This lesson is out of its connection. It is some 250 years later in Jewish history. The Northern Kingdom has been in captivity more than a hundred years and this event is at the beginning of the seventy years' captivity of Judah.

LESSON OUTLINE.

I—Introductory. Daniel, 1:1-7.

How the Hebrews come to be in the king's court.

II—The Lesson. Daniel, 1:8-21.

1. Daniel's strong purpose of heart. Ver. 8.
2. Daniel's keeper fears to allow his desire. Ver. 9, 10.
3. Daniel proposes a ten days' test. Ver. 11-14.
4. The test proves Daniel's wisdom. Ver. 15-17.

WORD AND WORK.

5. Daniel and his companions excel all others. Ver. 18-20.
III—Practical Points.

1. Doing right is right under all circumstances.
2. A practical demonstration is often convincing when argument fails.
3. Our preaching is often ineffective because it has no demonstration in our lives.
4. Right training in early life is effective in after life even if captive in a heathen king's court.
5. There is no more effective way to do temperance work than to teach children the evils of intemperance.

TOPICS FOR DISCUSSION.

1. The changing of the names of Daniel and his companions. Verse 7.
2. The relation of one's habits of food, drink and amusements to his ability to win in the great competition in the business world to-day.

Daniel—"One that kept his station in the greatest revolutions, reconciling policy and religion, business and devotion, magnanimity and humility, authority and affability, conversation and retirement, interest and integrity, heaven and the court, the favor of God, and the favor of the king."—*Bishop Kent*.

* * *

LESSON VIII.

NOVEMBER 21, 1915.

JONAH A MISSIONARY TO NINEVEH.

(Jonah, 3:1-10; Read the Book of Jonah.)

GOLDEN TEXT—"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20.)

LESSON SETTING.

WHAT—"A foreign Missionary Lesson."

WHY—To show the "go" and extent of the great commission.

WHO—Jonah, heathen sailors Ninevites and the Lord.

WHERE—Ninevah, Joppa, and Tarshish, which is perhaps in Spain.

WHEN—Jonah, earliest prophetic book—about 800 B. C.

LESSON CONNECTION.

"The field is the world." The Bible does not recognize

WORD AND WORK.

“Home” and “Foreign” in missionary work, but such terms serve well to distinguish in which part of the “field” such activities are carried on. Jonah was active in his work during the reign of Jeroboam II and gave a prophecy which was later fulfilled and recorded (II Kings, 14:25). Jonah was a bigoted Jew who did not want to preach to the heathen. The lesson gives his experiences in trying to get away from a duty and the great results of his work when faithfully carried out.

LESSON OUTLINE.

I—The first commission. Chapters 1, 2.

1. The Lord’s command to Jonah. 1:1, 2.
2. Jonah’s flight from duty 1:3-11.
3. Jonah swallowed by a big fish 1:12-17.
4. Jonah’s prayer; the Lord’s answer. Chap. 2.

II—The second commission. Chapters 3, 4.

1. Jonah obeys the Lord 3:1-4.
2. Nineveh repents; the Lord spares them 3:5-10.
3. Jonah is angry because God is merciful, 4:1-5.
4. The Lord teaches Jonah His great mercy 4:6-11.

III—Practical Points.

1. We cannot run away from God.
2. There are many Jonahs in the church .
3. Blessed is that storm that drives us Godward.
4. God doesn’t change His commission because the Jonah’s do not obey it.
5. It is the servant’s part to obey and leave results with God.
6. If you doubt the story of Jonah you must doubt Jesus also. Matt. 12:39, 40.
7. Jonah’s three days was a type of Jesus’ three days’ entombment.
8. Name the four things “God prepared.”

* * *

LESSON IX.

NOVEMBER 28, 1915.

AMOS, THE FEARLESS PROPHET.

(Amos, 5:1-15; Read the whole book.)

GOLDE TEXT—“He that hath my word, let him speak **my** word faithfully.” (Jer. 23:28.)

LESSON SETTING.

WHAT—“A home missionary lesson.”

WORD AND WORK.

WHY—To show how even God's people need a fearless prophet.

WHO—Amos and the people of Israel—"the whole family."

WHERE—Tekoah and Bethel.

WHEN—About 776-763 B. C.

LESSON CONNECTION.

Amos prophesied during the latter part of the reign of Jeroboam II. It was a period of prosperity greater than any time since Solomon. The printed text of our lessons should always be studied with the content, with this lesson it must be in order to get a grasp on the lesson at all. The whole book should be read through. Below we give an outline of the whole book. We especially recommend that you read and study Part III.

LESSON OUTLINE.

I—Judgments on surrounding peoples. (Amos, 1:1 to 2:3.)

II—Judgment on Judah and Israel. (Ch. 2:4-16.)

III—Jehovah's controversy with "the whole family" of Jacob. (Ch. 3:1 to 9:10.)

1. Threatenings against the wicked people. (Ch. 3.)
2. Sacrifices at Bethel a scorn to Jehovah. (Ch. 4:1-5.)
3. Israel reminded of Jehovah's chastening. (Ch. 4:6-13.)
4. Jehovah's lamentation, over Israel. (Ch. 5:1-15.)
5. The day of the Lord. (Ch. 5:16-20.)
6. Worship without righteousness Jehovah's abomination. (Ch. 5:21-27.)
7. Woe to those at ease in a day of unrighteousness. Ch. 6.)
8. The prophet's intercession to prevail no longer. (Ch. 7:1-9.)
9. The priest charges Amos before the king. (Ch. 7:10-13.)
10. The answer of Amos. (Ch. 7:14-17.)
11. The basket of summer fruit. (Ch. 8:1-3.)
12. Jehovah's full case against Israel. (Ch. 8:4-14.)
13. The final prophecy of dispersion. (Ch. 9:1-10.)

IV—Future kingdom blessing. (Ch. 9:11-15.)

NOTES.

Note 1.—The days of Amos were very prosperous and very wicked. The world at large and the people of God. It took a very brave, faithful, fearless man to speak to them the word of God. He had to denounce their sin and declare their coming judgment. Amos performed this part of the home missionary

WORD AND WORK.

work well. The people gave him no welcome; priest and king besought him to go elsewhere with his message of "pessimism." (See Chapter 7:12, 13.)

Note 2—This period in Israel sets forth well our own times. This is a prosperous and wicked time—"the days are evil" and "the whole world lieth in the evil one." (I John, 5:19.) The professed church has largely fallen from its high position of witnessing against the world and has formed an alliance with it. The Scriptures declare that the course of this age is evil and will end in judgment. The mystery of iniquity which began in Paul's day will continue till the man of sin is evolved who continues to the coming of the Son of Man. (II Thes. 2.) There is no place this side of the second coming of Christ for the glorious millennium and yet many of God's people are expecting such to be. They do not want to believe anything else and call the faithful, fearless "home missionary" a "pessimist" if he dares to speak the teaching as set forth in the Bible as to the course of this age. What we need now is more men of the character of Amos who will boldly declare "the whole counsel of God" and "preach the word," and who will not be "dismayed at their faces."

Dugger, Ind.

Many of our brethren have been solicitous of our welfare in the storm that swept over this Gulf region. We thank God that we can report all of our members in the city and out of the city safe and only slightly damaged. Church house had a few glass broken and a very few slates blown off.

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WORD AND WORK.

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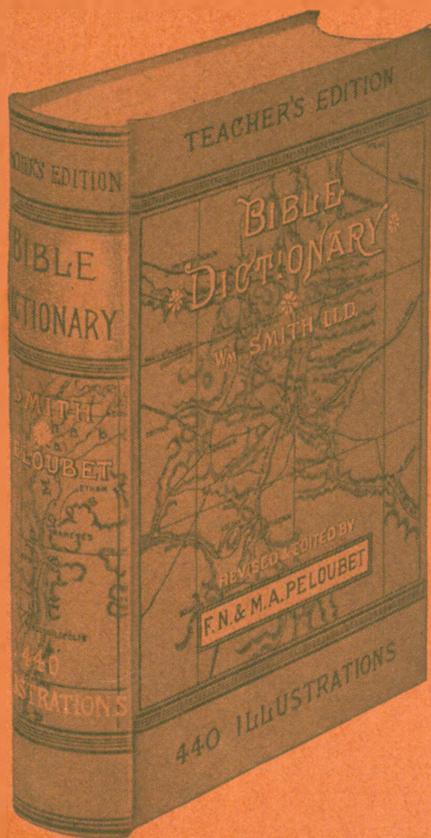
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