

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.

Vol. 7

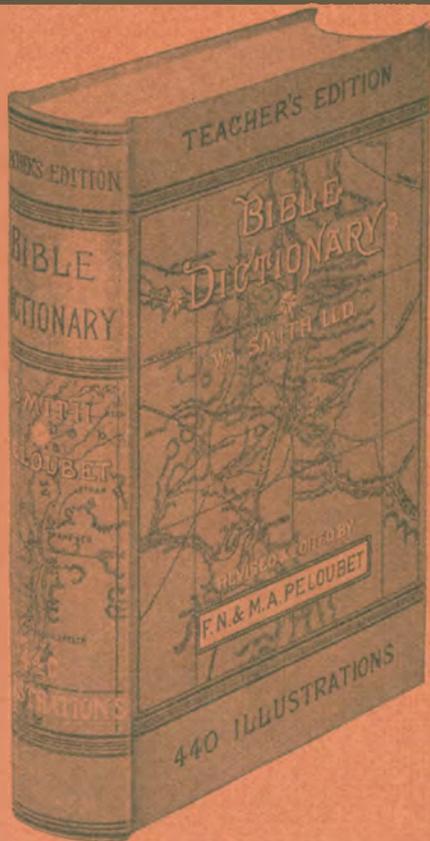
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A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE
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SUBSCRIPTION PRICE - - - - - FIFTY CENTS A YEAR

STANFORD CHAMBERS, Editor and Publisher

Address 1218 SIXTH ST., NEW ORLEANS, LA.

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WORD AND WORK

EDITORIAL NOTES.

BIBLE CHRISTIANS NEED BIBLE CHURCHES.

The only church organization in the Bible is the local congregation, which has its own Spirit-made leaders and teachers, and is independent of Sanhedrin, Synod, Conference or Council. It has its own local Presbytery, but knows no ecclesiastical body outside. Such a controlling body is of post-apostolic date.

The head of the New Testament congregation is Jesus Christ. Its life is His Spirit, its guide His covenant, its title His name, its terms of membership conversion to His will. "As many as gladly received His word were baptized and the same day were added."—(Acts 2:41).

Such a congregation, independent of outside human control, and to which the Lord by the Spirit has free access, is the provision God's wisdom has made for His children, affording them that liberty so essential to spiritual growth. Ecclesiasticism is a hindrance thereto and a protest against the wisdom of God. "Stand fast in the liberty wherewith Christ hath made you free." The word to Moses: "See thou make all things according to the pattern shewed thee," might have some application to us. "Let every man take heed how he builds." The foundation is laid, the pattern is set, the instructions are given. The great Architect has not called upon us to make new plans but to build according to His, and as builders cease to set at nought God's word and build as He directs, Christians will come into their divine birthright—a New Testament church, a true church of Christ.

WORD AND WORK.

BIBLE CHURCHES NEED BIBLE ELDERS.

Our observation is that there is no greater present need in order to promote the progress of primitive Christianity. The New Testament model needs to be restudied, believed in and adhered to, both by elders and those who appoint them. How unfortunate is the church that has had fastened upon it unqualified overseers, men who do not know how to do right things in the right way, in spite of whom the church must make progress if progress is made. Here is a church whose peace is disturbed by an elder jealous of the reverence he attaches to his position. There is another threatened with disruption because of one who thinks his chief province is to "boss" and some one has failed to bow to his decree. Yonder is a church more dead than alive because of elders who, though they oppress their servants, defraud their neighbors, enter the back door of the saloon, tell dirty jokes, etc., are very scrupulous about certain technicalities of the "sound doctrine." Pity the church that has that type of elders who are continually "throwing the wet blanket" or "riding on the tail of progress." A congregation is far better off without elders than with mere "figure-heads" or such as are unqualified to feed and tend the flock of God, or forget that they must give an account to the Chief Shepherd when He shall appear.

A POOR STUDENT MAKES A POOR TEACHER.

One required qualification of an elder is aptness in teaching. This is acquired only by study and is retained only in the same way. A general knowledge of the Bible is essential but not sufficient. The particular lesson to be taught must be fresh and plans for teaching it wisely worked out. Many called elders spend less time preparing to meet the spiritual needs of a whole congregation than do some Sunday School teachers in preparing to teach one class. Such elders need not grumble when they are outgrown and laid on the shelf.

WORD AND WORK.

A FAILURE AT HOME IS A FAILURE AT CHURCH.

“If a man knows not how to take care of his own house, how can he take care of the church of God?” Men who have not brought up their children to become obedient to the faith should not attempt the office of bishop. I have yet to see a successful elder whose wife was not in fellowship with him. The Lord had great reason for giving so much space to the elder’s domestic affairs. The church cost Him an enormous price.

Wrong ideas as to discipline have wrought untold mischief. Every elder should know that an honest effort at restoration or reconciliation is required to precede any act of discipline and no act of disfellowship by church or individual is scriptural until such effort is made. The order of steps outlined by Jesus in Matthew 18 is so often reversed and always with havoc resulting. The individual is not to withdraw his fellowship from another until the church has heard and acted in the case.

Again, the one withdrawn from is *not to be treated as an enemy but admonished as a brother*. The culprit may treat you as an enemy and ostracise the whole church, except his sympathizers, but true elders and Christians will not act that way. He may persecute, but Christians will pray for him. Only let him be to thee as a Gentile or publican is to thee who art a Christian,—not his enemy.

When one treats as an enemy another whom he alleges to have trespassed against him, it is a sure sign that he himself is in sin, and yet some elders have no higher conception of discipline than to get angry and turn the cold shoulder to those who may not agree with them, thinking thereby to inflict a punishment that will bring a proper respect for the dignity of the office they pretend to fill.

All honor, yea double honor, to the men who serve well in the responsible position of overseeing the souls of men as they that shall give an account, who rule by the example of a godly life.

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DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

THINGS WORTH PLEADING FOR—(No. 3.)

Following up the thought in our preceding articles on the above subject, I desire in this article to impress one point that is absolutely essential to perfect unity in Christ Jesus.

While there may be a practical working unity in Christ without perfect agreement, yet, all things being equal, the more perfect the agreement, the more effective our labor of love. It is true, however, that many who are almost at perfect agreement as to what the Bible teaches are not enjoying the fellowship that they might, because of envy and jealousy, pride and a lack of the Spirit of Christ. Often times a point or two of difference will entirely obscure many points of agreement, or a party spirit will fail to give a Christian brother credit for the many truths he possesses. On the other hand, the possession of the Spirit of Christ may enable two men to enjoy a large measure of fellowship even though they may differ widely.

Now for our point, which seems to us absolutely essential to unity in teaching and practice as well as in spirit: On looking over the field of religious division among those who still hold to the **great fundamental truths** of Christianity, such as the existence, providence, sovereignty and personality of God, the complete inspiration of the scriptures, the divinity of Christ and His atoning work, the influence and personality of the Holy Spirit, the fact of sin, the need of salvation and grace, I draw the following conclusions:

First—The existing divisions among those who hold to the above fundamentals are largely due to the *over-emphasis* of certain lines of truth. (See "Heresy of Emphasis" in last is-

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sue of WORD AND WORK, by E. L. J.) rather than the wilful promulgation of direct error.

Second—The neglect of many truths on the part of each denomination which ought, especially in our own times, to receive consideration and some of them emphasis.

Third—The great reformers and founders of the various religious denominations each rescued and emphasized some very important truths, and their followers have continued to do so, failing to see that others were teaching things equally true. Each party has over-emphasized some truths,—magnifying them until they do not teach what our Lord intended.

As a result of the foregoing we often find one party refusing to accept anything that is taught by the other because it has been over-emphasized, while they themselves are guilty of unduly magnifying truths which the other neglects. What is needed is someone who, under the power of God, will give to all truth—to every truth—its proper place and emphasis. The declaration of all truth in such a manner would go further towards bringing about unity among true believers than anything else in the world. Who is able to do it? There can not be the desired unity upon any other ground than the *whole truth*. Neither can there be effective work for God. O, the havoc wrought by failure to plead for this. It is certainly a principle “worth pleading for.”

As examples of the violation of the foregoing principle we note the following:

First—The over-emphasis of the divine side of salvation: At times in the past it has been very important to emphasize this side. Under certain circumstances certain truths need to be emphasized strongly which under normal conditions would need no special emphasis. This was particularly true of the teaching of the divine side of redemption.. Some of the early Reformers saw this and began to teach those truths, and their followers continued to teach, emphasize and magnify them as

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peculiar tenets of a sect or party until they ran them into a sort of fatalism which utterly obscured the human side of salvation.

Second—The undue emphasis of the human side: The Campbells and their co-laborers saw the necessity of emphasizing the neglected truths concerning the human side of Salvation. Those who followed them have continued to emphasize them, and, sad to say, to the point of neglecting the divine side. Just as I heard some so-called "sectarian" preacher preach a whole series of sermons without telling anybody what to do to be saved, so I have heard some who claimed to be non-sectarian preach a whole series without telling men what God had done for them and what He will do for them. It is certainly a perverted gospel which *leaves out the atoning work of the Son of God*. When we turn to the Bible we find the greatest emphasis *is* upon the divine side after all. God's unmerited grace, His tender love, Christ the propitiation, are the central doctrines of the New Testament. It is not the gospel Paul preached which makes little or nothing of the blood and leaves the impression that man may merit salvation by works.

Other examples might be cited, such as the Spirit's work. It was necessary and still is to a certain extent to teach men what the Spirit does not do, however, we need to be "filled with the Spirit" if we would witness for Christ, and unless we are God will not need us in His scheme of things. It will not do for the churches of Christ to maintain merely a negative attitude toward other important truths which have, perhaps, been brought to light since the beginning of the Restoration movement. Some truths which many are either wholly neglecting or else only passively holding are the grace of God, imputed righteousness, the atoning work of Christ, personal holiness or sanctification, the presence of the indwelling Spirit, the power of prayer, the healing of the body, our Lord's return, and other unfulfilled prophecy. If these things do not find a place in our preaching we cannot make the claim of preaching the whole truth, and I believe they are "worth pleading for." True it is,

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that some are neglecting other great truths while they emphasize and over-emphasize some of these things, but so long as we are guilty of neglecting them while we over-emphasize others, are we better than they? I believe that if the churches of Christ would give these things the place the Scriptures and our times demand, along with the other great truths which are "worth pleading for," we would find ourselves invincible, and with what great power we would witness for Christ! Those who see and practice the most truth are more nearly attaining to the perfect unity of the faith, and we cannot make the claim of working in the interest of unity until we are willing to contend for the whole truth instead of over-emphasizing some truth and wholly neglecting others.

GALLATIN, TENN.

In Tokyo are two brothers. The older one is blind. The younger one is about fourteen years old. They and their father live together. The mother is dead. The blind boy follows the occupation of an *Amma*, which means that he gives massage. By this means he supports not only himself but also father and younger brother, for the father, though physically able to do so is too indolent and worthless to support himself. The younger brother serves as eyes for the older one, guiding him about from place to place.

The blind brother does the cooking for the family, being waited on by his younger brother, for the father is a worthless, perverse sort of man with little, if any, of that fatherly feeling that belongs to a real father. Last Sunday he tried to prevent the boys going to meeting by telling them if they did so they should not have any breakfast. But by this sort of threat they were not in the least deterred and went on to church without breakfast. They said they did not mind doing without breakfast if only they might meet and study the Bible.—Selected by J. W. Atkinson, St. Louis, Mo.

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DEPARTMENT OF WORK AND WORSHIP

BY E. L. JORGENSON

CUSTOM AND COMMANDMENT.

We need to distinguish between commandment and custom. To feel bound in regard to the commandments, but free in regard to custom. There are five items of worship in the New Testament Church. Teaching and preaching the Word Fellowship Breaking of Bread, Prayer, and Singing. These five things are commanded. But God has not limited us to any one method by legislating fully as to *how* these things are to be done. Is it not the truth that God has not only left us free to use human judgment in working out the details, but that He has compelled us to use it in order to observe these five items? There are necessary details in connection with teaching the word, such as a place and time to meet; an expedient division of classes, and the selection of teachers. In regard to the fellowship, human judgment must devise necessary details,—a basket, a box, envelopes, a table, or some other means of “laying by.” In regard to singing, expediency must determine whether one shall sing at a time, or four, or more, or all, for God has not limited us by stating. And so with the other items. We are not only free to work out these unrevealed details, but we are compelled to do so in order to obey God. Now Christians have been working them out to suit the peculiar needs of their time and place ever since the church was established. The Christian fathers before us worked them out. And this has been a mistake of ours that often the customs of the fathers, their *way* of doing the *thing* commanded has come to us with the same weight and authority that attaches to the commandment itself. We have taken over their customs as if they were inspired examples. That is why churches get “in a rut.” That is clinging to the “traditions of

LIBERTY
IN THE
LORD

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the fathers." The apostles were charged with changing "the customs of Moses." How people, even good people, love their customs! "We've always done it this way, therefore we must always do it this way," is the force of their argument. There is a kind of egotism behind it. As if to say, "Don't you know if there were a better way of doing this *we* would have discovered it long ago?" And there is self-complacency behind it, too. When a new and better, more adequate, more decent, more orderly plan—of "laying by," for instance—is proposed, some objector says: "Are we not getting along well enough?" "Well enough" is his standard, and "Let well enough alone" his motto.

It is not so much for a change in the customs, generally good, of disciples that I am pleading. It is rather for a principle; that liberty, that freedom God Himself has given us in arranging local details for the greatest efficiency. Suppose a brother were to move into our midst. On the first Lord's day present he remonstrates with us about our customs. "Brethren, you do wrong in using baskets and envelopes for the fellowship." "How should we do?" we ask. "You should lay your gifts on the table," he answers. But we respond: "How do you know? Where is the scripture for that?" And then it dawns upon the objector that, after all, the Bible does not reveal some necessary details. Again, let us suppose the objector enters a congregation where each one has a psalm, a teaching, an interpretation (I Cor. 14-26); and now a consecrated brother who has come with his "psalm" rises to sing a verse. "You do wrong to have these solos, these specially arranged songs, brethren," he will say. Again we ask: "God has taught us to sing; how should we do it?" "Why, you should have only congregational singing." Again we respond: "How do you know that? Where is the scripture or example for congregational singing in, and after the establishment of, the church?" To his great surprise (and possibly the reader's, also) he can find neither. Then he realizes that while God has commanded us to sing, He has left us free to use any expedient method in that He

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has announced no method whatever in His word. And thus, also, our freedom in regard to other matters could be shown.

THE QUESTION OF UNITY But just here the question of unity arises. It is probable that the *fullest* exercise of all our *privileges provided* we could exercise them in

unity, and in a Christ-like spirit would be expedient. For example, if solos and quartettes, *scripturally* rendered, can be had without discord (yes, I mean it both ways), it would seem that they should be used. God has permitted them, and if they were not an advantage when properly rendered, He would surely have closed up our access to them. The very fact that He has left us free to use them would raise a strong suspicion, everything else being equal, that they are beneficial. But objections will be raised to this or any other change that must either be met or accepted. Which leads me to say that a *growing* church can not have unity without mutual study and discussion of differences. A church can maintain unity only in one of two possible ways: First, make absolutely no changes; go on in the same ruts and customs, good or bad; attempt no new mission work, hold no more meetings than usual, suggest no changes anywhere at all. Or, second, meet together, Bible in hand, for mutual study and discussion of new plans. By the first method, you practically put a stop to all growth of the church; those who insist on doing something break off and take up with wrong practices,—digression, and soon the church, a dwarfed and useless thing, dies and nobody misses it. By the second method there is room for *true* progression, for an infinite expansion along Bible lines, and that in perfect harmony. In such a meeting we will suppose such objections as these arise: "Solo and quartette singing has been abused and is in bad repute." Answer: "So has preaching; shall we therefore cease to preach? Is there not the greater occasion for doing it aright?" "But some might come, not for love of God or the Bible, but to hear the songs." Answer: "If doing a *thing that God has commanded* (singing) proves so

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attractive that the house overflows, should we not rejoice?" But it may be there are brethren who can not be convinced and satisfied. Then you will have the right to exercise your higher right of giving up a privilege for the sake of unity. But there is a word to be said just here; namely, that this mat-
GIVING ter of giving in and giving up should be a mutual
BOTH affair. It works, or ought to work, both ways. Here
WAYS is the truth about the matter: When *all* agree a thing is scriptural, authorized in the New Testament, and "the many" (II Cor. 2:6) believe it expedient, but a few think it inexpedient, it is the duty of the few to give up to the many. When the few think a certain practice not inexpedient alone, but really unscriptural, it is the duty of the many to give up to the few. That is to say, the *preferences* of the few must make way for the preferences of the many, but the preferences of the many must make way for the *convictions* of the few. Of course, all of this applies only to things indifferent. Things permitted, not commanded. No preferences are possible in regard to things commanded. But in methods, details, ways, there is great scope for preference. And in this freedom as to methods, is seen the wise workings of the Divine mind. If men had framed the church, they would have bound us down to certain customs. I know that, because they tried to do it anyway. But God foresaw the changing conditions of the years and the varied local characteristics of His church. At certain times, in some places, this would be the expedient plan—for baptizing, singing, serving the communion, laying by, teaching and preaching, conducting the prayers; at other times and places that would be best. Only, we need to guard against changing, modifying, adding to, taking from, or mutilating the act itself commanded by the Lord.

IF every reader of WORD AND WORK will send us at least one new name as our Xmas present we will try to be worthy of it and will even return the compliment. Try us and see if we don't.

WORD AND WORK.

SOME MORE OF RUSSELLISM.

Pastor Russell teaches the annihilation of Jesus Christ as a man. Hear the testimony of his own naked words:

“Jesus presented his perfect humanity a sacrifice, laying down all right and claim to Future Human Existence.” Bible Studies, Vol. I, page 199.

“His human existence ended on the Cross.” Vol. 1:230.

“The soul of our Lord Jesus went to oblivion * * * at death.” Vol. 5:362.

“Our Lord’s being or soul was non-existent during the period of death.” Vol. 5:362.

“As Adam, through his disobedience, forfeited his being—So Christ Jesus our Lord, by his death * * * paid a full and exact offset for * * * Father Adam’s soul” (that is, “forfeited his being”). Vol. 5:428.

“It was necessary, not only that the Man Christ Jesus should die, but just as necessary that the Man Christ Jesus *should never live again, should remain dead * * * to all eternity.*” Vol. 5:454.

“Our Lord Jesus is * * * no longer a man. Vol 2:131.

“He has no further use for a human body.” Vol. 2:155.

“We know nothing about what became of it—(The body) * * * whether it (the body) was dissolved into gases * * * no one knows.” Vol. 2:129. (See Jno. 20:27.)

“Our Lord is no longer a human being. He is no longer human in any sense or degree. Since he is no longer in any sense or degree a human being—we must not expect him to come again as a human being.” Vol. 2:107.

“The Man Christ Jesus suffered for us death, in the most absolute sense of the word—‘Everlasting Destruction.’” Vol. 5:466.

“The Man Jesus is dead—forever dead.” Vol. 5:454. (See I Tim. 2:5, Rev. 1:18.)—Selected by John Straiton.

It is what we give up, not what we lay up that adds to our lasting store.—*Hosea Ballou.*

WORD AND WORK.

FAITH.

JOHN T. POE.

In faith and prayer, there is an energy—a power—that can move the world. Yea, more, it can move the upper world, where dwell Cherubim and Seraphim and legions of angels that fly with the speed of the lightning to do the will of the loving, heavenly Father. The prayer of the faithful, righteous servant of God can unlock all the rich stores of good things on earth, and it can put the hosts of heaven in motion, to bring to man God's comfort and the strength we need in the hard battles we fight here.

One of the sweetest assurances we have that God's ear is open to the prayer of earnest faith is His promise: "I will never leave you, nor forsake you." And in the seven letters Jesus dictated to the churches, He prefaced every one with this expression: "I know thy works." This shows that Jesus is watching us—that He knows just what we are and what we suffer, for His name's sake. To all who humbly trust, and obey Jesus, what a power they have in prayer, and what joy and comfort, what happiness we should feel in the knowledge of these things!

But, oh! sadness must hang about the death-bed of him who believes not. Jesus said: "He that believeth not shall be damned." What a terrible sentence that is. Yet it is true, in the very nature of things. He who does not believe the Gospel, does not believe that Jesus is the Son of God. If not the Son of God, He is nothing to the unbeliever—and as there is no other name given under heaven, among men, whereby we may be saved," there is no other way to God and eternal life, and so the unbeliever is damned in the very nature of things.

A little explained
A little endured
A little forgiven
The quarrel is cured.

—Anon.

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

AWAKENED INTEREST IN PROPHECY.

The present war has upset so many peace plans and vanquished so many theories of an immediate "golden age," that some, we rejoice to know, are turning from philosophy and vain deceit to see what the Word of God has to say on these things. If now, those who study the prophecies will believe what they say, instead of spiritualizing them away, it will be great gain for the truth and sweet joys to those who study. Just because a few symbols occur in the prophecies (and they are explained), is no reason to conclude that when the prophet says one thing he means something else. Such a method accounts for the many speculative theories and wild guesses we hear about.

New interest is quickened by the entrance of Turkey, the tenth nation, into the war. Turkey holds Palestine and Palestine is yet to play a most important part in the drama of the world. "Jerusalem will be trodden down of the Gentiles until the times of the Gentiles is fulfilled," but this verily signifies that it will not be so afterward.

Just now the Khedive of Egypt is said to be leading an army across Palestine, on his road from Constantinople to Egypt. He travels across historic battle fields and treads on sacred soil. How little he realizes, as he passes near Har Mageddon, so quiet now, what a terrible slaughter shall be going on there one of God's days, and surely, too, before long. Watch Turkey, watch Palestine, Jerusalem and the Jews, but don't forget to look up. Jesus does not have to wait for His bride till the Jews are restored. Let the bride be ready. He cometh quickly. "For yet a little while and He that cometh shall come and will not tarry."

Brethren, "exhort one another and so much the more as ye see the day approaching." "We have the word of prophecy made

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more sure unto which ye do well if ye take heed as unto a lamp shining in a dark place until the dawn dawn and the day-star arise in your hearts." (II P. 1:19-20.)

ARMAGEDDON.

Where Mount Carmel juts out into the sea, making the only prominent offset on the smooth coast line, there empties the river Kishon into the sea. There is the door of entrance to the great plain of Esdraelon; and, up the river, to the south, on the skirts of the mountain, commanding the position, is Megiddo—a natural battlefield. It is just there, and nowhere else (except as it drags itself southward along the Jordan valley and to Jerusalem) that the battle of "Har-Mageddon" will be fought. The kings of the earth will be there set in array; their object, the extermination of Israel. (Ps. 83.) They will advance to the valley of Jehoshaphat, which is before Jerusalem (Joel 3: 9-13), and take the city itself. It will be the very last of the wars, and will come to a sudden end by the interference of Jehovah Himself, the descent of the Son of God from heaven with all His armies in His train. (Joel 3: 14-17; Zech. 14: 1-8; Rev. 19: 11-21.) Such, taking Old and New Testament together, will be the battle of the mountain of Megiddo, the last great battle of the great day of God. And its issue will be the deliverance of Jerusalem and the establishment of the glorious Reign.

R. H. BOLL, in *Gospel Advocate*.

N. B.—We hope to begin, in the January issue, the study of the Book of Revelation.

"Blessed is he that hears and he that reads and keeps the things that are written in this book."

Give your friends a chance to begin the study with us. It will do us all good.

ON FOREIGN FIELDS

JOHN STRAITON

MISSIONARY TIDINGS.

Yesterday Africa was the continent of history, of mystery, and of tragedy; to-day it is the continent of opportunity.

* * *

Three leading newspapers in Japan printed last year a life of Christ in serial form. The papers had an aggregate circulation of 25,000 and penetrated to many remote districts.

* * *

The Otsuka mission is doing nicely considering its many drawbacks. The brethren are praying for larger and better quarters. Are you going to help them?

* * *

Beache's "Geography and Atlas of Protestant Missions" gives the names of about 6,000 principal mission stations where missionaries reside, and tabulates over 22,000 out-stations. At these centers and from them as bases over 16,000 foreign missionaries are working.

I wonder how many of these are sent out and sustained by disciples of Jesus who claim to be "loyal" Christians?

* * *

Rather recently Hindu leaders of the movement to oppose Christianity have devised an original scheme. They draw up a document which is a sort of pledge to renounce the Christian faith and to drive out of their village all foreign preachers. This paper the humble believers are asked to sign by affixing a thumb-mark. Under such condition only are they promised freedom from persecution, says Bishop Frank W. Warne.

At a large conference of Indian preachers who care for a community of at least 50,000, I inquired: "Have you ever known any of our Christians to put his thumb-mark on such a document?" A chorus of voices answered: "No, not one."

WORD AND WORK.

ABOUT THE MISSIONARIES.

Their expenses go on continually. The gifts should be continuous. Therefore the givers should send with regularity. The church is well able to support every worker on the field and a good many more. Care should be exercised not to "switch" gifts from one missionary to another. What will the one do from whom you switch your gift? How will he meet his bills. Let there be more givers. Let those interested seek to enlist others. I will forward funds to any of the missionaries, but you will please use a New York or St. Louis draft or an express or post office money order, if you live outside of Ohio, Indiana, Kentucky, and Tennessee, because all other paper is subject to a charge for collection.

DON CARLOS JANES,
2225 Dearing Court, Louisville, Ky.

DONATIONS FORWARDED.

Since last report WORD AND WORK has received and forwarded the following donations for Brother Jelley in India:

Miss Mattie Rodd, New Orleans, 30c.; C. M. Sitman, New Orleans, 3c.; Church, Ellis, La., \$5.00; per O. E. Billingsley, Ark., \$7.10. We are glad to note an increase on the part of Ellis and those who send through Bro. Billingsley. Ttis in spite of hard times. May the Lord increase both the gifts and the givers.

ACKNOWLEDGMENT.

An un-dated card from Brother Jelley states: "Your letter of August 8th enclosing check for \$25.15 received all right."

It will be glorious when other churches as able as Allensville, Ky.; Murfreesboro, Tenn.; Harper, Kans., et al., fall in line and each support a missionary on the foreign field. Churches unable to do that can support a native worker.

THINGS CURRENT

Renew.

Renew to-day.

Renew and send new names.

Send for our Bible Catalogue.

WORD AND WORK stops when subscription expires.

We trust all who request WORD AND WORK to continue.

If the Lord wills we will begin studies in Revelation next month.

Others sent us subscriptions last month and *we don't understand why you did not.*

W. J. Johnson acknowledges receipt of \$1.60 for his work per Mrs. Jennie Spikes.

Offer your friends WORD AND WORK to January, 1916, and "The Whole Counsel on Baptism" free, and see how quickly they will subscribe.

Books are the most appropriate of all gifts. Consult our Book Offers before giving Christmas presents. A Bible, a Testament, or WORD AND WORK *could not fail to please.*

We are in receipt of a communication from the elders of the Church of Christ, Grafton, W. Va., commending Brother Sam A. Rogers as a faithful preacher of the Gospel. May he make full proof of his ministry in the Lord.

Course One of Bro. Boll's Bible classes, studying Historical portions of the Old Testament and Mark and John, of the New, closes December 18th. Course Two (January 4th to February 26th) takes up Jeremiah, Prophetic Psalms and other prophetic teaching of the Old and New Testaments. For further information address Bro. E. L. Jorgenson, 1533 Hepburn Avenue, Louisville, Ky.

The meeting held by W. A. McBride at Berea, Ind., resulted in two baptisms and one restoration. Bro. McBride later baptized one at Shiloh. W. S. Long is in a splendid meeting at

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Manchester, Tenn., where he is to labor during 1915 (D. V.). Results so far 31 additions. *Encouragement Magazine*, in the October and November issues reports 10,000 additions to independent churches of Christ.

Mrs. Jennie Spikes, Paris, Texas, conducts two Ladies' Bible classes each week out of one of which a lady has recently obeyed the Gospel. Miss Etta Bryant, Flat Creek, Tenn., writes G. Dallas Smith has just closed a glorious meeting here. J. W. Atkisson reports meetings held by A. J. Hogan and by J. L. Davis at Texas and Cherokee Streets, St. Louis. Let us remember our Orphans' Homes at the Christmas season. Send cash, clothing or provisions. Send prepaid to Mrs. Jennie Clark, Luling, Texas; to J. H. Hines, 2630 Montgomery St., Louisville, or Orphans' Home, Columbia, Tenn. Of course, there are others.

J. W. Dunn writes that on account of the high altitude of New Mexico, he is compelled to return to Trenton, Tenn. O. E. Billingsley reports a good meeting at Stephens, Ark., resulting in 8 additions, T. W. Phillips preaching. Bro. Billingsley and friends increased their contributions to India this month and likewise does Ellis, La. The Publisher was with the faithful at Iota and Ellis, La., over the third Lord's Day in November. Sister Mary Badders, Pomona, Cal., writes of their rejoicing that a good Bro. Curry is sending their son, Orlie, to the Bible School at Santa Anna. We rejoice with them. E. L. Mills writes that the school, Sabinal, Texas, has enrolled 97 students and has paid off the mortgage on its property despite the hard times. Second term opens December 29th. Board, washing, room and tuition for the term of five and a half months, \$100. Write Bro. Mills.

Send us your order for "Smith's Bible Outlines," revised; price 50c per copy; \$5.50 per dozen; 25 copies, \$10.00.

H. L. Olmstead writes: "Our meeting here (Gallatin, Tenn.) resulted in 23 additions, 20 by primary obedience." Prof. Lloyd Woodruff writes: "Wife and I cannot get along without WORD AND WORK. It is a source of inspiration to us." Mrs. Emma Grounds writes: "How I wish WORD AND WORK came oftener. A

WORD AND WORK.

month is too long to wait for it." Agents wanted to help us extend our circulation. Write us. "I don't mind paying for a paper like WORD AND WORK"—Adair Chapman. "I rejoice to speak a good word for WORD AND WORK."—D. H. Friend. In the same letter from Bro. Friend came a list of 8 new names. A letter like that gladdens our heart. If you intend to renew or send new names or order a book for yourself or friend *do it now*. You are liable to forget it. Remember Christmas is not long off. Order that gift book of WORD AND WORK.

THE WAR.

C. G. VINCENT.

Several of our friends have written us asking what effect, if any, the present great conflict has upon us and our work.

Of course, we are safe from bodily and property injuries. The cost of living is going up constantly. Japanese as well as imported commodities have advanced and, in all probability, will continue to advance. The rate of exchange on checks, money orders and cash has also been raised. So it costs us more to get American money converted into Japanese money. In these matters we feel the effects of the war.

The moral effect on Christian work will be keenly felt, I believe. The fact that six great nations professing the Christian faith are engaged in wholesale murder will create serious questions in the minds of the people, and will afford a splendid argument for the opponents of Christianity.

Mail coming from the United States and Canada is safe, but mail-bearing vessels are not so frequent now. Do not hesitate to forward your offerings. We are going right on with our work.

Remember that it is easy to write a check and address a letter to me. Simply write, C. G. Vincent, Tokyo, Japan; but don't forget to put a five-cent stamp on your letter. This is truly simple and easy. Do It Now.

WORD AND WORK.

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

LESSON L.

DECEMBER 6, 1914.

CHRIST RISEN FROM THE DEAD.

Mark 16: 1-8; Matt. 18: 11-15.

GOLDEN TEXT: "Why seek ye the living among the dead? He is not here, but is risen." (Lu. 24: 5, 6.)

LESSON SETTING.

WHAT: Pledge and Pattern of our resurrection.

WHY: If Christ be not risen our faith is vain.

WHERE: At the tomb, in and about Jerusalem.

WHEN: On first day of the week, April 9, A. D. 30.

WHO: Christ, the watch, angels and disciples.

LESSON OUTLINE.

I. The first visit to the open tomb, Mk. 16: 1-8.

1. On the way to the tomb, verses 1-4.

a. Purpose of visit—time and persons, verses 1, 2.

b. Approaching the tomb they find it open and go in, verses 3, 4.

2. In the tomb, verses 5, 6.

a. What they saw, verse 5.

b. What they heard, verse 6.

3. The charge given them; their departure, verses 7, 8.

II. The wicked and unreasonable story of the chief priests and elders as told by the hired guard. Matt. 28: 11-15.

NOTE 1. Suggestion. Read the account of the resurrection from the last chapters of Matthew, Mark and Luke, and from the last two chapters of John. Take pencil and paper in hand and note the place and persons connected with each appearance of Jesus between the resurrection and ascension. You should be able to find eleven such appearances. Read I Cor. 15: 5-8, in this connection.

WORD AND WORK.

NOTE 2. Time in the Tomb. This evidently was from Friday evening till Sunday morning. A day consisted of day and night. The Jews counted a part of a day a day. (See Esther 4: 16: 5: 1, and Kings 12: 5, 12.) By a careful count "four days," as mentioned by Cornelius in Acts 10, is found to embrace only 72 hours.

NOTE 3. Resurrection from the Dead. Christ is said to be "risen FROM the dead." This strictly means that He arose and came out from among other dead ones that did not arise. There is very much difference in the terms, "Resurrection OF the dead" and Resurrection FROM the dead." The first term is used in reference to the resurrection of the dead regardless of character, but the second one is never used regarding the resurrection of the wicked dead. It is used of Christ 34 times. The other fourteen places where it is used are as follows: Mk. 6: 14, 16; Lu. 9: 7; Jno. 12: 1, 9, 17; Rom. 6: 13; Eph. 5: 14; Heb. 11: 19; Mk. 12: 25; Lu. 20 35, 36; Acts 4: 1, 2; Phil. 3: 11. See R. Ver.

NOTE 4. The facts presented in Note 3 agree regarding the resurrection of the righteous and wicked as taught elsewhere, namely, that the saints of God—all of them who are dead at the time—will be resurrected before the Millennium and reign with Christ during that time and before the wicked are raised, for it is said: "The rest of the dead lived not again until the thousand years were finished." See Rev. 20: 1-7. "The resurrection from the dead" is also known as "the first resurrection," "the resurrection of the just," "the better resurrection" and "the resurrection of life." It is this resurrection that Paul was bending every energy to attain unto (Phil. 3: 11, R. V.) and of which Jesus taught some would not be worthy to obtain. (Lu. 20: 35, 36.)

NOTE 5. The first resurrection is like a harvest—consists of "first fruits," general harvest and gleanings. So Christ's saints come forth each in his own band or order. I Cor. 15: 23.

Blessed and holy is he that hath part in the first resurrection. Over such the second death hath no power. Let no man rob you of this revealed truth by spiritualizing it away.

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Lesson LI.

December 13, 1914.

THE GREAT COMMISSION.

Matt. 28: 16-20; Lu. 24: 44-49.

GOLDEN TEXT: "Lo I am with you alway, even unto the end of the world." (Matt. 28: 20.)

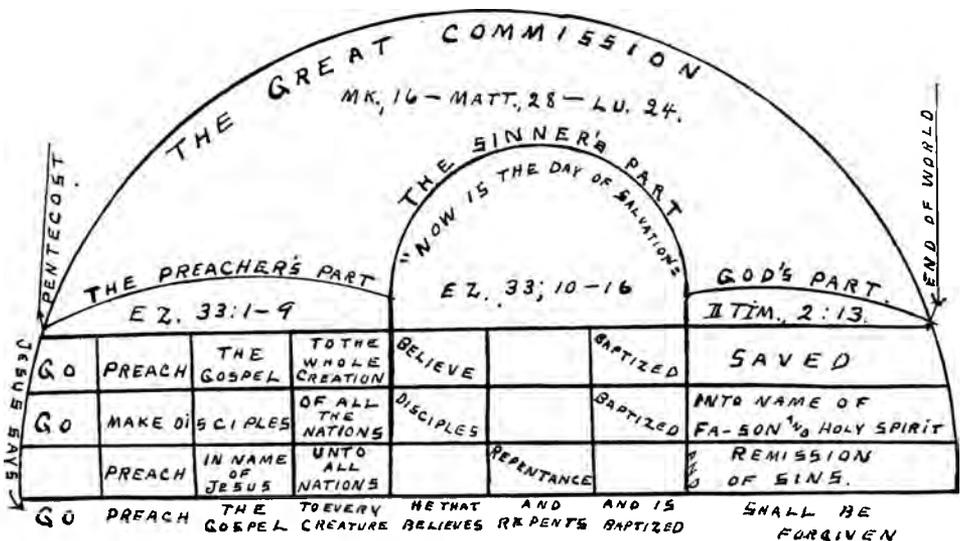
LESSON SETTING.

- WHAT: The Last Charge given the Apostles.
 WHY: To direct their labors after His ascension.
 WHERE: On a mountain in Galilee.
 WHEN: Between the Resurrection and Ascension.
 WHO: Jesus and His eleven Apostles.

LESSON OUTLINE.

The Great Commission as reported:

1. By Matthew Levi, Matt. 28: 16-20.
2. By John Mark, Mk. 16: 15-18.
3. By Doctor Luke, Lu. 24: 44-49.



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NOTE 1. This Commission is Great because it was given by Jesus, reaches to the end of the age, embraces every creature in all nations and deals with the forgiveness of sins. It is great in comparison to the limited commission given in Matthew 10.

NOTE 2. The commission naturally falls into the three divisions as indicated in the diagram. If the preacher does his part in the proper delivery of the message, and the sinner obeys from the heart the form of doctrine delivered (Rom. 6: 17) God will surely do His part in making free from sins. Then follows the second part of the commission, that of teaching the disciples their duty.

NOTE 3. It is only by a careful study of what all the witnesses have to say that we arrive at the whole truth. This will be easily grasped by a study of the diagram.

NOTE 4. *Prayer and Confession*, two things that seem to be taught to precede the pardon need not appear in Christ's commands. They are the natural consequences of the other conditions. He that properly believes will find no trouble in making the confession and the penitent soul *will* pray.

NOTE 5. When the apostles with other workers had carried the Gospel everywhere and churches were established, they yielded the commission into the hands of the church, which is the pillar and support of the truth (I Tim. 3: 15), and it has become its bounden duty to hold forth the word of life.

Lesson LII.

December 20, 1914.

THE REIGN OF PEACE.

Isa. 11: 1-10.

GOLDEN TEXT: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and fatling together; and a little child shall lead them. (Isa. 11: 6.)

LESSON SETTING.

WHAT: A glimpse of the "golden age."

WHY: To show the glorious progress of Christ's work.

WHERE: Palestine and the world.

WORD AND WORK.

WHO: Christ and Earth's inhabitants during the age to come.

WHEN: Written 720 B. C. Concerns Millennial times.

LESSON OUTLINE.

- I. The lineage and qualification of the coming King, verses 1, 2.
- II. The character of His reign, verses 3-5.
- III. The quality and extent of the kingdom, verses 6-11.

NOTE 1. In order to understand this lesson it is necessary to see God's programme of redemption. This is given us in brief in Acts 15: 14-18. In this present age God is calling out the church. At the return of Christ He will build again the tabernacle of David, that is, restore the Children of Israel to their land, and then follows an age of world-wide blessings through the translated church and restored Israel. A common view of dispensations telescopes the ages, running the present and millennial ages together, which makes passages like the present lesson inexplicable, except in the confusing way of spiritualizing everything, as may be seen in several helps on this lesson.

Let us have a few passages to the point. There is an age to come, Eph 1: 22; Mk. 10: 30; Lu. 18: 30 (see Margin R. V. for word "age"). This age to come is also called "the inhabited earth to come" (Heb. 2: 5, R. V. margin). This inhabited earth to come is to be placed under man-Jesus and His brethren—the second Adam and His Bride (Rom. 8: 16, 17; Ps. 8, with Heb. 2: 5-12). Those who shall be counted worthy to attain unto the resurrection FROM the dead shall have bodies like Christ (Phil. 3: 21; I Jno. 3: 2), and shall reign with Him on the earth, over the nations for the thousand years (Rev. 2: 26-28; 5: 10; 20: 1-7), during which time all enemies are subdued. The last enemy which shall be destroyed is death, which takes place at the close of the thousand years (I Cor. 15: 22-26; Rev. 20: 7-15). When Christ comes it is to begin this reign, which by Him is called the Kingdom of God (I Cor. 15: 24-26; Lu. 21: 31).

"This corruptible must put on incorruption." This takes

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place at Christ's return in the first resurrection and is called the redemption of the body (I Cor. 15: 51-57; Rom. 8: 19-23). At the same time the groaning creation is to be delivered from the bondage of corruption. Yes, the groaning creation—mineral, vegetable and animal—shall be delivered (Eze. 34: 25; Hos. 2: 18; Isa. 35: 1, 2; 55: 12, 13; Eze. 36: 29, 30, 35). This is the time of which our lesson speaks.

NOTE 2. Our space forbids a more extended view of this matter. If the reader is interested in this subject and that of the "first resurrection," as touched upon in Lesson L, "Lessons on the Kingdom," as advertised in this magazine, goes into these and kindred subjects at some length.

Lesson LIII.

December 27, 1914.

JESUS, THE WORLD'S SAVIOUR AND KING—REVIEW LESSON.

Reading Lesson, II Cor. 5: 14-21.

GOLDEN TEXT: "Far be it from me to glory, save in the cross of our Lord Jesus Christ" (Gal. 6: 14).

NOTE. We have now come to the close of two years of study in the life of Christ. Our work for next year will be in the Old Testament. We would suggest that for a Review lesson the entire life of Jesus be briefly gone over. Note the influence His advent has had on the world and take a prospective view as presented in the last lesson. Let us ask ourselves the question: "Have my studies in the life of Christ had any influence in transforming my own life; Do I love Him more or serve Him better?" At the closing of the year is a good time to invoice. Have we been trading and getting gain for the Lord, or have we buried our pound? Whatever may be the answers to these questions, we may be sure that we have great reasons to press on, knowing that our salvation is nearer than when we believed.

With this we will say to our dear readers—"A merry Christmas and a Happy New Year."

Dugger, Ind.

WORD AND WORK.

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

The best answers to October Questions and Puzzles came from, in Class A: Mary Ground, 14, Linton, Ind.; Lois Chambers, 12, New Orleans, La.; Alice Todd, 13, Ellis, Mo.; Leona Sweeney, 13, Decherd, Tenn.; Lizzie Followell, 12, Hymera, Ind.; Travas-nih Jelley, 12, Dayton, Ohio. And in Class B: Lloyd Chambers, 10, New Orleans, La.; Lottye B. Friend, 10, Horse Cave, Ky.; Arno O. Hawkins, 11, Ozro A. Hawkins, 9, Rondo, Ark.; Ethel Jones, 10, Brentwood, Tenn.

* * *

ANSWERS TO SEPTEMBER QUESTIONS AND PUZZLES.

(These answers are taken word for word from Mary Ground's paper, which was the best received.)

56. The young men were named Daniel, Hananiah, Mishael, Azariah, but Nebuchadnezzar called them Belteshazzar, Shadrach, Meshach, and Abednego.

57. Darius, the king, set 120 princes over the land, and over these three presidents. Daniel was the first of these presidents. The princes and other presidents did not like Daniel and conspired against him. They went to the king and asked him to make a law that no man should ask a petition of any god or man, except the king, for thirty days. Anyone violating this law was to be cast into a den of lions. The king granted this request and established the law. Then the princes and presidents gathered to watch Daniel. They found him praying to God, just as they had expected. They reported this to the king. Then the king was sorry that he had made the law and he tried to save Daniel, but it was of no avail. Daniel was cast into the lions' den; but no harm came to him for he trusted in the Lord.

58. Nebuchadnezzar, the king, set up a golden image. He commanded the people to fall down and worship this image at

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the time when they heard all kinds of music. Anyone who did not do this was to be cast into the midst of a burning fiery furnace. Shadrach, Meshach and Abednego refused to worship the image. They were cast into the furnace, but because of their faith in God were not hurt.

59. Jehovah, O, Nineveh, Amittai, Hebrews. The first letters spell Jonah.

60. The people that Jonah preached to repented of their sins.

* * *

Dear Cousins—The Christmas season is almost here and during that time we expect to have a great deal of pleasure in the giving and receiving of gifts, so I want to tell you the story of

* * *

A WONDERFUL GIFT.

In the long ago, in a beautiful palace in a far-away country, lived a King and His only Son. They had many servants. The King made the laws and the people were happy, for they loved their Ruler and their Ruler loved them. He appointed judges and other officers, who administered the laws of the Kingdom. In times of war He chose the commanders and leaders, but He Himself directed the battle. When the officers and soldiers obeyed Him they were always successful, for although He was loving and kind He was the greatest warrior that ever lived, and never lost a battle when His commands were obeyed.

All went well for many years, but a time came when the people were disloyal to their King. The judges took bribes from the people and perverted the laws, and the common people rebelled against the judges. The nations around saw that the inhabitants of the realm were not at peace among themselves, and realized that this would be a good time to make war against them. As of old, the King took command, but in several of the most important battles the people were unfaithful and, as was to be expected, they lost in every one of these cases. The King sent out messages of love from His palace trying to win the people back

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from their wickedness, but they repulsed the messengers and would not listen to them. It began to be rumored throughout the land that the people were in rebellion against the King Himself. They rejected their rightful Ruler and chose a king from among themselves. Oh, how this hurt the King, for He had always been kind and just and had forgiven them many times when they were undeserving. For long years He allowed those other kings to sit on His throne and rule His people. The kings were many of them very cruel and unjust, and shamefully mistreated the subjects.

Then the King decided to present the people with a *wonderful gift* to show that He still loved them, though they were in rebellion against Him. The gift was this: The King gave up His only Son, whom He loved, that the Son might go and live among the people, showing them how to live, teaching them many beautiful lessons of love, and helping them in their distress, for this Prince possessed wonderful powers of healing. The King and His Son knew that there was great danger ahead; that a great many people would reject Him, and that even as they had mistreated and killed the messengers, so would they also kill Him.

Nevertheless He did not hesitate, but came, living among the poor and downtrodden, helping them by His sympathy and miraculous powers. And better even than that: He brought them the sweet message of forgiveness from His Father, and the promise of life eternal. Was not this the most *wonderful gift* for a King to send His people?

Now, boys and girls, in the Book that tells the story of the *wonderful gift*, the Prince is called by a great many different names, and I want each one of you to send me a list of as many as you can, with book, chapter and verse where found, also tell me which one you like best and why.

During January I will send prizes for the best answers to this month's Questions and the Questions and Puzzles in September, October and November WORD AND WORK.

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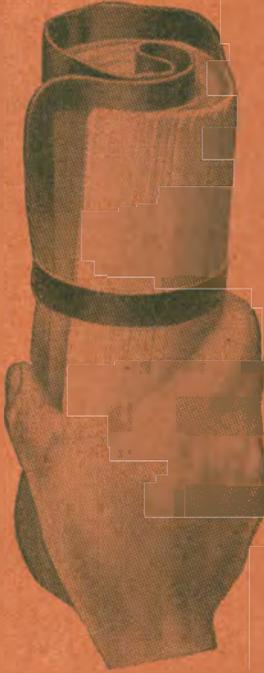
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