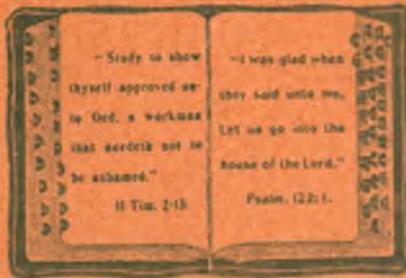


WORD AND WORK



"THY ROD AND THY STAFF"

Vol. 9

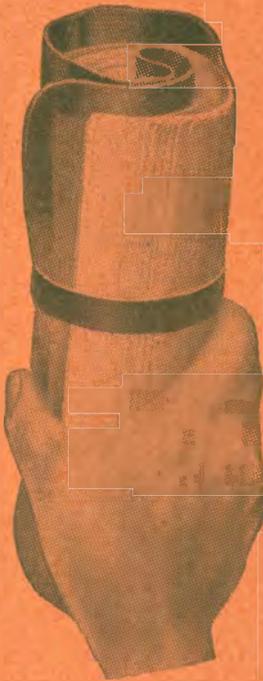
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STANFORD CHAMBERS, Editor and Publisher

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WORD AND WORK

EDITORIAL NOTES.

THE LOUISVILLE MEETING.

This December number of WORD AND WORK is being issued while the Publisher is engaged in a meeting with the Portland Avenue church of Louisville, Ky., where R. H. Boll has labored for a number of years in the word and doctrine of Christ. It is a joy to be with these saints of the Lord beholding their steadfastness in the faith, their love for the truth and their earnestness in God's service. Their love for God, for each other and for souls is unfeigned. By our labors together with God there have been added unto them to date about twelve souls, two or three of whom had previously obeyed the gospel. We continue, trusting God to give great increase.

Louisville has five congregations endeavoring to build according to the New Testament model: Portland, Highland, Parkland, Campbell Street and F. Street. Each of these churches has been represented in a number of our meetings. Some twenty-five or more of our gospel preachers have been attending, among them our old-time co-worker W. J. Brown, active and zealous in the gospel as ever; also, D. L. Cooper, who labored with us for some time in New Orleans. It has been our pleasure to meet our prospective missionaries for Japan, John T. Glenn and wife who (with Miss Sarah Andrews) hope to be on their way to their chosen field by the first of the year.

Space will not allow the mention of the many others cooperating so heartily in the work. It is refreshing indeed to enjoy such fellowship in prayer, in personal work and in the proclamation of the Word.

From Portland a number of men are going out continually, declaring the unsearchable riches of Christ. This is, indeed, a radiating church whose influence is felt in the regions around and beyond the seas as well. The Spirit of God is here. All are looking for that blessed hope and His glorious appearing.

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We would not fail to mention the colored mission being conducted by the Highland church, chiefly through the labors of E. L. Jorgenson and D. C. Janes. The work receives constant attention and the Word is proving its power among the colored people of Louisville. This is a most commendable work.

S. L. Pope and other Portland brethren have been used of the Lord across the river at New Albany where they have succeeded in planting a little congregation and have a neat little chapel almost ready to enter.

BOLL'S BIBLE CLASS.

Time would fail to tell of all the many good things, but we must not fail to mention this Bible class work. We had long desired to attend these classes and can now bless God for the privilege—and a glorious privilege it is. Besides eleven young men in the dormitory, many other brethren of Portland and of other congregations are taking the courses. The morning classes are studying the Corinthian letters and the afternoon classes, Acts. The next course, beginning January 4th, embraces the Thessilonian and Timothy epistles and Ezekiel's prophecy. No tuition to pay and free rooms at the dormitory. A fine opportunity and a line of work most commendable in a church to provide.

R. H. Boll is a teacher, preacher and Christian and needs no commendation from us. It is an inspiration to sit at the feet of this man of God and of God's Book. No man can calculate the good resulting from the untiring labors of this faithful servant who has given that diligence to present himself approved unto God that he is by no man put to shame. Boll believes that every scripture inspired of God is profitable; that man shall not live by bread alone, but by every word that proceedeth from the mouth of God. He, therefore, shuns not to declare the whole counsel of God. He is dearly loved for his works' sake. The spirituality manifest in the students and in the Portland church demonstrates the worth of a man who preaches the Word. A tree is known by its fruits.

D. C. Janes, 2525 Dearing Court, Louisville, Ky., solicits, receives and forwards funds for the missionaries without charge for his time and trouble. He is to be appreciated for this and highly esteemed.

DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

WHOM SHALL WE BAPTIZE?

(1) Not infants.

First—Because there is found nowhere an express command in all the Bible for such practice. The supreme authority for baptizing anyone is derived from the commission. Matt. “Go teach all nations baptizing them.” R. V. “disciple all nations.” Mark. “He that believeth and is baptized shall be saved.” The taught and the believing are to be baptized, but as infants are capable neither of being taught nor of belief they are not included in the commission. It is sometimes argued that as infants are a part of all nations and of every creature they are included in this commission. So are infidels, skeptics, atheists and pagans a part of all nations, but who contends that they should be baptized.

Second—There is not an example of it to be found. The Pentecostians were commanded to repent and be baptized. Infants do not repent (Acts 2:38.) At Solomon’s porch repentance was demanded (Acts 3:19). In acts 6:7 the number of disciples increased because the Word of the Lord multiplied. Infants are not susceptible to the Word of the Lord. The Samaritans heard and saw the things which Philip did and when they *believed* Philip they were baptized, “both men and women.” No infants mentioned. Infants are not capable of hearing or believing such things. The Eunuch was an adult. The next recorded case of baptism is that of Saul of Tarsus, who was an adult. Then comes the household of Cornelius. They were all assembled before God to *hear* (Acts 10:33). The Holy Spirit fell on all them that *heard* the Word (Acts 10:44) and He commanded them to be baptized (10:48). No infants here, for those baptized were those upon whom the Holy Spirit fell and those upon whom the Spirit fell were those who heard, and infants can not hear the word of the Lord. The disciples mentioned in the 13th and 14th of Acts were filled with joy (13:52) and had their souls confirmed. Still no infants.

The case of Lydia and her household is next. No infants are mentioned. To say there were is an assumption, and, to

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found the practice of infant baptism on such a bald assumption is worse than folly. The jailor heard the word of the Lord and all who were in his house. He and all his were baptized straightway; he rejoiced believing in God with all his house. They *heard, believed*, were baptized and *rejoiced*. (Acts 16:33-34.) Crispus (Acts 18:8) believed in the Lord with all his house. Many of the Corinthians hearing, believed and were baptized. According to the commission are the baptisms at Corinth. The hearing and believing are baptized. Those baptized at Ephesus were twelve *men*. (Acts 19:7.) The household of Stephanus is mentioned I Cor. 1:16 as being among those whom Paul baptized at Corinth. It is more reasonable to assume that they were among those who *heard, believed* and were baptized than to assume that there were infants among them. Besides, as if to remove any such idea forever from our minds we are told in I Cor. 16:15 that the house of Stephanus had addicted themselves unto the ministry of the saints. Paul only remained in Corinth a year and six months and then went to Ephesus where he stayed three years. While at Ephesus he wrote the first Corinthian letter. At the outside it could not have been over four and one-half years since the baptism of the household of Stephanus and these infants (?) were addicting themselves to the ministry of the saints.

Infants are deemed worthy of mention in both Testaments in all matters in which they were connected. When God commanded circumcision (Gen. 17:12) infants are superficially mentioned and they were not left to guess, even infer, their right to circumcision. When Moses demanded the release of the children of Israel, the old and the young and their little ones are mentioned (Exodus, 10:8-9). When Saul was commanded to destroy the Amalekites, the infants are specifically mentioned (I Sam. 15:3). Jacob's *children* are mentioned in connection with his well (Jno. 4:12). When Jesus fed the five thousand men (Matt. 14:21), the women and *children* are named. Also the four thousand men, besides the women and *children* (Matt. 15:38). When Paul bade farewell to the disciples at Tyre they brought him on the way with wives and children (Acts, 21:5). So we might go on showing that in those things wherein children or infants had a part they are mentioned in God's Word. They are never mentioned in connection with the rite of baptism and in every case, save one, something is mentioned which in-

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fants cannot do; therefore, we conclude that no infants were baptized.

Third—It cannot be necessarily inferred from any case of household baptism or from any doctrine taught in the New Testament. Lydia's household is more often taken than the rest because nothing is stated to show that her household believed. If it cannot be inferred from this case then there is no use trying any other cases of household baptism. Before it can be proven here, four things must be assumed: 1. That Lydia was a married woman; 2, that she had children; 3, that some of these children were infants; 4, that she had brought them to Phillipi with her for she was of Thyatira. And this is too much to assume. Lydia's household could very well have been her servants or traveling companions and there is as much authority for assuming that as there is for the other assumptions.

It is argued that baptism came in in place of circumcision, and, as circumcision was for infants, therefore, baptism should be. We shall reserve the main argument on this point for another issue, but shall briefly state a reason or two why this cannot be the case. If baptism is for all, adults and infants, because circumcision was, why should not all servants bought with the money of a church member as it was in the days of slavery and everyone born in his house be baptized regardless of the condition of faith? Some Pedito-baptists will baptize only the children belonging to those who are members of the church. On the "baptism in room of circumcision" argument the slaves and all others born in their houses, females excluded, ought to be baptized—a practice which they have never kept. If the rite of circumcision is authority for baptizing infants who have not faith, so is it for baptizing slaves without faith.

Lastly, the New Testament nowhere says that baptism is in room of or place of circumcision or anything else that was under the old covenant. There are some types of baptism; but, as we shall show, circumcision was not such a type.

(To Be Continued.)

Brethren A. N. Kennedy and E. L. Jorgenson sent in the best lists last month. Many others sent smaller lists. All were appreciated. Now, let every reader send us at least one new name as a *Christmas gift* to W. and W.

DEPARTMENT OF WORK AND WORSHIP

BY E. L. JORGENSON

SUBSTITUTION.

In Bedford County, Southwest Pennsylvania, in a hemmed-in valley between spurs of the rocky Alleghenies, lived an old man whose name was Ebenezer Straint. Thoroughly religious, hard-necked, narrow, strict and stern. Puritanical and perhaps Pharaasaical was he, and a deacon in the little local church. Thirty-five years earlier, while still a young man in his twenties, he had had a friend whose name was Jeremiah Ritter. There are friends of business, of pleasure, of common pursuits; but these were friends unaccountably—just because they were. For Ritter was almost everything that Straint was not. Wild, adventurous, rough and tough. And then Jerry—for so they called him—suddenly disappeared, leaving behind him an empty whiskey-jug and two battered boys of the community, and, within a week, one of them, whose name was Billy Hauser had six feet of Bedford clay between him and daylight. No one heard from the fugitive except that once a year Ebenezer got a letter, now from Sydney, now from Melbourne, now from some other port, indicating that Jerry was at work on some sort of a sea-craft. After the first letter Ebenezer went yearly before decoration day to trim Billy Hauser's grave; the neighbors never knew why.

But now there had been no letter for several years. And then one morning Ebenezer found an old man, unkempt and ill with a sickness unto death, huddled in a heap out at the stable. "Is that you, Eb" No one had called him Eb since Jerry left. "Is that *you*, Jerry?" Then the deacon helped the old derelict into the house and upstairs into the spare bedroom. His family saw the village doctor come and go; they saw their husband and father carry up victuals, and usually they came down again, except the coffee; they saw him perform various nurse's duties and marveled. They asked no questions and heard no explanations, for Ebenezer ruled his household without explanations, though not without kindness altogether.

And then came the last chapter. It was Sunday morning. "How are you to-day, Jerry?" There was no response from the old wreck huddled there against the wall. At last the frail frame shivered and moved beneath Ebenezer's own flannel, and Jerry

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spoke: "I'm dying, Eb; it's my last sunshine to-day. I'm near to the place of the Stepping-off and I'm not ready; I'm mighty afraid of the going. Can't you do something for me, Eb?" "You shall go to church to-day," was the answer. "O, it's no use, Eb; you know what a sinner I've been. You remember how they found Billy Hauser with a hole in his head; and on the Annie Marie the grog in me pushed the mate over the railing to his end. I never could hit it with the mate. Nobody suspected me, but if there's a Somebody somewhere, *He* knows." "Thou shalt not kill" interjected Deacon Straint.

"I've gone through dead men's pockets, and live men's pockets too."

"Thou shalt not steal."

"I left my parents old and helpless in Paris when they needed my help."

"Honor thy father and thy mother."

"And there's another one about adultery, Eb"; I've broken that one too. O, it's no use to carry me to church, Eb; I'm doomed."

But over all protests, Ebenezer carried the dying man out into the spring wagon and then up into the front pine pew. The singing was over, the text had been announced and repeated when Jerry's piercing cry halted divine worship: "O, Eb, it's gettin' dark now, and I'm slippin; I can't feel him when I reach Eb. Can't you do something quick?" "Humble yourself and pray Jerry," said Straint. "I can't pray, Eb, and it's no use." But somehow they got the old man upon his knees; and then he poured out such a confessional as those present had never heard. And yet he found no relief. "Brethren, let us all pray," said the old deacon. What followed was what we would call a bedlam. (Indeed, I do not endorse the custom.) In the midst of prayer Jerry cried out: "Eb, it's no use, it's no use." The very hopelessness of the tone sent shivers through all who heard. And then, again: "Eb, I'm slippin' now. Just a few seconds and it will be too late. Can't you do something soon?"

Then the deacon prayed. You would have called it pharasaical, but it was honest. "Lord, Father, it is I, thy servant Ebenezer. I have been a good and faithful servant, Father, and I have kept thy commandments all my life. Laid up for me in heaven is a golden crown. But now I pray Thee, take what is due

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me and give this dying man. Whatever there is to my credit, set it to Jerry's credit, my portion, my crown, my righteousness, my all, and place the sins of Jerry Ritter on my own head. In Jesus' name, amen."

At once there came hope to the dying man. If such a *transfer* could be made—but staggering to his feet, he cried out: "Eb, it's too much, I won't take it." "It's all done, Jerry," answered Eb. And then, in a moment, a voice: "Eb, it's all right now; the door is open and I feel Him when I reach; it's alright Eb; good-bye."

* * * * *

They buried Jerry by the side of Billy Hauser; and, when it was over Deacon Straint went home with a strange set face and moved his family in with a married son; sold his farm and all he had, quibbling over the last cent, and turned all proceeds over to the church. This done, pockets empty, with nothing but the clothes on his back and the staff in his hand he set out westward and alone. With the words seared in his soul: "I bear the sins of Jeremiah Ritter on my head—stealing, falsehood, adultery and murder"; and "a murderer shall never enter the kingdom of God," he went crushed and alone up the long mountain side never to return. It was a steep and stony road that has never been traveled by you or me.

You know what the story means, friend. Jesus was indeed the faithful servant of God. He kept indeed the commandments all His life. For Him there was laid up a golden crown. But He willed that God should take whatever there was to His credit and set it to your credit. His crown, his portion, his righteousness, and His all. And that God should lay upon Him the iniquity of us all.

And now we see Him as with a strange set look on His face He goes, crushed and weary, up the long, long hill to the cross, bending under the weight of the world's sin; cursed and forsaken of God, that we might become the righteousness of God in Him. It is a steep and stony road that has never been traveled by you and me.

(I have condensed this from Conrad Richter's powerful story "Brothers of No Kin." Credit is due Mr. Richter and The Forum, in which the story first appeared. Whether it is true or not, I praise God that my application of it is (I Cor. 1:30; II Cor. 5:21); and therein lies my hope and my assurance.)

Louisville, Ky.

WORD AND WORK.

“HOW SHALL THEY PREACH EXCEPT THEY BE SENT?”

W. J. BROWN.

People can learn the way of salvation by reading the New Testament alone, but only one in a hundred does, perhaps. Faith, the faith of the ninety and nine, comes by hearing the Word of God preached. It is the Word of God as it comes fresh from the warm heart of the preacher that begets faith in the souls of the many. Hence, the importance of preaching the Word. With all of our schools for teaching the Bible, all of our gatherings for social service and worship, with all our literature and Bible distributing facilities, we can never dispense with the literal preaching of God's Word to the people. But how shall they preach except they be sent? Can't one preach except one be sent? We might think so, but not in the sense in which the Bible raises the question. "No man taketh this honor unto himself." Evidently there are many preaching who are not sent. When the Lord sends a man, He gives him a message for the people, and He delivers it. But who sends them? Who sends the man who has no human authority to back him, who has no church to stand behind him? The Lord may have sent him; for the Word of the Lord says: "let him that heareth say come." But it does not meet all the demands of the Lord's perfect arrangements for the man to have only the Lord working with him in the salvation of souls. This is a great partnership business in which both God and man work together. The Lord sends preachers, but invites, and commands the co-operation of all the members of the firm. God sends, but man must help to pay the expenses. As He sends the message through man He also supports the messenger through man. If he paid all the expenses his servants would never fail of the necessary support. "Even so has the Lord ordained that they who preach the gospel shall live of the gospel." Do they thus live? It would seem that men who preach another gospel fare better than those who preach the Word.

The Lord ordains some things that never come to pass, for the reason that their fulfillment involves the co-operation of a second party who often fails to recognize their part of the obligation. But the people are not doing their part in sending the preacher, and as a result of their failure, there are many

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worthy men who are not getting a support for their families. When Jesus first sent out the disciples to announce the approach of the kingdom, He commanded them to take no provisions. Why not? Was it because they would not need things to eat and wear? They were sent to their own people who had been taught their duty toward teachers. "Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so hath the Lord (The Lord Jesus) ordained that they that preach the gospel shall live of the gospel." 1 Cor. 9:14. "Let him that is taught in the Word communicate unto him that teaches in all good things." "Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap." Helping to preach the gospel to the world is sowing to the Spirit, and a spiritual harvest will follow. If I could get an education without study I could mock God. If I could get the benefits of love without loving, I could mock God.

Many will not hear the Word of God, most members who hear it do not "communicate unto him that teaches it" any of the good things they may possess and the teacher lacks. They may be perfectly delighted with the story of the preacher's trust in the Lord for what he needs. So like the spirit of ancient times for the preacher to put his trust in God and not in man! It is such a great relief to stingy brethren who aim to get to heaven at other's expense, for preachers to trust the Lord rather than them. There is coming a time when all such recreant brethren will bitterly regret their neglected opportunities. They have no idea of the joy that comes to those who have fellowship with God and man in saving souls from death. How we rejoice to see a person saved from a burning building? A man ran through the flames of a burning house with two children wrapped in blankets when all others feared to make the attempt to save them. The crowd wept for joy over the hazardous deliverance. But that was the salvation only of the bodies; and those same bodies might have died the next day. But a soul saved from sin shall never die! Let us think more of the joy and privileges of the Lord's work in saving souls from death. "He that converts a sinner from the error of his way, saves a soul from death and hides a multitude of sins."

449 N. Twenty-sixth Street, Louisville, Ky.

WORD AND WORK.

PROVE ALL THINGS—HOLD FAST TO THAT WHICH IS GOOD—

AN ANSWER TO CATHOLICS AND PROTESTANTS FOR OUR HOPE.

E. S. Jelley, Jr., India.

No. II.

At last Peter, so some ancient writers tell us, went to Rome and glorified God by the death of crucifixion, and Paul and the other apostles also glorified God in their deaths; only John remained so far as we know, and he was a prisoner upon the Isle of Patmos.

Now, Peter died leaving no will, and so he was left without any successor, it being evident, therefore, that his work of binding and loosing, and unlocking or locking was forever ended. Remember, however, that whatsoever he did bind on earth is still bound in heaven and will remain bound till the coming of the Lord.

Why did Peter leave no will appointing a successor—did he forget it? No; for he wrote an epistle shortly before his death, in which in addition to warning against the pernicious teachings of sectarians, he said: I think it right as long as I am in this tabernacle to stir you up by putting you in remembrance, knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance. For we did not follow cunningly of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there was borne such a voice to Him from the majestic glory, This is My beloved Son in Whom I am well pleased; and this voice we heard borne out of heaven, when we were with Him in the holy mount. And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn and the Daystar arise in your hearts. II Peter, 1:13-19. "This is now, beloved, the second epistle that I write unto you and in both of them I stir up your sincere mind by putting you in remembrance: that ye should remember the words that were spoken by the holy prophets, and the commandment of the Lord and Saviour through your apostles. II Pet. 3:1,2.

WORD AND WORK.

Now, it will be seen by the above that Peter was conscious that he was about to leave the flesh, and was concerned for Christ's followers, and yet in all of his epistle he nowhere makes mention of any successor to himself, or recommends him to Christians. The reason is quite apparent: Peter was a sensible as well as devout man. He knew very well that the office of king's spokesman is not self-perpetuating and that no prime minister even ever had the authority to name his own successor. He also knew that our Lord had said to him: "I will give thee the keys," but had particularly left out the additional clause, "and to thy heirs and assigns (or even successors) forever," which would have enabled him to appoint successors.

In the next chapter I shall show that Peter never had any successor, as he himself finished the work committed to him, and that the Roman popes are usurpers unlawfully masquerading in the glory which Christ gave to Peter and to Peter alone.

John, the beloved Apostle was in the Spirit on the Lord's day and saw the Lord in such glory that he fell at His feet for dead. Our Lord lifted him up and said to him: "I am the First and the Last and the Living One; and I was dead, and lo I am living to the ages of the ages." He then revealed to him the future history of the CHURCH and some of the events that were to take place in the world up till the time of His own Second Coming.

First He dictated letters to seven churches, in which He commended two and exhorted all, and rebuked five. In these letters, however, Christ Himself assumes the Headship and *never once alludes to a duty of obedience or faithfulness toward a pope or toward any general church organization.* Nothing of that kind is found in the Bible at all, although such things are found a plenty in uninspired books of men, *because men are not satisfied with Christ's Church.*

LOUISIANA WORK.

(By A. K. Ramsey.)

Two more added by primary obedience at Seventh and Camp Streets, New Orleans. The writer spent the fourth Lord's Day of October at Iota. Had good meetings there. Spent the last part of the month with Brother Hebert at his several points joying and beholding the steadfastness of his and his converts' faith.

WORD AND WORK.

The first Lord's day in November we spent with the disciples at Forest Hill in interesting meetings and spent the second to third Lord's days at and near Science Hill; thence to Iota the fourth Lord's day.

The church house at Iota was wrecked recently by a severe storm and will require rebuilding. We sympathize with these good brethren.

Brother Chambers is in meetings with Brother R. H. Boll and the Portland Avenue Church, Louisville, Ky., where a number have been added. Brother McGruder Netterville is preaching in Brother Chambers' place in New Orleans. Mrs. S. M. Stevens reports good work by Brother Johnson, near Holton, La. Brother Baldwin of Shreveport intends to do much work in the Louisiana mission field. Let the good work go on.

TWENTIETH CENTURY PERSECUTION.

The persecution now going on in the civilized "land of Evangeline" is scarcely believable in this present advanced age. Bro. Hebert, who recently came out from the darkness of Romanism, is undergoing the severest test of any Christian of modern times; in fact, it reminds one of the persecutions in early church history. Organized Rome is trying to work his undoing. He has been twice attacked on the road, being fired on from ambush on one occasion. He has been arrested on a false charge, and it has been openly declared that he must go either to the penitentiary or to the asylum for insane. He dares not travel alone through the country.

His wife has been beaten, others threatened and several dare not leave home without someone to protect them. Think of this going on among people who claim to belong to the only church (Roman) and in a civilized community and all because one dares to read the Bible and to leave the "mother" church! Is this liberty?

The faith of these new converts is astonishing. We unmolested worshippers should take a lesson from these persecuted people and stand up for the truth once delivered to the saints. These people are not cowards and will starve to death before they will return to Romanism.

Christians everywhere should pray for Bro. Hebert and his converts (264 now). Write him a letter to let him know you are with him. Address: Averiste Hebert, Crowley, La.

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

ATTEMPTED ENFORCEMENT OF OPINIONS.

There are those who have formed the opinion that the line between revealed and unrevealed things is identical with the line between fulfilled and unfulfilled prophecies. This opinion springs from another that only the fulfilled prophecies can be understood. There are some who not only hold to these opinions, but who attempt to enforce them, manifesting a spirit of intolerance toward those who decline to be thus bound.

WHERE GOD DRAWS THE LINE.

It is easy to see where God has drawn the line of revealed things. The secret things which belong to God are not in the Bible. The things in the Bible are the revealed things and belong to us and our children. Outside of the Bible we learn nothing of God's will. Revealed things end with the last word of Revelation. The effort to draw the line at the point where fulfilled prophecy ends is on the hypothesis that only fulfilled prophecy can be understood, a hypothesis easily disproved. But if it were granted that unfulfilled prophecy can not be understood it would not follow that the line between understanding and non-understanding and the line between revealed and unrevealed things coincide, for, if that principle held, it would apply not only to prophecy but to all the rest of the Bible, and then the line for one person would be at one place and for another somewhere else, seeing that some understand what others fail to understand. Peter wrote that some things Paul wrote were hard to understand which the ignorant wrested to their own destruction. Peter, however, did not advise that Paul's writings, or any portions of them, be classed as things unrevealed, nor did he hint that Paul should not have dealt with those questions or that the Christians or their teachers should leave them alone.

But that only fulfilled prophecy can be understood can not be proved. To fully demonstrate such a thing would require the proof that no one ever understood a single prophecy until it was fulfilled. The proof is to the contrary. The scribes informed the wise men where the Christ should be born by their knowledge of prophecy. Daniel understood that their captivity would end in

WORD AND WORK.

seventy years, not by his own inspiration, but by reading the prophet Jeremiah. It is said that no Christians perished in the destruction of Jerusalem in the year 70, which could be explained only from the fact of their understanding Jesus' prophecy of the destruction thereof.

Occurring events were understood in the light of the prophecies. That is why the prophecies were given. Many who are able to discern the face of the sky fail to discern the signs of the times. Such failure in times of visitation have proved very fatal as in the case of the children of Israel immediately prior to their captivities and of Jerusalem and the days of Jesus. "Let him that readeth understand," is a Bible injunction concerning prophecy. Who can tell whether a prophecy has been fulfilled unless he studies it and understands it?

Let no man, therefore, force upon you his opinion that portions of God's Word were not meant to be understood. Be not entangled in such a yoke of bondage as would hinder growth in the knowledge of the truth.

STUDIES IN REVELATION--REVIEW.

Just as Christianity takes its root in the Jewish dispensation and as Judaism takes root in the preceding ages, so does the "age to come" take root in the present. Coming events cast their shadows before. It is for this reason that prophecies of future events are often interpreted as fulfilled before the time for such fulfillment. For instance, Jews interpret their prophecy concerning the virgin birth (Isa. 7:14) as fulfilled in the birth of the prophet's son. Their prophecies concerning the sufferings of Christ, like Isa. 53rd, they interpret as fulfilled in the suffering Israel.

So, too, many interpret prophecies concerning the age to come as being fulfilled in this present age. While though there are many tribulations preceding the *great* tribulation, many wars preceding the great battle of Armagedon, many antichrists preceding the Anti-christ and many times of peace preceding the millennium of peace, yet none of these should be considered more than precursors of the real things foretold.

Therefore, if, for instance, the second seal denotes war and bloodshed it does not follow that the present war, or any in the past, is to be considered as *the* fulfillment of that prophecy. Any

WORD AND WORK.

famines, present or past, need not be accepted as fulfilling the third seal prophecy. There are lacking in all historical events the marks necessary to their identification with the things the prophet saw. One or two points of similarity are not sufficient for such identification.

Jesus' prophecy concerning the destruction of the Jewish temple has been fulfilled. One stone was not left upon another. The Bible does not tell us that the prophecy has been fulfilled, but we know it has been. The fulfillment is the exact counterpart of the prophecy, a thing which cannot be said of the alleged fulfillments of the seals and trumpets.

The prophets foretold that the Christ should be born of a virgin, and it was so, that He was to be born in Bethlehem, and so He was. To be called out of Egypt and a Nazarene, a man of sorrows and acquainted with grief, and He was. Despised and rejected of men, betrayed for silver and slain for sin, in like fulfill prophecies given in the same phraseology. Therefore, we should consider a prophecy as awaiting fulfillment so long as its alleged fulfillment is not its counterpart. We had best consider the seals, trumpets and bowl judgments all as yet future. They have not yet met their fulfillment.

Neither do we consider that the beasts or the Mystery of Babylon of Revelation can yet be seen in their maturity in which John saw them. From the explanation of Chapter 17 the first beast of Revelation is a kingdom composed of seven successive heads and finally of ten contemporary kingdoms under an eighth head, or, as per Daniel 7:8 an eleventh horn, that is, a king diverse from all the rest so described as clearly to identify him as the man of sin (II Thes. 2:1-12) the lawless one, the son of perdition who "opposeth" and exalteth himself above all that is called God, or that is worshipped," the Anti-christ which is to come, the one whom, coming in his own name, they will believe. It is very clear that the man of sin, the lawless one, is a person rather than a system. He is a king who shall put down three kings (Dan. 7:24), that is, three of the ten, the remainder of whom shall briefly reign with and under him. He is the son of perdition and shall go into perdition, for the Lord Jesus shall slay him with the breath of His mouth "at His coming" (II Thes. 2:8). He will, therefore, be on the earth and in the zenith of his power when Jesus comes with His glorified saints (II Thes.

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1:10; Rev. 19 11-21), when he shall be brought to nought by the manifestation of His coming (II Thes. 2:8) and cast into hell (Rev. 19:20; Dan. 7:11). This beast, therefore, possesses all the marks of a person, a man whom Satan clothes with great power for the "short time" he is to continue (Rev. 12:12, 12:6, 12:14, 13:5; Dan. 7:25), and through whom he makes one last desperate effort to defeat God. This beast is not a pope or line of popes, but a king—the last king until He in His own times shall show who is the blessed and only Potentate, the Kings of kings and Lord of Lords. (I Tim. 6:15.)

The second beast of Revelations (13:11) is the false prophet of the following chapters and the term beast is no longer applied to him after Chapter 13. The first beast of this chapter and first mentioned in Chapter 11 is *the* beast. To identify the second beast with the false prophet compare 13:14 with 19:20.

The Babylon of Revelation, in her maturity, no doubt includes Catholicism in its final stage and Protestantism as well, all in one system under one head. The trend of present-day movements is unmistakably in that direction. A world church united with a world state is within easy range of possibilities as soon as the salt has lost its savor. Even while Babylon is in her formative period it is in order for God's people to come out of her. She is a doomed city. Don't pitch your tent toward Babylon.

TESTIMONY OF A CONVERTED DANCING MASTER.

"Since my conversion from a dancing master to a servant of the Lord Jesus Christ, I am repeatedly asked: 'Is there any harm in dancing?' Let me assure you, in the first place, that I am well aware that many professing Christians dance: but if, on the strength of this, you deem it a safe amusement, come with me for a few evenings, and, when you see all that I can show you, let your judgment tell you whether you can, with safety, place your daughter in the dancing academy or ball-room.

"The following two hundred were cases of girls who are today inmates of the brothel whom I talked to personally. Of the 200 there were 163 ruined by the dance, 20 by drink given by parents, 10 by wilful choice and 7 by poverty and abuse."—*Selected.*

ON FOREIGN FIELDS

JOHN STRAITON

The South Side Church of Fort Worth sent ten dollars this month to Bro. Vincent for the Otsuka mission.

* * *

We are expecting soon to be able to announce another missionary for India. Ripe fields are waiting for laborers there.

* * *

A brother in Ohio sent Bro. Vincent \$300 to be used in the support of Brother Hiratsuka; \$75 to be used this year and \$75 each year for the next three years. This is a good example. We hope others will follow it.

* * *

Do you know that \$5 will purchase 1,000 copies of either the Gospels or the Acts of the Apostles for distribution in India? Do you know that Brethren McHenry and Jelly can print nearly 20,000 copies of a good tract for only \$5. Printing is much cheaper in India than here, and the people there on every side are calling out for Christian literature.

* * *

Two years ago Bro. Jelly baptized Bro. Umras Singh and two of his daughters. In September this year his wife and another daughter were baptized. Bro. Singh had been a worker for several years in a Methodist mission. Also he held for some time a good paying position under the government which he resigned for conscientious reasons. He is eager to enter the Lord's work in the Hindustan country. Being somewhat of a veterinarian and eye specialist he could partly support himself. Bro. Jelly asks help to sustain Bro. Singh in this work.

* * *

Bro. John T. Glenn was trained in the public schools, entered Nashville Bible School 1897; Kentucky University 1898-99; studied in Vanderbilt University and Peabody College; assistant instructor in Latin, 1900, and in Ancient Languages in 1901-02 in Nashville Bible School; completed the Hebrew and New Testament Greek courses in Southern Baptist Theological Seminary. His wife is the oldest daughter of Bro. and Sister McCaleb. She is a graduate of the University of Louisville with honors. Bro. and Sister Glenn, with Sister Sarah Andrews of Dickson, Tenn.,

WORD AND WORK.

are ready and waiting to enter the work in Tokyo, Japan. Who will aid in sending them out?

* * *

The Armenians are an ancient Christian people who trace their conversion back to the time of Christ himself. Their home is in Asia Minor. The Turks are now engaged in the worst persecution of this people that has taken place in a thousand years. It is said, on good authority, that when the American Asbassador, Mr. Morgenthau, asked the German Ambassador to use his influence to stop the wholesale murder, the latter replied: "I cannot, these people should have been eliminated long ago."

* * *

In India the trains have a European compartment for white people and a different coach for all natives. To get better acquainted with the natives, Bro. W. H. McHenry rode in the native car. "This," he writes, "made a profound impression upon their hearts. By their expression, I could tell they were very much pleased to have me ride with them. One or two of them could read English very well and could understand and talk it just a little bit.* * * I took their names and addresses and promised to send them some papers telling them about Christ."

* * *

MISSIONARY CONTRIBUTIONS.

For E. S. Jelley, three sisters, New Orleans, \$1.35.

For A. K. Ramsey, two sisters, New Orleans, \$1.00.

Bible Fund for India, by Mrs. Alonzo Ferguson's class, Louisville, Ky., \$2.05; by classes, N. O., \$4; by two sisters, N. O., 75c. C. C. McQuiddy reports \$5 by the little band at Forest Hill, La., for Bro. Glenn's traveling expenses to Japan.

BOOK REVIEW.

JOHN STRAITON.

The Origin and Antiquity of Man—By G. Frederick Wright, D. D., F. G. S. A. XX+547 pages. Published by the Bibliotheca Sacra Co., Oberlin, Ohio. Cloth binding. Price, \$2.00 net.

In the supposed conflict between the Bible and science, it is important for the Biblical student to know both the exact facts as far as they have been really established and the true interpreta-

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tion of the language of the sacred records. One of the most important fields of investigation is that covered by the subject of this book. The book is written in a clear and simple manner, but is second to none in the scientific thoroughness with which the theme is handled. Chapter III, on the argument from the development of language and Chapter XIV on the chronology of the Old Testament are exceptionally fine. This book ought to be used as a text-book in all our higher schools and colleges and no preacher's library is complete without a copy.

The Constructive Quarterly for September, 1915, just received. This magazine invites the free, living and deliberate statement of actual operative belief. Two years ago Prof. F. D. Kirchnu presented the Restoration Plea of Disciples of Christ from the digressive point of view. There is need and room for a statement of this plea from the loyal or conservative standpoint. Why does not Bro. Kurfees, who is well qualified, undertake this work? Preachers will find much in this magazine to stimulate thought and study. The publishers are Geo. H. Doran Co., New York, and the price is \$2.50 per year.

The Liquor Problem in Russia—By Wm. E. Johnson. 230 pages. Published by the American Issue Publishing Co., Westerville, Ohio.

The present European war has caused many changes, perhaps none more surprising than the abolition of the liquor traffic in Russia. This book deals with Russia in a very bright and entertaining manner, and is replete with good things. The author visited Russia in 1913. After reading it I felt I knew Russia in a way I had never known it before. The illustrations are numerous and very fine. An excellent map of European Russia is also given.

Types and Metaphors—By J. W. Monser, with an introduction by Chas. Louis Loos, republished recently by F. L. Rowe, Cincinnati, Ohio. 313 pages. Indexed.

This book is composed of two parts, the first dealing with the "types" of the Bible and the second with the Bible metaphors. The book once sold at \$1.50. It had not been in circulation for about twenty years. Brother Rowe, seeing great value in the book has brought forth this neat edition, which sells for \$1. Order of the publisher, above address. You will be benefitted by the book.—S. C.

THINGS CURRENT

Time flies.

The old year wanes.

Yet "We live in deeds, not in years."

WORD AND WORK expects all its readers to renew. Will be disappointed if *you* do not.

December has always been our best month. It is expected to be this time.

More renewals due this month than any other. *Renew, RENEW TO-DAY.*

WORD AND WORK would be glad to forward a nice contribution as a Christmas present to our elderly brother, J. W. Fenner of Arlington, Texas, whose need we recently called attention to.

Now is the time to get that new Bible. Consult our offers. If you do not wish such as we advertise, send for our catalogue. Or, tell us what style, version and sized print you like, and we will send you the best to be had for your money.

A defamatory piece of literature seems to be in circulation against this Publisher. Any who wish to know as to its credibility should write the Elders and Deacons of Seventh and Camp Streets, Church of Christ, New Orleans, La.

Neal and Hatfield at Cass, Ind., won 59. * * * Jorgenson and Olmstead at Gallatin, Tenn., 25. * * * W. J. Brown held meetings in the middle portion of November at Antioch, Ky. * * * Augustus Shanks at same time at Russellville, Ky. * * * D. L. Cooper reports a good meeting at Salem, Ind., resulting in 9 additions. * * * A. N. Kennedy, of Sweetwater, Tex., reports good meetings the fore part of November. * * * Boll's Bible Classes, Louisville, Ky., are doing splendid work. The present course deals with I and II Corinthians and Acts. The Publisher is grateful indeed for the privilege of being in them. It is a feast to the soul. * * * Chas. and Claude Neal began the meeting at Berea, Ind., in W. A. McBride's stead, who was laid up with rheumatism. Chas. Neal went from that into a series of meetings with the Dugger congregation. * * * J. W. Atkinson reports visits to the church in St. Louis by Brethren J. E. Norman, Ben. J. Elston and G. A. Dunn. The latter may locate there. E. A. Bedicheck is expected soon. * * * A. K. Ramsey is to hold a meeting this month at Big Point, Miss.

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

LESSON X.

DECEMBER 5, 1915.

UZZIAH'S PRIDE AND PUNISHMENT.

II Chron. 26:8-10, 15-21; Read II Kings, 13, 14; II Chron. 25, 26

GOLDEN TEXT—"A man's pride shall bring him low, but he that is of a lowly spirit shall obtain honor." (Prov. 29:23).

LESSON SETTING.

WHAT—Sacrilege by a king.

WHY—Because his heart was full of pride.

WHO—King Uzziah, Azariah and other priests and Jehovah.

WHERE—In the temple in Jerusalem.

WHEN—Often given 809 to 757 B. C.

LESSON CONNECTION.

This lesson follows Lesson VI in consecutive order. Lessons VIII and IX from the prophets are also taken from this period of Israel's history. Joash reigned in Judah forty years and died in shame. He was succeeded by Azariah, his son, who reigned twenty-nine years and was murdered. His son, of whom we are now to study, then occupied the throne.

LESSON OUTLINE.

I—Introductory. II Chron. 26:1-7.

1. The accession of Uzziah. Ver. 1-3.
2. His loyalty and God's help. Ver. 4-7.

II—The Lesson. Ver. 8-23.

1. The great prosperity of Uzziah. Ver. 8-15.
 - a. Strong nations became tributary. Ver. 8.
 - b. Jerusalem is strongly fortified. Ver. 9.
 - c. Prosperous farming and cattle raising. Ver. 10.
 - d. A large well-trained standing army. Ver. 11-1..
 - e. The equipment of his army. Ver. 14, 15.
2. The king's pride and fall. Ver. 16-23.
 - a. He attempts to usurp the priest's office. Ver. 16.
 - b. He is opposed by the high priest and 80 common priests. Ver. 17, 18.
 - c. The Lord smites him with leprosy. Ver. 19.

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- d. He is driven out and lived in a private house. Ver. 20, 21.
- e. His death and successor. Ver. 22, 23.

III—Practical Points.

1. Prosperity is a test of character.
2. Pride eludes our self-examination, but is easily observed by others.
3. God gives "to every man his work." Let us find what that is; abide therein and execute it well.
4. The trust of youth which brings prosperity is often followed by self-confidence which encourages a fall.

TOPICS FOR DISCUSSION.

1. The difference between selfishness and pride.
2. The dangers of prosperity.
3. What king or kings had or have in them the priesthood and kingship united.
4. What is sacrilege—study a few cases. Lev. 10:1, 2; Num. 16:35-40; 1 Sam. 6-19.

LESSON XI.

DECEMBER 12, 1915.

JEHOVAH YEARNS OVER BACKSLIDING ISRAEL.

Hosea, 11:1-11; Read the whole Book.

GOLDEN TEXT—"I drew them with the cords of a man, with bands of love." (Hos. 11:4.)

LESSON SETTING.

WHAT—Man's ingratitude and forgetfulness.

WHY—To show us God's tender and yearning love.

WHO—The prophet and God's people.

WHERE—In the land of Israel.

WHEN—Perhaps between 780 and 730 B. C.

LESSON CONNECTION.

Hosea prophesied during the reign of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jereboam, the son of Joash king of Judah. He was of the northern kingdom but prophesied regarding Judah also. Israel and Judah continued to go deeper and deeper in sin. This lesson is designed to impress us with God's great love for us.

WORD AND WORK.

LESSON OUTLINE.

I—The Outline of the Book of Hosea. By *Schofield*.

1. The dishonored wife. 1:1 to 3-5.
2. The sinful people 4:1 to 13:8.
3. The ultimate blessing and glory of Israel 13:9 to 14:9.

II—The Lesson—11:1-11.

1. God loves Israel in tenderness. Ver. 1-4.
2. Israel is untouched and God sends them to school. Ver. 5-7.
3. God yearns over and extends mercy to them. Ver. 8, 9.
4. Israel under God's love shall return. Ver. 10, 10.

III—Practical Points.

1. Oh the depth of God's love, who can fathom it!
2. God still loves the prodigal with unquenchable love.
3. God in His love must often chastise and in mercy send us to school.
4. His ultimate purpose is to bring us into oneness with Him.
5. The gravitation of sin shall one day be broken—God's people shall be "a willing people in the day of His power."

TOPICS FOR DISCUSSION.

1. Lessons from story of Hosea's life. Chap. 1, 2.
2. Causes of back-sliding and how to get back.

LESSON XII.

DECEMBER 19, 1915.

THE FALL AND CAPTIVITY OF ISRAEL.

II Kings, 17:7-14, 18; Read II Kings 15, 16, 17.

GOLDE TEXT—"He that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy." (Prov. 29:1.)

LESSON SETTING.

WHAT—The fruits of sin; Israel cast off.

WHY—To warn us in this day of apostasy.

WHO—The children of Israel and kings of Syria and Israel.

WHERE—Samaria, Halah, Habor, Gozan and Cities of Medes.

WHEN—722 B. C.

LESSON CONNECTION.

God's patience with Israel has reached a limit. He can no longer forbear for Israel's good. He will give them over to learn a lesson at the hand of a heathen power. We are now to study regarding that period.

WORD AND WORK.

LESSON OUTLINE.

- I—Introductory. II Kings, 17:1-6.
1. Hosea becomes king over Israel. Ver. 1, 2.
 2. Assyria makes Israel tributary. Ver. 3.
 3. Israel refuses tribute and is carried captive. Ver. 4, 6.
- II—The Lesson. Ver. 7-18.
1. The cause of Israel's captivity. Ver. 8-12.
 2. God's testimony unheeded. Ver. 13, 14.
 3. Additional charges against them. Ver. 15-18.
- III—Practical Points.
1. A day of settlement is coming.
 2. We must reap that which we sow.
 3. When a vessel becomes useless God breaks the vessel and gives the testimony to another. Thus He did to Israel and thus will He do to another—when a church fails in her mission.
 4. The course of this age is downward—the church will apostatise and the Lord will “spue” it out of His mouth, but the true remnant will be saved.

TOPICS FOR DISCUSSION.

1. Why do not people accept the warning given to them of God?
2. The characteristics of apostasy.

LESSON XIII.

DECEMBER 26, 1915.

REVIEW.

Read Hosea, 14.

GOLDEN TEXT—“Jehovah is merciful and gracious, slow to anger and abundant in loving-kindness.” (Ps. 103:8.)

LESSON SETTING.

WHAT—Israel's sin and God's long-suffering.

WHY—To show man's nature and God's tenderness.

WHO—Kings, prophets, priests and the people.

WHERE—In Israel, Judah and among the heathen.

WHEN—From about 900 to 722 B. C.

SUGGESTIONS FOR REVIEW.

Memorize the Lesson Titles in order and learn the Golden Texts. Think of the general teaching of the quarter and the year as in relation to the golden text of this lesson. This will close the work in the Old Testament for a year. As we think of God's mercies as shown in the history of Israel of more than twenty-five centuries ago, let us remember how He has extended them to us during the past year and our lives and open our hearts more deeply to His guiding and watch the more closely any tendency to slip away from Him.

Dugger, Ind.

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Linton, Ind.—Dear Cousin Ellen: I am now going to Linton High School. I take Latin, Algebra, English and Physical Geography. Latin is my favorite study. Your friend.—Ruth Maddox.

Linton, Ind.—Dear Cousin Ellen: I wish to begin answering the Word and Work's questions and puzzles. I go to Linton High School. I take the following subjects: Latin, Algebra, English and Physical Geography. I am fifteen years old. Yours, respectfully.—Vernal Titus.

Linton, Ind.—Dear Cousin Ellen: I wish to begin answering the questions and puzzles in the Word and Work. I am thirteen (13) years old. I go to High School at Linton. The subjects I take are Latin, English, Physical Geography and Algebra. I am sending the questions and puzzles for October. Your friend.—Nina Titus.

Linton, Ind.—Dear Cousin Ellen: I received the picture and thank you for it. I am sending answers to the October questions. I forgot to tell you I am fifteen now instead of fourteen. My birthday was on the 19th of this month.—Mary Ground.

Linton, Ind.—Dear Cousin Ellen: I received my present which you sent me, and thank you very much for it. I very seldom write a letter, but love to read them in the girls' and boys' corner. There is a great meeting going on in our town now. Brother Toy is holding it. I am a Christian and go to Church every Sunday. I am sending the answers to October questions, and hope they are right.—Jessie Laughbunn.

Dear Ruth, Vernal and Nina: I am pleased that you, Ruth, are still answering the Questions and Puzzles, and that you, Vernal and Nina, are joining Our Corner. You are all doing well at school. Dear Mary, hope you had a pleasant birthday. Am glad you liked your picture. Dear Jessie, I was pleased to get your letter, and more than pleased to know that you are a Christian. A great many of my cousins have given their lives to Christ. I pray that they may be faithful and that the other boys and girls may soon follow their examples.

Dear Cousins—The letters printed this month are all from Linton, Ind. I have a few from other places, which will appear

WORD AND WORK.

next month. Where are my Florida, Mississippi, Texas, Oklahoma, Tennessee, Kentucky and California cousins? I want to hear from you all next month.—Cousin Ellen.

Best answers to October Questions and Puzzles came from in Class A: Mary Ground (15), Linton, Ind.; Ruth Maddox (13), Linton, Ind.; Lois Chambers (13), New Orleans, La.; Amy L. Hinton (15), Spencer, Ind.; Herman Hinton (13), Spencer, Ind.; Jessie Laughhunn (13), Linton, Ind.; Guy Brown (14), Sheffield, Ala.; Vernal Titus (15), Linton, Ind.; Nina Titus (13), Linton, Ind.; Cecil Russell (13), Arcola, La.; Arno Hawkins (13), Rondo, Ark.; Travasni Jelley (13), Dayton, Ohio. And in Class B: Lloyd Chambers (11), New Orleans, La.; Ozro Hawkins (10), Rondo, Ark.

ANSWERS TO OCTOBER QUESTIONS AND PUZZLES.

27. Satan placed Christ on a pinnacle of the temple, and then asked Him to cast Himself down for God would allow no harm to come to Him.

28. Ye shall not tempt the Lord your God.—Deut. 6:16.

29. Satan promised to give Jesus all the kingdoms of the world if He (Jesus) would only fall down and worship him (Satan).

30. Thou shalt fear the Lord thy God and serve Him.—Deut. 6:13, or Deut. 10:20, or Ex. 34:14.

31. Sin, Anger, Talebearer, Affliction, Naughtiness—first letters spell Satan.

DECEMBER QUESTIONS AND PUZZLES.

(Matt. 5.)

37. Fill in blanks: B—e—s—d a—e t—e m—r—i—ul f—r th—y sh—ll o—t—in m—r—y.

38. Rearrange the letters in each word: eselbd era het repu ni rahet ofr heyt lalsh ese ogd.

39. Rearrange the order of these words: peacemakers called are they God blessed the for shall of be sons.

40. Who spoke the above truths, and to whom was He speaking?

During February I will send prizes to those sending in the best answers to October, November, December and January

WORD AND WORK.

Questions and Puzzles. Answers must be your own work and be mailed not later than the last day of the month to Cousin Ellen, 1030 South Lake Street, Fort Worth, Texas. Be sure to state your name, age and full address.

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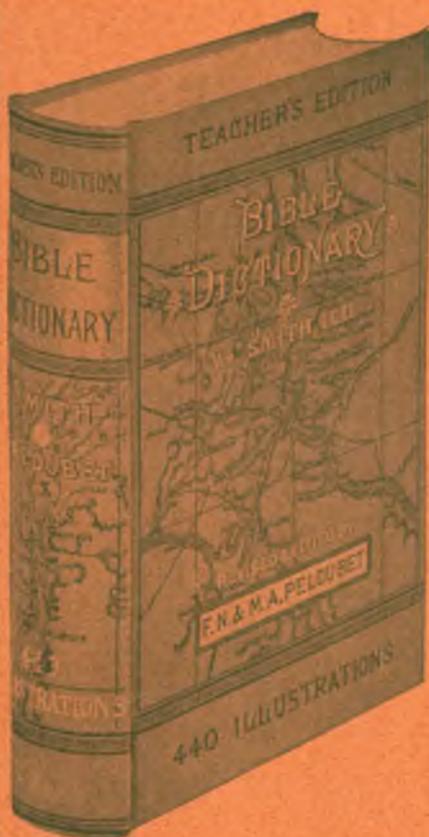
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