

WORD AND WORK

NOW therefore be wise, O ye kings:
Be instructed, ye judges of the earth.
Serve Jehovah with fear, and rejoice with
trembling. Kiss the Son lest He be angry
and ye perish in the way, for his wrath
will soon be kindled. Blessed are all they
that take refuge in Him.

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SPECIAL OFFER.

Our readers who are helping in the good cause by increasing the circulation of Word and Work may now offer it to their neighbors to January, 1916, for Fifty Cents. Free tracts and books will be given our Helpers in proportion to the subscriptions sent us. If cash commission is preferred write us.

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EDITORIAL NOTES.

DEAN STANLEY ON BAPTISM

“Immersion was the original form—the form observed and commanded by Christ, the form enjoined and practiced by the apostles. There came a change in the form itself, a change from immersion to sprinkling. By the general sentiment of Christian liberty this great change was effected, because the practice of immersion, apostolic and primitive as it was, was peculiarly unsuitable to the tastes and conveniences and feelings of the western public in the seventeenth century.

“No one would now wish to go back to the old practice, though it had, no doubt, the sanction of the apostles and their Master. The change from immersion to sprinkling is a striking example of the triumph of common sense and convenience over the bondage of form and custom.”

Quoting the above language of the Dean, the *Lafayette Presbyterian News* comments, as follows, on the presumption of men who would change an ordinance of God:

“What daring, authority-defying, language! To such men and churches who thus handle God’s words and deliberately set aside or change to suit *their tastes and convenience*, Christ is *not* Lord in what He commands and in what He gives us the example.

“Christ is absolute authority in matters of religion. He is Lord not only of the Sabbath but of the ordinances in His church.

“Could one imagine anything more blatant and presumptuous than for a man or church to talk of *man’s common sense* being

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so superior to *God's sense* and express command as it has been revealed in Jesus Christ? It would be well for those who treat lightly and falsely the Master's Word and example to ponder seriously His words:

"Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)"—*Lafayette Presbyterian News*, July, 1914.

To the above protest we desire to add a hearty amen. "Christ is absolute authority in matters of religion or else He is not 'head over all things to the church,'" The Dean, however, is correct in his statement that immersion is apostolic and that men have changed the action to adjust the ordinance to their own taste.

AUTHORITIES AGREE AS TO ORIGINAL.

"They were baptized of him in Jordan, confessing their sins." (Matt. 3: 5-6.)

"They both went down into the water, both Philip and the eunuch." (Acts 8: 38.)

"Buried with him in baptism." (Paul Col. 2:12.)

"Blessed are they, who placing their trust in the cross, have gone down into the water."—*Barnabas*, A. D. 119.

"Man through this washing is buried with Christ."—*Origen*, A. D. 184.

"Baptism was originally administered by immersion."—*Neander's Church History*.

"The sacrament of baptism was administered in this century (the first) by an immersion."—*Mosheim's Church History*.

"Immersion, and not sprinkling, was unquestionably the original, normal form."—*Philip Schaff, Presbyterian*.

"In baptism the baptized person is buried under the water. Christ submitted to be baptized; that is, to be buried under the water."—*James McKnight, Presbyterian*.

"It is evident that the term baptize means to immerse * * * the form used by the primitive church."—*John Calvin's Institutes*.

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DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

THINGS WORTH PLEADING FOR—(No. 2.)

The churches of Christ plead the prayer of Jesus Christ (Jno. 17:15-20), which was a prayer for oneness. In the very shadow of the cross, not once or twice, but *four times* Jesus prayed for the oneness of His people. The following points seem to us to be paramount in keeping and promulgating that unity for which He prayed:

1. A name that will include every saved man on earth and exclude none. This name we believe is the name Christian. (Acts 11:26; 1 Pet. 4:16 R. V.) It at once identifies one with Christ and distinguishes him from every person who is not a Christian and draws no denominational lines whatever between the children of God.

2. They plead for a confession of faith which is already well-nigh universal among professed followers of Christ, hence, a place where men may unite, viz.: that Jesus is the Christ, the Son of the living God. All religious institutions are builded upon some foundation, and Christ built his ekklesia or church upon this fact (Matt. 16:16-18). This has always been the battleground of Christian men and women. This is the one thing in the Christian religion that is most often assailed. Few men have ever had the audacity to question the morals or the mind of Jesus, but many have questioned this claim of divinity. It seems that more and more this fact is becoming the subject of fierce attack. The infidelity of to-day admits the love, meekness, righteousness and purity of Jesus, but claims all men are as divine as He.

3. They plead for a guide in all religious matters which is accepted as infallible by all so-called orthodox Christians; hence, another point where all could unite. They do not recog-

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nize or accept as infallible the decrees of popes, councils, synods, conventions or conferences. Indeed, they do not follow them at all. The only organic structure known to the New Testament is the congregation or local church with its bishops and deacons (Phil. 1:1). This structure was never in any sense legislative, all power in heaven and on earth being vested solely in the Head (Matt. 28:18, Eph. 1:22-23). This local structure was guided by the infallible Head of the Church, the Lord Jesus Christ, who sent the Holy Spirit to guide us into all truth (Jno. 16:13), and this truth is revealed in the Bible.

4. They plead for a universal baptism—that is, for a baptism universally accepted by those who baptize at all, viz.: the immersion in water of penitent believers. All professed Christians who baptize at all will grant that immersion is baptism and will likewise say that believing penitents are fit subjects for baptism. There is diversion on the question of affusion and infant baptism, but the immersion of a believer is not questioned. Therefore, the baptism for which they plead is undoubtedly the only one which can be the point of unity on the baptism question (Mark 16:15-16, Rom. 6:4).

5. They plead for a universal fellowship. No well-taught minister among the churches of Christ would make a wild claim that he and his were the only Christians on earth, but would make the claim of being Christians only, believing that the Bible only will make Christians only. They, therefore, occupy the position of full fellowship with all Christians in the world, and desire to establish in every community a church which shall have no unscriptural name, creed, confession of faith or ordinance that shall be a barrier to the Christian unity for which Christ prayed.

Gallatin, Tenn.

(TO BE CONTINUED.)

Swearing is a most unmanly vice, and cursing as poor and low a one, since it proclaims the profligate's want of power and his wickedness at the same time.—*Clarissa Harlowe.*

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DEPARTMENT OF WORK AND WORSHIP

BY E. L. JORGENSON

“There is such a thing as unorthodox emphasis in religion. Speakers know the importance of laying the stress on the right syllable in a word, and on the right word in a sentence. To disregard this mars the sense. A humorous illustration is found in 1 Kings 13:13, often used by elocution teachers. The old prophet of Bethel is speaking to his sons. “‘Saddle the ass.’ So they saddled *him*.” To emphasize the last word puts the saddle on the prophet, and mars the meaning.

Just so, it is possible to over-emphasize some Bible doctrines, or rather to under-emphasize others, and so misrepresent the Gospel. During the last session of the Kentucky legislature, the *Louisville Herald* sent their cartoonist to Frankfort. Each day he caricatured some senator or representative. He drew the form and face true to life, but over-emphasized or under-emphasized some feature. The nose perhaps was correctly shaped, there was the hook, the crook, the bridge, or the beak; but it was entirely out of proportion. Sometimes the mouth was too large. Often the head was larger than the body, or else the legs shorter than the arms. The effect was to misrepresent, humorously, the subject of the sketch.

Just so, it is possible to say too much of one doctrine in proportion to what is said of another and to misrepresent the Gospel, to caricature Christ. What is the emphasized doctrine of the Bible? Not faith, not repentance, not confession, not baptism, important as these things are, not (as Paul lists them in I Cor. 13), tongues, or prophecy or knowledge, or faith, or charity, or martyrdom, or hope, but love. “The greatest of these is love.” The Bible emphasizes love; because without it everything is in vain; because it comprises everything else—long-suffering, kindness, contentment, humility, good behavior, un-

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selfishness, sweet temper, charity, truthfulness, forbearance, faith, hopefulness, endurance (I Cor. 13:4-7); and principally because it leads to everything else. It is the short-cut to keeping the law, which is fulfilled in the one word, "Thou shalt *love* thy neighbor as thyself." You remember the Lord's charge against Ephesus: "Thou hast left thy first love." And He could have said nothing worse for the decay in love is the beginning of a decay in everything else. When that decays it is only a matter of time until the teaching, the purity of the worship, the fellowship of the saints, will decay. Nothing but the ardor, the fervor, the burning warmth and enthusiasm of the first love can ever break up our prim, precise, stiff and stereotyped, hard and set religion, and give us that unction, that glowing warmth, that spontaneity, in all our work and worship that characterized the New Testament churches.

* * *

The word which we are charged to preach and practice is not the wisdom, the ideas, opinions, theories, reasonings, philosophizings, moralizings, conclusions, myths and fables, **PREACH** fiction and fancies of men. Not even the true things of **THE** man's wisdom. For there are true things about science, **WORD.** mathematics and astronomy, for instance, not found in the Bible; but, there are no true essentials in religion outside of God's Book (I Cor. 1:18:21; 2:115):

Yet, it has come to pass that if a preacher is smart, bright, brainy, and above all, eloquent, he can tell people what he pleases, and many who do not think for themselves will believe him. It is very much as when little robins open their mouths for the worm. Short or long, slick or fuzzy, thick or thin, it is one and the same if the old robin brings it. Just so, wit and eloquence often command the confidence of people until they "swallow" almost anything.

But the word we are charged to preach and practice is not the wisdom of men, neither is it the voice of the church. It is not primarily or necessarily what any **sect** or denomination be-

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believes or teaches; it is not primarily what the best and most scriptural congregation in the land teaches. It is something larger, above and beyond what any denomination, congregation, or individual has ever fully grasped. Therefore, I never say "I am right"; I say "Christ is right." I never say, "I know all the truth." I say, "The Bible has all the truth." I am afraid of that cock-sureness that struts about with the robe and phylactery of the Pharisee and says, "I am right." Yet a preacher is frequently expected to be the mouth-piece of a congregation, rather than the mouthpiece of God. And if he brings forth new treasure as well as old; if he says something preachers before him have not said, or dared to say, forsooth, he is not preaching the gospel.

* * *

"The writer of the 42nd Psalm said: "My soul thirsteth." Everyone could say the same. Do you know wh ymen go to the saloon, the dancehall, the card table and the brothel?

THE WATER OF LIFE. Because they are thirsty for something, and they think these pleasures can satisfy them. The Psalmist continues: 'My soul thirsteth for God.' That is what we are all thirsty for—for God. But not all know it. Well did Jesus say 'Every one that drinketh of this water shall thirst again.' And you will come back from the dance, the saloon, the gaming table, and thirst again. Then the Lord called: 'But whosoever shall drink of the water that I shall give him shall never thirst.' Here is something that satisfies. There are joys that are earthly; but, in the language of the 16th Psalm, it is only in God's presence that there is 'fullness of joy,' There are pleasures on earth 'for a season.' But, as the 16th Psalm continues, it is only in God's right hand that there are 'pleasures forevermore.'"

When Sir Wm. Russell was on the way to the scaffold, he took his watch out of his pocket and handed it to the physician who waited upon him, as he said: "Will you kindly take my time-piece and keep it. I have no more use for it; I am now dealing with eternity."

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TO NON-CHURCH GOERS.

Let me kindly ask if you have considered these scriptural truths:

1. The church (the true church) is the Lord's bride.
2. He loves the church and gave Himself up for it.
3. He is yet to come and claim His bride and receive her unto Himself.
4. He is the head of the church and the Savior of the body, which He purchased with His own blood.
5. The church is the house of God, the pillar and ground of the truth.
6. The Psalmist said: "I will dwell in the house of the Lord forever."
7. Again, "Blessed are they that dwell in thy house; they will be still praising thee."
8. And again, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.
9. "Where two or three are gathered together in my name, there am I in the midst of them."
10. "And all that believed were together." "They were of one accord in one place."
11. "Forsake not the assembling of yourselves together as the manner of some is."
12. The disciples at Troas "came together upon the first day of the week to break bread."
13. "This do in remembrance of me."
14. "If ye love me keep my commandments."
15. "In the midst of the congregation will I sing thy praise."
16. "Upon the first day of the week let each one of you lay by him in store as God has prospered him."
17. "And they continued steadfastly in the apostles' teaching and fellowship in the breaking of bread and the prayers."
18. "I saw seven golden candlesticks; and in the midst * * * one like unto the Son of Man." "And the seven candlesticks are seven churches."

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19. "Then they that feared the Lord spake often one to another: * * * and a book of remembrance was written before him for them that feared the Lord and that thought upon His name."

20. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

21. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." "He that hath ears, let him hear."

WHEAT AND CHAFF.

A. ELLMORE

If twelve good men tell you they saw a check in bank to your credit for \$1,000, would you dare dispute their words? And if the banker were to tell you the check was there, would you doubt it?

* * *

See that member of the meeting house on that goods box where for three hours he has been smoking and telling yarns. Hear him: "If I had plenty of money, I'd send the gospel—I'd, I'd—Yes, he would do wonders, but if he had the respect of a true husband he would go home and cut the wood to cook his dinner.

* * *

Man feels his helplessness, and the great need of being stronger and wiser than himself. There are things he would like to know which he cannot solve. What am I? Whence came I? and where am I going? What is my duty to self and my obligation to my neighbor? What am I here, and if there be a hereafter, what will I be there? Man must have a God upon whom he can lean. The Christian is happy that he has a God, and such a One as the Bible sets forth. The heathen who has no God sets about to make one. One shows the need of God and the other the blessing of God.

Gunter, Texas.

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

WHAT SHALL BE NEXT?

Many are asking whether the Bible reveals what is to be next after these terrible wars. The question is pertinent and one to which no Christian should be indifferent. We confess to a keen interest in this question ourselves.

Let it be understood that we are in no wise turning prophet when we deal with the topics in this department, but it is the right of every Bible student to interpret and believe all that God's prophets have spoken and to be prepared for what they foretell shall come to pass. Thus is prophecy as well as every other scripture made profitable to the man of God. He who would discourage the study of the prophecies and their interpretation in the light of their fulfillment or the interpretation of momentous times and events in the light of God's word is to that extent *an enemy of the truth*. He has fallen into the error of the Jews who rejected the very Messiah their prophets foretold and is very unlike Simeon and others who, when Jesus was born, were looking for the redemption of Jerusalem and the consolation of Israel (Luke 2:25, 38).

But to the question. What is to be expected next? Just here let us state that there are thousands of Christians just now of the purest and best, who are heeding the Lord's instruction (Luke 21:28), believing, as taught in Matthew 24:33, "that He is nigh even at the door." With them the next important event is the coming of the Lord for His saints, which may be any day or hour, so far as any man can tell.

This is just the attitude *all* Christians should be in—with loins girded, serving, and, with eyes lifted heavenward, waiting. How long the present wars shall continue none can tell. No one can say whether there will be any cessation till the tribulation is fully on and the whole world is drawn into the fight to the

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finish. If such is the case, then Christians have the more reason to lift up their heads, for "when these things (of the tribulation) *begin* to come to pass * * * your redemption draweth nigh." Pray "that ye may prevail to escape all these things that shall come to pass and to *stand before the Son of Man* (Luke 21:36). If, on the other hand, peace should be declared and all the nations agree even to disarmament, and form peace pacts of far stronger type than any heretofore, yet this scripture must needs be fulfilled, "when they are saying peace and safety, then sudden destruction cometh upon them." Cessation of war, then, any time, anywhere is and can be *only an armistice*. The world is not yet ready for universal and lasting peace. Neither is time ripe for it. It will not and cannot be as long as *sin* abounds. Sin will abound until the "*man of sin*" is manifested and destroyed, "whom the Lord Jesus shall slay with the breath of his mouth and bring to nought by the manifestation of *His coming*, even he whose coming is according to *the working of Satan*" (II Thes. 2: 8-9).

But the man of sin can not come to his full power nor sin reach its climax till the *restraining power* of the Spirit of God in the true church "be taken out of the way" (II Thes. 2:7-8), which shall come to pass when the saints are caught up to meet Him (I Thes. 4:17).

Following this event wars are waged as never before with, at the best, but brief cessations till Har Mageddon is reached (See Rev. Chapters 6 to 20), when the man of sin, with the false prophet, is destroyed by the Lord Jesus, the saints coming back to earth with Him (See Ch. 19:14. Also, Jude 14), after which His and their *reign of peace begins*. (See Rev. 20:4-6; also, 5:10 and 3:21.)

Someone may ask: "Are there two comings of the Lord?" No, just different stages of His coming. At the first stage, those that are His go to meet Him. His descent at that time will not yet have been all the way to the earth. By their being caught up the saints prevail to escape the terrible things to follow (Lu. 21:36), and to stand before the Son. "Because thou didst keep

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the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world to try them that dwell upon the earth." (Rev. 3:10.) Concerning this terrible hour of trial for the world which *the saints are to escape* see, also, Luke 21:34-35. The course of events is painted in Chapters 6 to 19 of Revelation. It is "*the great tribulation,*" at the end of which Jesus comes *with His saints*—the final stage of His coming. (Rev. 19:11-16.)

No doubt our brethren in Europe feel that "the great tribulation" is even now fully on, but as yet it can be only "the beginning of travail." Do not doubt the promise of escape if you are His. Look up.

So, the saints may more confidently look for the Lord's return and their translation as the next thing on the programme than any may look for either Germany or the Allies to conquer, or for peace to be declared before He comes. No one can point to a single prophecy to be fulfilled before Christ's coming for His saints. The tribulation must then come in full blast and reach its climax before He comes *with His saints*. Of course, the *present war may* end before Jesus takes His bride away from earth. In that case let Christians regard it as an armistice, not for burying the dead, but for preaching Christ to the living, that they may believe on Him and never die. The present peace of our own nation is but such an armistice. We should preach by tongue and pen as never before. All the signs of the times indicate the nearness of the end of the age. Men of different walks of life and of various denominations, Baptist, Presbyterian, Methodist, Episcopalian, are conceding this point and many are boldly proclaiming it. Who can present one single argument to the contrary (except such as Peter mentions, II Peter, 3:4) or point to a single sign yet to be fulfilled before the end time comes.

Saints of God, what we do must be done quickly! "Exhort one another, and so much the more as ye see the day drawing nigh." (Heb. 10:25, 37.)

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WHAT OTHERS ARE SAYING.

“It is not a time to prophesy, but rather a time to wait and watch prayerfully the Lord’s doing. It looks like the coming of the world’s war. It has already raged on three continents. It may reach the fourth. Effort will be made to involve America. Complications may arise, compelling, as we may be led to believe, the unsheathing of the American sword. It may be the coming of Ar Mageddon. It may bring the coming of the Lord. Read Rev. 16: 13-16. * * * The great kings of the earth are already gathered to the battle, and most of the smaller—the Czar, the Kaiser, the Emperor of Austria, the Kings of England, Belgium, Servia, Montenegro, Greece, the Sultan and the Mikado. The King of Italy is waiting and ready. The Republic of France is in the centre of the battlefield. The thrones of Sweden, Denmark and Holland are prepared. Portugal is ready (since declared war.—S. C.), and Switzerland is under guard. Spain is silent, but her defenses are not neglected. Bulgaria and Roumania will be aroused when Turkey goes forth. Are there any other kings? The whole roll is called. It remains only for American Republics to fare forth to the field of blood. And the soil of Mexico is still red with the blood of revolution, while the Dove of Peace has departed from Santo Domingo. Nor is our nation wholly at peace. A miners’ war has raged in Colorado. American citizens and American soldiers have recently shed their blood in strife. And the red flag of anarchy is boldly flaunted in the streets. Whether engaged in bloodshed or preserving calm, every nation of the world is tasting the bitterness of war, in the restriction of commerce, the closing of markets, the loss of trade, in resultant poverty and suffering.

“Is it Ar Mageddon? Not yet, but it seems to point to Ar Mageddon at an early date * * * Surely these are ‘perilous times,’ to say the least. ‘Watch, therefore, for ye know not what hour your Lord doth come.’”—*Prof. W. R. Collins, in “The Converted Catholic.”*

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ON FOREIGN FIELDS

JOHN STRAITON

MISSIONARY TIDINGS.

Less than one-third of the women in the world have ever heard the name of Jesus.

Of the one hundred and fifty languages spoken in the Indian empire, there are seventy-one in which versions of the Bible in some part of it have been published.

“As they received baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection into eternal life in coming up out of the water.”
—*Adam Clark, Methodist, Commentary, Romans 6:4.*

The missionaries in China are endeavoring to maintain a high standard of Christian morality. They have taken a firm stand against the use of tobacco, alcoholic liquors, gambling in all forms, dancing, and all other questionable practices.

The Chinese agency of the American Bible Society disposed of nearly one million copies of the Scriptures in the first six months of 1913. About five million Bibles or portions of the Bible in Chinese were issued by three Bible Societies in 1913.

Dr. Robert E. Speer calls attention to this fact: “The \$15,000,000 it is proposed to invest in a cathedral now being constructed in New York City would maintain one thousand missionaries on the foreign field for the thirty years that that cathedral will be in building.”

Bro. G. D. Knepper, of Bryan, Ohio, has volunteered to go to India. He is employed in the Post Office, but is willing and eager to resign the moment the brethren show their desire that he should do so, by sending in enough money to pay the expenses of the journey. Send to me or to Bro. D. C. Janes, 2225 Dearing Court, Louisville, Ky.

Bro. Knepper is a young man of thirty, is married, and has three children. His wife is heart and soul with him in this

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great enterprise. The Murfreesboro Church of Christ, Tenn., is preparing to bear the whole burden of his support. Allensville Church, Ky., is caring for Bro. McHenry. This is the ideal plan of missionary work. One, two or more churches in a neighborhood sending out and caring for the evangelist. The present system, or rather want of system, of sending out continent-wide appeals for support for each and every worker is both unwise and ineffective.

The British residents in Fort Worth and North Texas have formed a committee to raise funds for the relief of the widows and orphans of the British soldiers and sailors who fall in this terrible European war. Already nearly \$1,100 has been paid in or promised. Five hundred dollars was sent to the Prince of Wales's Fund early in September. By the time this meets the eye of the reader another five hundred will be on its way. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Those who are able and wish to practise this part of their religion, may send contributions to me at 1030 South Lake Street, Fort Worth, Texas.

Bro. McHenry, who, with his wife, sailed last month for India, to join Bro. Jelly in the great field that is white already unto harvest, gives the following brief sketch of his life: "William Hume McHenry: Son of Mr. and Mrs. W. S. McHenry; born in Murfreesboro, Tenn., on October 19, 1890; early in life moved to Lascassas, Tenn., at which place he spent most of his life; attended Lascassas High School until eighteen; taught two short country schools, then spent part of one year (1911-12) in the Nashville Bible School; four months of the year following (1912) he labored for the Church at Pensacola, Fla.; attended Sabinal Christian College, 1912-13; held the principalship of Leakey High School, Texas, 1913-1914; was baptized into Christ in the fall of 1905, by Brother L. L. Yeagley, of Nashville, Tenn.; began to speak in public in 1909; was married April 12, 1914, to Miss Nola Alice Hiler, of Friotown, Texas."

WORD AND WORK.

DONATIONS FOR INDIA.

Since last report WORD AND WORK has received and forwarded to E. S. Jelley donations as follows:

Miss Mattie Rodd, New Orleans, 35 cents; Church, Ellis, La., \$4.00; Anonymous for native worker, \$18.00.

We have received no word directly from Brother Jelley since last issue, but have learned that they are now unmolested and continue to teach and convert the people. Christians, are you praying for our missionaries in these troublous times? Do not fail them in such a time as this.

* * *

DONATION TO JAPAN.

We have forwarded our offering for September, to Bro. C. G. Vincent, Tokio, Japan, toward the support of Bro. Vincent and his co-workers.

The following took part in this work:

Church at Hall's Valley, Ga.....	\$ 1.00
Church at Pleasant Grove, Ga.....	1.00
Church at West End Avenue, Atlanta, Ga.....	8.00
	<hr/>
	\$10.00

All desiring to take part in this great work, kindly forward donations to Mrs. L. A. Ruppensburg, 208 Central Avenue, Atlanta, Ga., and report of same will be made.—*L. A. R.*

September 28, 1914.

“If you are thinking of obeying the Gospel, act quickly. Now is the accepted time. To-day is the day of salvation. If you are thinking of using your means to help the Church of Christ in Mission work or relieving the sick or poor of the Church, now should be the day of action. How do you know but what the crushing of the toes of the image the King of Babylon saw in a dream (Dan. 2) has begun, and if you do not act at once you may never be able to act.”—*J. A. Perry, in “Christian Companion.”*

WORD AND WORK.

THINGS CURRENT

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WORD AND WORK trusts all who say they want the paper continued.

Books are the most appropriate gifts. Order from WORD AND WORK.

You are authorized to offer WORD AND WORK to your neighbor for the rest of 1914 and all of 1915 for 50 cents.

W. S. Long closed a meeting at Stantonville, Tenn., the forepart of October, having baptized five.

Claude Neal writes that J. E. Terry, of Orleans, Ind., began a series of meetings at Summerville, Ind., October 17. Brother Neal preached at Ellis recently.

E. A. Fox reports the church in Philadelphia as being specially active in mission work at present, caring for three missions out of the city. Brother Fox writes: "Success to our grand little magazine."

O. E. Billingsley reports as follows: At Waldo, Ark., 7 added, all baptized; Maynard, 24 baptized, 21 restored; Reyno, 16 additions; Success, 20 additions; Nichols S. H., 8 additions. A fine report, that.

Orders for "The Whole Counsel on Baptism" are on the increase. Some churches are using this tract for free distribution. Price 10 cents. Twenty for \$1.00. Greater quantities at a very low rate.

A. M. Burton writes that Bro. Joe McPherson, who held a most successful meeting of colored people at Jackson Street, Nashville, Tenn., last April, began another there October 7th, with fine prospects of success.

Elder C. H. Hall, Oneco, Fla., reports a tent meeting at Sara-

WORD AND WORK.

sota by Jas Legrand, resulting in six additions, and another at Bee Ridge, where a congregation of fifteen members was formed. From there Bro. Legrand moved his tent to Manatee.

Miss Lula D. Leach writes that E. L. Jorgenson's meeting at Charleston, Ill., made them all feel that they wanted to do more for Christ than ever before. Such a meeting is always a success. Bro. Jorgenson is wanted there again next summer.

W. A. McBride, Hymera, Ind., closed a meeting at old Shiloh, October 11, with 13 added and began at Berea on the 20th. These meetings are of special interest to the publisher, being among his own neighbors and relations. May the dear Lord bless their earnest labors.

WORD AND WORK has passed through the fire. October issue was in type and in page form when Watson Bros.' shop burned, but it went through unhurt, only delayed. We believe this to be typical of the endurance of the material making up WORD AND WORK from month to month.

W. S. Long writes that a little congregation has been recently set in order by Peter Norris at Lucy, Tenn., and that help is now needed to build a shelter for the little flock. One brother has donated a lot. Who will help build the house? Answer by a donation to Brother Norris, R. 2, Lucy, Tenn.

The Church of Christ in New Orleans has had a most successful year of Bible study. One service is now studying the Corinthians, another the Gospels, another Ephesians, and still another Revelation. The rest of the Epistles and Acts have been covered the past year and we hope to complete the New Testament by the end of 1914.

In August J. J. Smith and S. L. Pope began mission work in New Albany, Ind., meeting in a residence. Up to September 20th there were 21 additions, 13 baptisms. September 20th a meeting was begun under tent and closed two weeks later with two additions, Bro. Greer preaching. One has since been added, making 24 good, earnest Christians at that place, with bright

WORD AND WORK.

prospects for a strong church. Brethren Smith and Pope will continue the work.

W. J. Johnson, Amite, La., is making good use of the new tent. He closed a meeting at Holton, the 17th, which resulted in six conversions and thinks a congregation may be set in order there. Bro. Johnson was at Oak Grove, the third Lord's Day, baptizing one there and appointing an elder and three deacons, thus strengthening the work there. The next night to the Ard. S. H. for another mission meeting, to continue a week, thence to Ponchatoula for another mission meeting. Bro. Johnson asks for the fellowship of prayer.

H. L. Olmstead writes from Gallatin, Tenn., October 15th: "I have been unusually busy. Closed at Rockbridge, this county, last Wednesday night. Meeting lasted ten days. Results—twenty-three accepted Jesus as their only Saviour. Two Christians in sin were made whole again. One from the Baptists decided to be a Christian only. Also baptized a penitent believer here two weeks ago. Meeting began in our new building here last Lord's Day, Bro. A. B. Lipcomb doing the preaching, and H. N. Rutherford, leader of song. Weather very bad; crowds fair; meeting four days old; six confessions of Christ to date. Pray for us."

The Ladies' Bible Class, of Seventh and Camp, New Orleans, recently availed themselves of the privilege of having Mrs. Banerjee, a Hindu convert, then in New Orleans, tell them of her acceptance of Jesus and her life work of rescuing and christianizing child widows, who suffer so cruelly by the customs of her country. Mrs. Banerjee is in this country raising funds for her chosen work. Her story is instructive and thrilling and it quickened our interest in the work Brother Jelley is doing in that benighted land. We were so glad we could fell this woman that we have one family *en route* to reinforce Bro. Jelley, and another family (Bro. Knepper, Bryan, Ohio) soon to start.

WORD AND WORK.

BOOK REVIEWS.

JOHN STRAITON.

"CENTER SHOTS AT ROME," by George P. Rutledge, 229 pages. Price \$1.00. Published by the Standard Publishing Company, Cincinnati, O. This is a stenographic report of seven sermons preached by Bro. Rutledge at Columbus, O. They are bright, lively and readable and well deserve the name of "Center Shots." We need a continuous exposure of the pretensions of Roman Catholicism. This book is an excellent introduction to this work. It is entirely free from objectional matter, and may be read by any one.

"PERPETUITY OF THE CHURCH." A discourse by T. R. Burnett. Price 10 cents; 24 pages. May be had from the author at Dallas, Texas. Bro. Burnett has decided views on this subject and expresses them clearly and vigorously. While he is sometimes a little bit too severe for my taste, yet his sermon is well worth the study of all who desire to be well informed on the subject of which it treats.

"OUTLINES OF BIBLE STUDY" (Revised and enlarged), by G. Dallas Smith, of Murfreesboro, Tenn. Price 50 cents. This is a book of 125 pages of lesson outlines and questions for the study of the Scriptures, and will prove a great help in Bible Classes, Prayer Meetings or Home Study. Few people do not need an outline for Bible study. Here is a valuable help for little money. Order of WORD AND WORK.

For more than six months Brother Slojon absented himself from the worship, and Elder Wiseman visited him to learn the cause, and said Brother Slojon: "They hired Brother D to preach fer 'em and I told 'em he'd do no good here. And they've let the social meeting fail. No; when they brighten up and do somethin' I'll do my part!"

* * *

Gallatin, Tenn., notwithstanding the fact they are building a new house of worship, contributes \$25 per quarter to Bro. Vincent's work in Japan.

WORD AND WORK.

The person whose childhood is not bright with memories of Christian hymns sung by a godly mother have missed one of the priceless heritages.

* * *

WORD AND WORK to January, 1915, for fifty cents. Surely it will be your fault if some of your neighbors do not subscribe now. Give them a chance.

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Also the following pamphlets at reduced prices:

"Follies of the Digressives," 64 pages, 25 cents.

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The last two are by J. B. Rotherham. I will send a copy of each of these for only 25 cents, or you send *me* three subscriptions to WORD AND WORK and I will send them to you free.—JOHN STRAITON, 1030 South Lake Street, Fort Worth, Texas.

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BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

Lesson XLVI.]

[November 8, 1914.

SOWING AND REAPING.

WORLD'S TEMPERANCE SUNDAY.

Gal. 6:1-10.

GOLDEN TEXT: "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

LESSON SETTING.

WHAT: Words from the Apostle Paul.

WHY: To instruct, warn and correct.

WHERE: Galatia—This probably included Lystra, Derbe, Iconium and Antioch. (Acts, 13, 14.)

WHEN: Likely written from Antioch about A. D. 52.

WHO: Paul and the Christians of Galatia.

LESSON OUTLINE.

- I. In view of the harvest we should:
 1. In meekness restore the fallen, v. 1.
 2. Bear others' burdens as well as our own, v. 2-5.
 3. Have fellowship in teaching all good things, v. 6.
 4. Be careful about kind of seed sown, v. 7-8.
 5. Exercise patience in waiting, v. 9.
 6. Do good to all as opportunity presents, v. 10.

NOTE 1. Purpose and Division of Galatians. The purpose seems to have been (1) To vindicate his apostleship, (2) To refute the legalists, (3) To establish the doctrine of salvation by grace, and (4) Admonish to love and good works. The Division is three-fold: (1) Defensive (Chap. 1, 2), (2) Controversial (Chap. 3 to 5:12), (3) Hortatory (Chap. 5:13 to 6:18).

NOTE 2. Freedom and Liberty. Galatians is Paul's cry for freedom and liberty. Eleven times in this short epistle the thought occurs. It is liberty that frees from all things that enslave, yet not a liberty that may be used "for an occasion to the

WORD AND WORK.

flesh." It is freedom "in Christ." Forty-three times does the name of our Emancipator appear. "If the Son therefore shall make you free, ye shall be free indeed."

NOTE 3. The Great Enslaver. The devil is the great enslaver. Sin is the chain with which he binds. Habit is the forge. By indulging in a wrong, one allows him to entwine with silken threads. By repetition they are increased in size and hardened into steel bands or giant chains that bind the victim to his debasing service. In nothing is this so noticeable as in the evil habit of chewing tobacco, smoking cigarettes and drinking of intoxicants. It is the high privilege of the child of God to be "workers together with God" in breaking every tie that binds to the service of sin, whether it be in our own lives or that of a fellow being.

NOTE 4. Interpretation. Bear ye one another's burdens (trials, sorrows, persecutions, afflictions, etc.), "For each shall bear the load (of sin) which is his own." (Ver. 2 and 5.) "Moreover, let him who is receiving instruction in the word give to the instructor a share in all the good things which he possesses." (Verse 6 by Conybeare and Howson.) You will reap what you sow. If you sow to the flesh, you will reap some or all of the flesh-tree's fruit. (See Gal. 5:18-21.) If you sow to the spirit, the glorious fruits of the spirit may be seen in your own life. (Gal. 5:22, 23.)

Lesson XLVII.

November 15, 1914.

JESUS AND PETER.

Mk. 14:53, 54; 66-72.

GOLDEN TEXT: "Let him that thinketh he standeth, take heed lest he fall. (I Cor. 10:12.)

LESSON SETTING.

WHAT: A picture in real life exemplified by Peter.

WHY: To serve as a danger signal.

WHERE: In the court of the High Priest's Palace.

WHEN: Early on Friday, April 7, A. D. 30.

WHO: Christ, Peter and a little maid.

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LESSON OUTLINE.

- I. Peter's denial foretold, Mk. 14:27-30; Lu. 22:31-34.
- II. Peter follows Jesus afar off, verses 53, 54.
- III. Peter thrice denies his Lord, verses 66-71.
- IV. The Lord's look and Peter's sorrow, verse 72; Luke 22:61, 62.
- V. The Restoration of Peter, Mk. 16:7; Jno. 21:15-17.

NOTE 1. The "fore and aft" of the Lesson. By the lesson outline we have made the lesson to include more than the printed text, adding topics *one* and *five*. Topic one presents a good background for the proper view of the lesson. Satan sought to have Peter to sift him as wheat. Jesus prayed that his faith fail not. Peter, in his self-confidence, asserted his readiness to go into prison and death for Him. The last Topic—that of Peter's restoration—shows the answer to the Lord's prayer and the glorious restoration of Peter. In his life that follows he proves a tower of strength to his brethren.

NOTE 2. Following afar off. Peter was told of Satan's request and that he would deny Jesus, but in self-confidence he heeded not. To make the danger still greater he "followed afar off." No one doubted that John was one of His disciples, because he went boldly in. Had Peter walked right up by the Lord's side no one could have questioned his discipleship. Here is a lesson for us: He who lives close to Jesus will not need to declare his relation for all men will know it. The danger lies in following Him afar off. "It is always dangerous when a follower of Christ is sitting among Christ's enemies without letting it be known what he is."—*Stalker*.

NOTE 3. That Look. Weakness had come upon the self-confident Peter. Three times had he denied that he knew his blessed Master—denied even with cursings and oaths. Now as the cock crew, Peter involuntarily raised his eyes to where the heartless wretches held his Lord, "And the Lord turned and looked upon Peter"—their eyes met. O that look! . Old times

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come back to Peter and in deep remorse he went out and wept bitterly.

NOTE 4. A Contrast. Judas did wickedly and "repented himself" and "hanged himself." Peter did wickedly and when "he thought thereon he wept." Both were sorry. Judas for the *consequences* of his sin, and Peter for the *guilt* of sin. Judas died in sin, but Peter lived to repair damages done by a long and useful life, and glorified his Lord's name in a martyr's death.

Lesson XLVIII.

November 22, 1914.

JESUS AND PILATE.

Lesson, Matt. 27:11-26; Read Mk. 15:1-15.

GOLDEN TEXT: "Pilate saith unto them, What then shall I do unto Jesus who is called Christ." (Matt. 27:22.)

LESSON SETTING.

WHAT: Roman justice yields to mob rule.

WHY: Because Pilate sought political favors.

WHERE: In a Roman Palace in Jerusalem.

WHEN: Friday, April 7, A. D. 30.

WHO: Christ, Pilate and the blood-thirsty mob.

LESSON OUTLINE.

The trial of Jesus before Pilate, Matt. 27:11-31.

1. The first trial of Jesus before Pilate, Lu. 23:1-5.

2. The trial of Jesus before Herod, Lu. 23:6-12.

3. The second trial of Jesus before Pilate, Lu. 23:13-26.

NOTE 1. The Outline. We have thought best to study this lesson by using the combined accounts as given in the four Gospels." The trial of Jesus *before Jewish authority* was given in lesson of November 1. We there produced a diagram showing the order of events from the upper room to the Cross. We here consider the TRIAL *before Roman authority*. This account may be read from Matt. 27:11-31; Mk. 15:1-19; Lu. 23:1-26; Jno. 18:28 to 19:16.

SCENE 1. Before Pilate. The finding of the Jewish court against Jesus was *blasphemy*. When they came before Pilate

WORD AND WORK.

they charged Him with treason against the Roman government. There were three counts in their charge (1) Perverting the nation, (2) Forbidding to give tribute to Caesar, and (3) Saying that He himself was King. Pilate, after questioning Jesus, said, "I find no crime in Him."

SCENE II. Before Herod Antipas, Governor of Galilee. In their charges the Jews had mentioned that Jesus was from Galilee. Pilate, to relieve himself of the case, sent Jesus to Herod, who was then in the city. This is the Herod that slew John the Baptist. He received Jesus gladly, expecting to see Him perform a miracle. Jesus refused to speak or act in his presence. It has been said that "Jesus was silent that the voice of the dead Baptist might be heard." After mocking Him, they sent Him back to Pilate with virtually the verdict of *not guilty*.

SCENE III. Before Pilate a Second Time. Pilate again pronounced Him as having done nothing worthy of death. He proposed (as was the custom) to release unto them a notable prisoner. By making the choice between the vile Barabbas and Jesus he hoped thereby to force them to ask the release of Jesus. They made a fatal choice. Pilate then washed his hands (as he thought) of the crime in their presence, and delivered Him to them to be crucified.

Lesson XLIX.

November 29, 1914.

CHRIST CRUCIFIED.

Mk. 15:22-37.

GOLDEN TEXT: "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted." (Isa. 53:4.)

LESSON SETTING.

WHAT: Jews and Gentiles killing the Prince of Life—Jesus laying down His life.

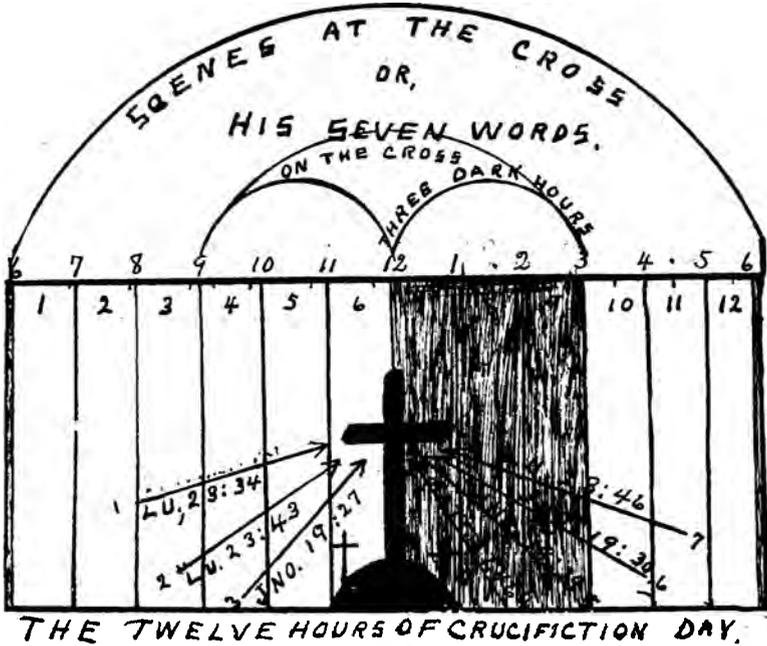
WHY: Jewish hate, Roman ignorance—to save the world.

WHERE: Golgotha, near Jerusalem.

WHEN: April 7 A. D. 30, 9 a. m., 3 p. m.

WHO: Christ, leading Jews, soldiers and others.

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The account may be read from Matt. 27:27-60; Mark 15:21-41; Lu. 23:39-43; Jno. 19:16-42.

Order of Events on Crucifixion Day. After Pilate delivered Jesus up, He was crowned with thorns and mocked (Matt. 27:26-30; Mk. 15:15-20; Jno. 19:1-3). He was led forth to be crucified, the cross laid upon Simon; Jesus discourses to the women (Matt. 27:31, 32; Mk. 15:20-23; Lu. 23:26-33; Jno. 19:16, 17). The arrival at Golgotha (Matt. 27:33; Mk. 15:22; Lu. 23:33; Jno. 19:17). The offer of a stupefying drink refused (Matt. 27:34; Mk. 15:23). Jesus crucified between two thieves (Matt. 27:35-38; Mk. 15:24-28; Lu. 23:33-38; Jno. 19:18-24). He utters the first cry from the cross (Lu. 23:34). The soldiers part His garments (Matt. 27:35). The Jews mock Jesus (Matt. 27:39-44). The thieves rail on Him, but one repents and believes (Matt. 27:44; Mk. 15:32; Lu. 23:39-43). The

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second cry from the cross (Lu. 23:43). Third cry from the cross (Jno. 19:26, 27). The Darkness (Matt. 27:46, 47). The fourth cry from the cross (Matt. 27:46, 47). The fifth cry from the cross (Jno. 19:28). The sixth cry from the cross (Jno. 19:30). The seventh cry from the cross (Lu. 23:46; Jno. 19:30). "*It Is Finished.*" Dugger, Ind.

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Brentwood, Tenn.

DEAR COUSIN ELLEN:

I am a little girl ten years old. I am in the fourth grade at school. I read some of the New Testament most every day. I will send some answers to your questions. Grandma takes WORD AND WORK, and we all like it fine.

Your little friend,

ETHEL JONES.

* * *

Linton, Ind.

DEAR COUSIN ELLEN:

Bro. Hatfield, of Owensburg, Indiana, is now conducting a meeting at Atlas. There have been eight additions.

We are trying to drive the saloons from this township and have been having Temperance meetings at Atlas on Wednesday nights. Many other congregations are also fighting in the Temperance cause.

MARY GROUND.

* * *

The best answers to September Questions came from In Class A— Trivasnih Jelley, 12, Dayton, Ohio; Alcie Todd, 13, Ellis, Mo.; Mary Ground, 13, Linton, Ind.; Lizzie Followell, 12, Hymera, Ind.; Lois Chambers, 12, New Orleans, La.; Leona Sweeney, 13, Decherd, Tenn.; and in Class B from: Ethel Jones, 10, Brentwood, Tenn.; Lottye Friend, 10, Horse Cave, Ky.; Arno O. Hawkins, 11, Ozro A. Hawkins, 9, Rondo, Ark.; Lloyd Chambers, 10, New Orleans, La.

WORD AND WORK.

ANSWERS TO SEPTEMBER QUESTIONS AND PUZZLES.

51. Solomon, son of King David. 52. A soft answer turneth away wrath; but a grievous word stirreth up anger. Proverbs, 15:1. The Proverbs quoted in answer to the second part of this question were:

The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness. Proverbs 15:2.

The eyes of the Lord are in every place beholding the evil and the good. Proverbs 15:3.

A good name is rather to be chosen than great riches, and loving favor than silver and gold. Proverbs 22:1.

My son, hear the instruction of thy father, and forsake not the law of thy mother. Proverbs 1:8.

My son, forget not my law; but let thine heart keep my commandments. Proverbs 3:1.

A wise son heareth his father's instruction; but a scoffer heareth not rebuke.

Hear ye children, the instruction of a father, and attend to know understanding. Proverbs 4:1.

In all thy ways acknowledge Him, and He shall direct thy paths. Proverbs 3:6.

Boys and girls, these proverbs are good for all. Read them over again and memorize as many as you can.

53. Isaiah, Jeremiah, Ezekial, Hosea, Joel, Amos, Obadiah, Micah. 54. God. 55. Jesus Christ.

* * *

DEAR COUSINS:

When you have answered this month's Questions and Puzzles we shall have completed a brief study of the first division of the Bible known as the Old Testament.

The Bible is a wonderful book, and that is the reason it is called **THE BIBLE**, which means **THE BOOKS**. The first chapters in the Old Testament tell of the creation of the world about six thousand years ago, and the last chapters in the New Testament tell us of the Resurrection and the Judgment, of the beauti-

WORD AND WORK.

ful mansions prepared for the righteous and the fearful punishment awaiting the wicked.

Moses wrote of the Creation of this Earth and all it contains hundreds and hundreds of years afterwards. No man had seen these wonderful happenings for man and woman were the last of God's great works at this time. How, then, did Moses write? God revealed it to him; and all through both Old and New Testaments God inspired men to write of His dealings with the human family in the past, present and future.

One of the remarkable things about the Bible is that it tells about the birth, life, death and resurrection of the Christ, hundreds and even thousands of years before He left the glory of Heaven and was born in that lowly stable in Bethlehem.

Oh, there are so many beautiful and wonderful things in the Bible, and if my little Cousins wish me to tell them more about these things, I will gladly do so.

NOVEMBER QUESTIONS AND PUZZLES.

61. How many books in the Old Testament?
62. Name the first and last books of the Old Testament.
63. Fill in Blanks: M—s—s wrote Ge—e—is, E—o—us, L—v—t—c—s, N—m—e—s, and D—u—e—o—o—y. D—v—d wrote the majority of the Ps—l—s. S—l—m—n wrote P—o—e—b—s, E—c—e—i—s—e—s and S—ng of So—o—on.
64. In what language was the Old Testament first written?
65. Write in *your own words* the lesson contained in Proverbs 23:29-35.

In January I will send prizes for the best answers to September, October, November and December Questions and Puzzles. Work must be your own and be mailed not later than the last of the month to Cousin Ellen, 1030 South Lake St., Fort Worth, Texas. Be sure to give your name, age, and full address.

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