

THE WORD AND WORK

(Volume XL, August, 1946)

WORDS IN SEASON

R. H. B.

THE LORD IS GOOD

Inwoven in the worship and liturgy of ancient Israel we find the oft-recurring words: "The Lord is good, and his mercy endureth for ever." Four of the psalms—the 106th, 107th, 118th, 136th—begin with this declaration: "O give thanks unto Jehovah, for he is good; for his lovingkindness endureth for ever." When David brought the Ark to Jerusalem, these words rang out in the song of praise which was sung on that occasion (1 Chron. 16:34). At the dedication of the Temple, when the glory of the Lord came down and filled all the house (2 Chron. 5:13; 7:3); and again, when after Israel's return from Babylon the foundation of the second temple was laid, we hear the same refrain. And again and again those same words re-echo throughout the psalms, "The Lord is good and his mercy endureth for ever." The spirit of inspiration evidently sought to keep this great truth, that the Lord is good, before the eyes of God's people. Always the greatest truths are most easily forgotten and lost sight of. And this truth especially—how often it is obscured and seemingly contradicted amid the bitter experiences and tragedies of life. Multitudes of human beings do not know nor would they believe that God is good.

This was the first point of attack, when the great Enemy of our race assailed the faith of mother Eve: "Ye shall not surely die," he said, "for God doth know that in the day ye eat thereof your eyes shall be opened and ye shall be as God, knowing good and evil." Thus he implanted in the woman's mind the doubt of God's goodness, and from that moment she trusted God no more. It was the first lie, and has millions of times been repeated, and to countless millions of human beings to this day. Hence the need of this reiteration, and the reason why God's word declares over and over again that God is good. When Moses in the mount said to the Lord, "Show me, I pray thee, thy glory," the Lord answered, "I will make *all my goodness* pass before thee." For His goodness is His glory. (Exod. 33:18, 19.)

GOD'S GOODNESS FOUNDED ON JUSTICE

The goodness of God is founded on His justice and righteousness. It is not an easy-going attitude, or a good-natured, indulgent disposition. Far from it. There are some who think that God does not mind sin, and is too good to punish it. That is a bad mistake. Even the human adage has it that a man must be just before he can be generous. Benevolence and charity is not necessarily goodness. A man who plays fast and loose with truth and right is not

a good man, however many kind deeds he may perform. God's goodness is based upon truth and justice. Those who are living in sin and hope to be saved by some unprincipled sentimentalism on part of God will be terribly disappointed. They have badly misread the character of the great Judge. God is first of all the God of truth and justice. "Just and right is he," and "righteousness and justice are the foundation of his throne." However justice alone does not constitute goodness. Though founded upon justice, goodness is something more. It goes beyond the demands of justice. Thus in the 5th chapter of Romans Paul makes a distinction between a *righteous* man and a *good* man. "Scarcely for a righteous man will one die," he says; yet "peradventure for the good man one would even dare to die." Now what is the difference between a righteous man and a good man? Why would someone perhaps die for the one and not for the other? The good man is righteous. But he is more. He is gracious, he is kind, he is sympathetic and big hearted. He goes beyond what is required of him. He is not limited to law and duty but goes out of his way to do what no one could justly ask or expect of him. Perhaps for such a man someone might even be willing to die.

GOD'S GOODNESS ISSUES IN KINDNESS

Now God's goodness is like that. In Ps. 86:5 we read, "For thou Lord art good, and ready to forgive, and abundant in loving-kindness unto all them that call upon thee." This is an Old Testament revelation of God. It was true then; it is true now. But the people to whom it was first given could not know how true it was. They believed that He was good but they did not dream how great was His goodness. They heard that He was ready to forgive, but who would have known to what lengths He would go in His readiness to forgive, and what an infinite sacrifice He would make that He might make His forgiveness possible and provide a righteous pardon for the sinner. We know that He gave His only begotten Son, and sent Him into the world to be the propitiation for our sins—that so He might Himself be just and the justifier of him that hath faith in Jesus. (Rom. 3:26.) Such is the goodness of God.

GOD IS GOOD TO ALL

And, as the psalmist declares, He is good to all, and His tender mercies are upon all His works. (Ps. 145:9.) When old Jacob looked back over his life he felt bound to confess that he had not been worthy of the least of God's lovingkindnesses and of all the truth which God had shown to his servant. All of God's people would bear like testimony. And He is good to sinners—even to the unthankful and evil. He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. How He has spared them, and warned them, and waited for them, in the meanwhile fed them, clothed them, sustained them—if perhaps they might understand and turn and He might heal them. And to the returning sinner—how good He is! It is pictured for us in the parable of the Prodigal Son.

The apostle asks a pointed question here: "Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works." (Rom. 2:4, 5.) It is a good time *now* (is it not?), and it may be our only time, to turn to the Lord and find our refuge in His goodness. "O taste and see that the Lord is good: blessed is the man that taketh refuge in Him." (Ps. 34:8.)

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WHEN GRACE CAME IN

"The grace of God hath appeared." Long foretold, long promised, long hidden — it broke forth at last like sunshine through the clouds upon the darkness of the heathen world through the worldwide message of the gospel. It was a marvellous revelation. The Gentile world knew of nothing like that. They knew of a God of nature; but nature is cold, hard, and implacable. They had also an inkling of moral law—derived in part from contact with Israel, partly intuitive—having the work of the law written in their hearts and consciences. But the moral law, like the law of nature, said "An eye for an eye and a tooth for a tooth"; and, "The soul that sinneth it shall die." So they spent their days in sin and hopelessness. But here a new and wondrous light shone forth: "*the grace of God appeared.*"

We may be sure that this was the most confounding, confusing, impossible, incredible thing that was ever presented to man's mind, then or now. It clashed with all their thoughts and experience. It upset all their views of the course of things, of the laws of the universe, and of the character of the Divine Being, in so far as they had any views in regard to the latter. Men can not understand it very well yet. True, we have heard about it, we speak of it, we use the word "grace" (as we do many words) without much thought or comprehension of its meaning. Some are busy trying to explain it into compliance with man's ideas, and have proved to their own satisfaction that the grace of God means nothing more than the familiar system of law and works we have always known—just the same old thing under another name. But in those who see the significance of it, the grace of God creates an astonishment—a wonder, love and praise, that they never get over, and never will to all eternity. To them it is, indeed,

"Amazing grace—how sweet the sound—
That saved a wretch like me!"

In order to understand what this grace is and what it means, we must get God's own definition. Just a few lines below, the apostle paraphrases the expression, "The grace of God hath appeared to all men"—and says "When the kindness of God, our Savior, and his love toward man appeared." (Tit. 3:5.) So when God's grace appeared, then appeared God's *kindness* and *love* toward man. Let us seek further. "Kindness" and "love" are terms that are often

used conventionally and cover much ground. What sort of "kindness"? And what "love"? We shall find that these words are used in their highest degree of meaning. Human kindness is limited, and man's love is too often quite selfish, or at least connected with his own interest—the affection for our own, or devotion toward those who to us are loveable and lovely—for "human love needs human meriting." But the grace of God is of a different sort—it is kindness overflowing and love to the uttermost toward those who deserve only rejection and condemnation. This "grace" is what makes the gospel a gospel. In fact it is spoken of as "the word of his grace," and "the gospel of the grace of God." The whole Christian life rests upon his grace. In grace it begins (Eph., 2:8-10); in grace it stands (Rom. 5:2); to the throne of grace the Christian continually resorts (Heb. 4:16); and through grace he has "eternal comfort and good hope." (2 Thess. 2:16.) The redeemed of God will have nothing to boast of, but they will glory in the grace of God and praise Him for His wondrous lovingkindness for ever and ever.

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THE BLOOD OF CHRIST

In this theme centers the whole gospel. There is first of all the mystery of the Incarnation—the fact that the Word became flesh. Our Lord became man in order that He might die, and "give his life a ransom for many." (Heb. 2:14; Matt. 20:28.) It involves His perfect, sinless life. Sinful life, being forfeited, could never be made an offering for sins of others. According to the types of the Old Testament ritual, the sacrificial victim must be without blemish. It involves, of course, Christ's atoning death—the pouring out of the blood. It also involves His resurrection, for that was God's manifest acceptance of Christ's work and sacrifice; in which He "brought again from the dead the great Shepherd of the sheep, with the blood of an eternal covenant, even our Lord Jesus." (Heb. 13:20.) It is connected with His entrance into heaven: "through his own blood [he] entered in once for all into the holy place, having obtained eternal redemption." (Heb. 9:12.) The shed blood is the ground also of His advocacy—His Highpriesthood and intercession for us in the presence of God (1 John 2:1, 2). For us the blood of Jesus means redemption, forgiveness of sins, reconciliation, justification (Eph. 1:7; Rom. 5:9); the cleansing of the conscience, the sprinkling of the heart (Heb. 9:14; 10:22) and access into the "Holiest of all" (Heb. 10:19). The final glory of God's redeemed likewise rests on the blood. "They washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple." (Rev. 7:14, 15.)

Charles Dickens wrote to his son: "I put a New testament among your books because it is the best book that ever was or ever will be known in the world and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided."

NEWS AND NOTES

Linton, Ind.: "From July 7 to 21 I preached in a tent meeting with the Ellis brethren, with Brother Paul Neal speaking on the mornings of the 7th and 14th. There was good attendance throughout the meeting and a fine fellowship of neighboring churches. Three young people were baptized. A fine song rally was enjoyed on the afternoon of the 21st. The following preachers visited the meeting: Clymore, Neal, Horace Hinds and son, Calvin Griffith and son, Brewer, Hesson, Peck, Boyll, Heaton, and Hinton. (These are all preachers of that section of Indiana and can be identified as listed by our many readers in that part.—Pub.)

"Work here goes along well. Three were baptized not long ago. Our new building is progressing very well. The walls are now above the tops of the windows.

"We are to leave on August 5, for a three weeks' effort at Zion church, near Eagleville, Mo."—Waldo S. Hoar.

As we go to press Brother Howard Marsh is in a fine meeting at Borden, Indiana. They have been using extra chairs every night and already several have turned to the Lord. Borden is enjoying a steady growth under the ministry of Brother F. S. Spaulding.

Davis City, Iowa: "We worshipped with the home church last Lord's day; went to Eagleville in the afternoon, and to Zion for night meeting. We are to be near Altamont for next Lord's day. Then we are to begin tent meeting at Blythedale, July 17.

"Howard Vincent, one of the newer members of the Sunny Slope church, near Promise City, spoke at Downey last Lord's day night. He spoke at Leon one night last month. He has been very zealous and active in the church work since he learned the right way. He had been a sectarian and an active worker and leader in a Sunday school. It took him quite a while to see the Truth, but when he did he wanted to learn it all at once. We have spent hours with him talking over Bible things and answering his questions."—Wm. J. Campbell.

Lexington, Ky.: "Our meeting at Melrose with Brother Robert Boyd was indeed an enjoyable event. So far as spiritual benefit is concerned, it seemed to be one of the best we have ever had. From all comments, Brother Boyd was liked by all and his messages appreciated. Quite a few visitors were present during the meeting. Two were added to the body by initial obedience and four came for transfer of membership. We recommend Brother Boyd highly as one who loves the Lord and carries the blessings of Christ wherever he goes.

"At the present time (July 17) brethren Homer Rutherford, Victor and David Broaddus and I are conducting a Vacation Bible School and meeting at Mackville, Ky., where R. R. Brooks is minister."—Orell Overman.

Since the above report came from Bro. Overman the Mackville meeting has closed with thirteen baptisms and three restorations. Bro. Overman is to be at Fisherville, Ky., in a meeting beginning August 4. Bro. Rutherford is to be at Sugar Creek church in an effort beginning August 12. The Broaddus boys are to take care of Brother Overman's Melrose work in his absence. Victor and David are talented young men and have promise of being very useful in the Lord's Vineyard, as indeed they already are. We praise the Lord for our young men who are taking up work for the Master! —Pub.

"Do you listen to the "Words of Life" radio program? This program may be heard each Lord's Day at 7:45 A. M. over station WGRC (1400 Kc). Within the next week or two, you may hear the lovely hymns of the new radio transcription just recorded in the NBC Studios, Chicago, by nine select singers under the supervision of Bro. E. L. Jorgenson."—J. L. Adams in local church bulletin.

In spite of any misgivings that some may have had over the loss of a good man to located work when Brother E. L. Jorgenson resigned from Highland church, it seems that his release has turned out rather to the progress of the Gospel. He has

been busy in song revivals and Gospel meetings otherwise in various states. More recently he has been kept busy ministering the Gospel to local and nearby churches, among which are Buechel, Worthington, Ormsby, Shawnee, Fifth and M, and the Borden church. He is held in high esteem by brethren in his home territory. He is glad to be used in this general ministry as his time permits and as he has openings on Sundays or week-nights.—J. R. C.

Brother Howard Marsh is to be in a meeting at the new congregation at Worthington, Ind., starting August 19. This congregation is blessed by having Horace Hinds and sons, Ariel and I. H., Calvin Griffith and son Paul, all of whom are capable Gospel workers, and church leaders.

Brother Flavil Hall of Pine Apple, Ala., Rt. 1, recently underwent an operation at an infirmary in Greenville, Ala. He returned home July 15, and is getting along very well. A sister from Ohio wrote in that she was sending Brother and Sister Hall a love-gift and wondered if others might wish to do the same. Brother Hall is a worthy gospel preacher and one of the Lord's very own.

Johnson City, Tenn.: "I enjoyed a good tent meeting with Orell Overman and the Melrose church, Lexington, Ky., July 1 to 14. God blessed with six responses to the invitation. A young married woman was recently baptized here. God continues blessing the work here in town at Locust Street and also in the Carter-Sell addition. Lord willing, I'll be with Bro. Lyon and the Ormsby church, Louisville, beginning Aug. 19.

"We appreciated very much the good work done here by Carl Kitzmiller and Paul Clark while I was in the Lexington meeting. We do well to praise God that several young men are being raised up to declare God's whole truth!"—Robert B. Boyd.

Hapeville, Ga.: "The little congregation at Hapeville, Ga., where I am devoting the last ten days of July is young in the Cause, but has a splendid brick building, which has been occupied a few months, and without solicitation for help will soon be paid for. Some rough ex-

perience has been suffered at the hands of others who should have stood heart, hand, and shoulder with them. Innovations were slipped in and imposed upon the congregation for a time, but there has come a house cleaning and a restoration of the simplicity of Christ, and, to all appearances, in the Spirit of Christ. Despite the consequent loss of members, and a strong prejudice plainly manifest against this effort to be a New Testament church, the few manifest a determination to go forward in the name of the blessed Lord. My prayerful endeavor is to be used of Him to help meet a great spiritual need in this field"—Stanford Chambers.

Amite, La.: "July 21 was a red letter day for the Big Creek church with dinner on the ground, and all day service. Brother C. M. Sitman, Jr., New Orleans, delivered the major address in the morning. Bros. Merton Andrus, Richard Ramsey, J. B. Lindsey, John Fulda, Fulton Curtis, Tom Gillian, and others, had part in the speech making. The women provided a fine dinner which the large crowd enjoyed.

"Richard Ramsey is preaching in a series of meetings at the Shiloh church, which began with an overflow crowd and continued with unabated interest through the week. He will go to Crowley next and then back to Amite for a short meeting before leaving for Louisville.

"We are expecting Bro. Vernon Lawyer to spend a few weeks with us beginning about the middle of August. He and his brother Virgil were here several months last year in some fine meetings.

"I am filling regular Sunday appointments."—A. K. Ramsey.

Louisville, Ky.: "We had a good meeting at Parkland during the month of June. Bro. D. H. Friend brought us Christ-centered messages each night. Bro. Willis H. Allen conducted the singing.

"The Lord richly blessed us during this year. To date, nearly fifty souls have responded to the Gospel invitation in our regular services. Our Sunday School attendance has more than doubled. We continue to thank God for our new addition and elevated baptistry which has been such a help to our work."—J. L. Adams.

Louisville, Ky.: "The Shawnee work is progressing nicely. We are just completing five new class rooms in the basement of our building, and other physical improvements have been made. Three have placed membership with the congregation during the past month.

"I begin a 2-weeks' meeting at Duncan, S. C., July 28th, and am booked for a meeting with the Fair Park church in Dallas, Texas, beginning September 1st."—Willis H. Allen.

"Junior College" Notes

"I am sending you the 'widow's mite.' I am seventy-eight years old and live in an institution. I have no income but send you a little of what I am able to gather here and there. I pray God's blessing on the school work."

The above is a quotation from

a letter received from a dear sister. This was in response to the letter sent to all Word and Work subscribers, one of which you probably received. Are you interested in the great undertaking of training our young people for the Lord? The time is now. We need to enlarge our present school in Louisville. We need a "Junior College." Let's all help.

NOTICE to anyone to whom God has given freely of this world's goods. Would you like to be used of the Lord in a very definite way and see your efforts yield 100% increase? Bro. Addams has a plan by which a few people with means may double any investment in the Lord's work. Write for particulars. All correspondence will be confidential. Address your letter to J. L. Addams, 2824 Montgomery St., Louisville 13, Ky.

YOUR NEEDS AND OURS

In years gone by the Word and Work has made statements of financial standing at the year's end. However, holiday book sales and a flood of renewals at that season give it the advantage over the slower summer months. At this time of year with few subscriptions coming in and a slump in book sales we have our most difficult time keeping bills paid.

To add to this we are giving our printer a much-needed and long-delayed 15% raise on our publications. For years, in spite of raises in paper and operation costs, he has kept our publication bills down to a uniform low level. But this was unfair to him.

When we paid our bills this month we found we lacked \$300 of having enough to take care of our printing bill, with all other obligations met. We are not asking for gifts, but rather wish to suggest a plan by which we can be of mutual service to one another.

We have in stock almost \$500 worth of Bibles and Testaments. Though we usually fill orders direct from publishers, we like to have some stock on hands for office sales and so as to be able to deliver hard-to-get numbers. In addition to our Bibles and Testaments we have a miscellaneous lot of devotional books including quite a few of our books by R. H. Boll. Thus in all we have a stock of \$1000 worth of good reading material *all paid for and ready for delivery to our customers*. Every dollar received from our merchandise in stock will be just that much on lifting our summer deficit. A sale of 50% of our stock would put us in the clear.

Elsewhere in this issue we are listing the merchandise we have on hands. Look it over and let us know your needs.

Trade discounts allowed us by publishers also make sale of books and church supplies not in stock profitable to us in carrying on in our particular phase of the Lord's work.

WHEN GRACE IS NO MORE GRACE

Stanford Chambers

A good sister reports that at her place what they hear by way of teaching concerning salvation is that it is "by grace plus works. Paul protests:

"Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more by works: otherwise grace is no more grace." (Rom. 11:5, 6.) Making the grace of God non-grace is a matter of consequence and concern.

One who is working to gain his salvation is on a different footing from that of grace. He cannot say, "this grace wherein we stand," but instead, "these works whereon we stand." And the one is incompatible with the other. Paul emphasizes that. If salvation is by grace it is not of works; if it is by works it is not of grace. And every one chooses the ground he takes. He cannot go both ways at the same time.

Suppose he chooses to obtain salvation by works. How many must he do? And what of their quality? His works must be perfect: he must never have had any other kind to his account. How many? He does not know, and nobody on earth can tell him. So the best there is for him by way of assurance is a kind of "hope so," and in connection the thought, "God is merciful." "I have never been so bad." But if in the last analysis it resolves itself to a dependence on God's mercy, why not an all-out trust in that in the first place. And that is just what the Gospel truth teaches. As ground on which we may be saved let works be marked off. Only one has ever been able to stand on that ground. Of all others it is written, "There is none good, no, not so much as one." And again, "All have sinned, and fall short of the glory of God." For this reason, "By the works of the law" (anybody's law, even when "they are a law unto themselves") "shall no flesh be justified in his sight." Wouldst thou be saved? Then be counseled of God and accept your salvation as the free gift of His grace. Faith does that. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." (Eph. 2:8, 9.) Again, "Not by works done in righteousness which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." (Titus 3:5, 6.) Thus, salvation is "Not of works," "Not by works." Grace is favor freely bestowed, undeserved, unmerited. No one can earn it; no one can bring God under obligation to him that he must bestow it or be unjust.

Good Works. Believing affords opportunity for regeneration. Regeneration produces the new life, spiritual life. Only spiritual works are good works in the sight of the Lord. Spiritual life must precede spiritual works. They cannot precede the life. Works preceding salvation proceed from spiritual deadness, and are therefore

dead works. Confidence in dead works is misplaced; "repentance from dead works" is in order. Give it up, throw yourself upon the mercy of God, "without one plea, But that Thy blood was shed for me." There He takes you up. On the ground of His death having taken place for sin, on your acceptance and your surrender He pardons and bestows His Spirit. Now you can serve in newness of the Spirit. You are a new creature "created in Christ Jesus unto good works." To serve the true and living God hath great recompense of reward, no deed will go unrewarded. "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that . . . we should live soberly and righteously and godly in this present world; looking for" Him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Titus 2: 11-14.) "Not by works of righteousness . . . but by the washing of regeneration." (Titus 3:5, 6.) Not by works but by washing. Grace operates in the washing, is made inoperative by seeking merit through works of righteousness.

The Principle Involved

R. H. B.

"The matter is not worth all the fuss," said a brother recently concerning the controversy over prophetic questions that of late years has agitated the brotherhood. It is a common argument with those who wish to be "neutral." But this plea confuses two distinct issues: (1) the merits of the question involved; (2) the principle involved in the "fuss." Let the difference be as small as it may be, if the *principle* is wrong and subversive it cannot be waived aside. If for example the free discussion of any part of God's word must be hushed up—for "peace's sake," that is, because to some it is distasteful and objectionable; and if the interpretations of certain prominent brethren are to be set up as an authoritative standard of doctrine and test of fellowship—then a principle has been adopted which will certainly make a sect and denomination of the church of Christ. And *that* is not a small matter.

If such a movement is condoned on the ground that "the matter is not worth all the fuss," then the road is open to any and all compromise or corruption. As for the intrinsic merits of the questions involved it is quite another matter. Let those questions be freely sifted and discussed, let them be championed or opposed—so long as this is done honorably and in Christian spirit, it is all to the good. But for one side or the other to make a creed of the difference and to ostracise those who dissent from such a creed—that would be the ruin and failure of all that the churches of Christ have ever professed and striven for. A free Christian could not afford to fall in line with such a subversive sectarian movement, even though he were entirely agreed as to doctrine with those who are guilty of it.

"TIMES OF RESTORATION"

E. L. J.

Elsewhere in this issue is David Lipscomb's fine comment on Acts 3:19-24 (See "Faith of Our Fathers," page 192). Here is the text in question:

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea, and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days."—Acts 3:19-24.

On every hand we hear it said that Old Testament prophecy was well fulfilled in our Lord's first advent; or, at most, that it will be fulfilled within the present dispensation—before He comes again. We wish, therefore, while this remarkable passage is before our minds (and eyes) to draw attention to a very striking fact—a point so generally overlooked by expositors that I, at least, have never seen or heard it made. It is this: *All the prophets, as many as have spoken, have told of these days that follow the second coming of the Savior.* If Lipscomb is right in placing the "restoration times" at Christ's return—and he certainly is—then the conclusion is inevitable that the prophets spoke of the days *that follow Christ's return.*

We shall not here raise the moot question as to whether those prophecies could or could not have been realized at the first advent; suffice it to say that (as it turned out at least) they were *not* then realized; and the inspired apostle Peter now applies those prophecies to the second coming. God will send the Christ—the second coming, as Lipscomb says; then, as Lipscomb points out—"when Jesus returns again to earth"—then will be "the times of restoration of all things whereof God spake by the mouth of his holy prophets that have been from of old." Only two of these old-time prophets are mentioned by name: Moses and Samuel; but, by the Holy Spirit, Peter distinctly states that "*all the prophets*"—at least from Samuel onward—"told of these days"; these restoration days that come when Jesus comes! Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel—all of them, as many as have spoken, told of these days!

HOW IS IT IN YOUR CHURCH?

Church membership throughout the United States presents the following picture: 39 per cent attend the worship regularly, 14 per cent occasionally, and 47 per cent seldom, if ever—they are just names on the record. The effective church must have an active membership or it will die from the inside out.

ARE WE BOOK WORSHIPERS?

"Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life," says Jesus in John 5:39, 40. Neither we nor the writer of this arresting article would for a moment discount the authority or authenticity of even one word of the Bible, but it is his and our sincere desire that Christians be warned against legalism, which is so prevalent today, and that we miss not the primary purpose of the Book: to set forth Christ and to convert men to Him. The following is an excerpt from an article which appeared in the American Christian Review under the caption "Can We All See Alike?"—Pub.

Perhaps George Fox was right when he accused Protestants generally of being Bible worshipers more than God worshipers, and of being Bible followers more than Christ followers. For all practical purposes, the book called the New Testament is our law book. And where there are books of law there must be lawyers to interpret. So we have our paid clergy, and commentaries, and brotherhood journals, to explain the New Law, as we call it. In some places the following of this New Law, as it is called, gets a great deal more attention than does the idea of following Christ as our great example and leader.

Only the other day, one of "our preachers" tried to prove to me that we needn't try to follow Christ in all His teachings in the first four books of the New Testament, because those teachings were given under the law of Moses before the church was established, and that the law for the church today really starts with Acts. By his logic, Christianity is not under obligation to take seriously a single line of the actual words of Christ. They were given "under the law." He failed to note that Christ commanded his apostles to go into all the world and teach them "all things whatsoever I have commanded you" (Matt. 28:20).

The great tendency in our day is legalism. We speak glibly of the New Law, as if Christ nailed one law to the cross and tacked up a new one in its place. He said of himself, "I am the Way, the Truth and the Life." We try too hard to follow the Book instead of trying to follow Christ as revealed in the Book. Christ never commanded us to follow the Book, but he emphatically and dogmatically taught we should follow Him! Book worship, along with stone worship, temple worship or statue worship, is at best a limited form of idolatry. And, being evil, it works for division rather than unity.

There is very little division over Christ himself. There are a multitude of divisions over the Bible, and over other books written to explain it. The center of emphasis should be on Christ the Lamb of God that taketh away the sins of the world. We must learn of Him through the Bible. It is the only authentic source. But in going to the Book to find Christ, let's not get so enthusiastic about the Book that we forget the Master!—W. I. Wilson, in *American Christian Review*.

THE PURPOSE OF PROPHECY

D. M. Panton

The Holy Spirit has expressed, in one vivid phrase, exactly what prophecy is: "a lamp shining in a dark place" (2 Pet. 1:10). The world is in profound blackness; the human race is heading for horrors of which they are totally unaware; and prophecy—the revealing of things to come—is a blazing searchlight which uncovers both the dangers ahead and the path by which we can escape them. Never did the church so need this lamp. Thousands of Christians suppose prophecy to be so difficult, so unintelligible, so obscure that it is, they think, itself a darkness to be avoided: on the contrary, it is a blazing lamp, carrying exactly the light for a midnight pilgrimage. God lit this lamp; and no man ever put out a lamp of God without plunging himself into dangerous midnight.

DISSOLUTION

At this moment we are witnessing extraordinary confirmation of what is coming. All prophecy culminates in the Kingdom of God on earth, followed later by the dissolution of the universe. Science foresaw, and now actually produces, such dissolution. Years ago, before the War, at a meeting of the British Association in Edinburgh it was stated that such is the convulsive power stored in nature that atoms might blow up the universe, which would disappear in flaming gas. Now see prophecy: "The heavens that now are, and the earth, are stored up"—kept in careful preserve for the specific object—"FOR FIRE" (2 Peter 3:7); and are now discovered to be actually containing that fire. (Or, at least, fire that could be used of God to carry out this prediction, if He so willed. Of course, the fulfilment of this prophecy does not hinge on any scientific discovery or on any force stored up in nature. God can and will fulfil His word in His own time and in His own way, regardless of science or of nature. But this is a startling scientific confirmation of the possibility of the very thing coming to pass which has been predicted for 1800 years, and under the pen of Mr. Panton is made to stand out as an awful reality.—Pub.) The Spirit then reveals the dissolving worlds. "The heavens shall pass away with a great noise"—a crashing roar (Lange)—"and the elements"—the elementary particles, the atoms—"shall be dissolved with fervent heat"—the liberation and ignition of gases under white-hot heat—"and the earth and the works that are therein shall be burned up." The penetrating nature of the fire within every atom is very awful. "Japanese doctors said they were quite unable to deal with burns from the great flash of the bomb, or with the other physical ailments caused by it. Some of them said they thought that all who had been in Hiroshima that day would die from the lingering effects of the bomb. They said people who had been slightly injured lost 86 per cent of their white blood corpuscles, developed temperatures of 104, began to lose their hair, vomited blood, and then died. One witness of the bombing said 'everything had been scorched to the ground, everything that still lived was waiting to die.'" (*London Times*, Sept. 6, 1945.)

METEORITES

Already we have indications of the final Godsent atomic bombs. "In those days, after that tribulation, the stars shall be falling from heaven (Mark 13:24): "The stars of the heaven fell unto the earth" (Rev. 6:13). Professor Herbert Dingle says (*Spectator*, Aug. 24, 1945): "The meteorite fall which occurred in Siberia in 1908, with more destructive energy than that of an atomic bomb, may be repeated at any time, and it was no contrivance of ours that it did not occur in London or New York." The annihilating power of this fire from heaven has already been proved in history. "Then the fire of the Lord"—that is, a peculiar fire, coming from the Deity—"fell, and consumed the wood, and the STONES, and the dust" (1 Kings 18:38). So the present heavens and earth will be totally annihilated; "the earth and the heavens fled away, and there was found NO PLACE for them" (Rev. 20:11).

THE PURPOSE OF THE REVELATION

So now we arrive at the throbbing heart of prophecy. "Seeing that these things are thus all to be dissolved"—that is, basing your conduct absolutely on these appalling prophecies—"what manner of persons ought ye to be?" (2 Pet. 3:11). The approaching dissolution of the universe God reveals in order to move the very depths of our soul to practical holiness that we may become transfigured by what we see through the telescope of prophecy. Prophecy, we are told, is 'gloomy,' and we who preach it are 'pessimists': we answer that we would rather be pessimists with Jeremiah and John than optimists with Demas and Diotrephes. But it is far more than that. "He that hath this hope PURIFIETH HIMSELF, even as he (Christ) is pure" (1 John 3:3). The heart that is saturated with prophecy, and so has become a child of eternity, carries the coming Glory in heart and life. "We have the more sure word of prophecy; *whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts.*" Our hearts are to be radiant with the light of the coming day, as, moving through the midnight of the world, we already see and reflect the Advent Glory. If prophecy fails to have its right effect on us, it is not the fault of prophecy, or of the God who alone gives prophecy: it is solely the fruit either of our ignorance or of our denial of what is foretold. All the vital impetus imparted by the tremendous rewards and punishments foretold for believers is lost by a complete ignorance of what is coming.

GODLINESS

Thus the purpose of prophecy is made clear. "What manner of persons ought ye to be *in all holy living and godliness:*" all holy living—perfected conduct; all godliness—perfected character. Godliness is the life of heaven lived on earth; it is the character of God reproduced in a human soul; it is the air of eternity always blowing through our life. The earth may rock beneath our feet, but holiness is an asbestos that can never burn. Second Advent knowledge is dangerous trifling unless it puts disciples far above the times in which they

live. How can we measure the preciousness of the little interlude between the eternity when there were no worlds and the day when there will be no worlds again? Plan your life, says the Apostle, on the scale of God's huge coming events.

BLAMELESS

Again the Apostle enforces the divine purpose of prophecy. Twice the fact of the dissolving worlds is stated, that we may realize it: twice the moral is drawn, that we may not miss it. "Wherefore, beloved, *seeing that ye look for these things, give diligence that ye may be found*"—found by the returning Christ—"in peace, *without spot and blameless* in his sight." This at once unveils the judgment seat. For every child of God the vital element in prophecy is how he will be 'found' by Christ: to be discovered 'without spot and blameless' is no mere fruit of salvation; this marvelous possibility is the product solely of unceasing diligence: *give diligence* that ye may be so found. As a child of eternity (every one of us can say) I want a purer heart, a more melted spirit; I want a lowlier mind, a more sensitive penitence; I want a sweeter temper, a quicker love, a richer grace.

EXPECTATION

Actual life gives proof, in the lives of God's saints, of the effect of prophecy. "There is nothing left to the faithful," says Calvin, "but with wakeful mind to be always intent on his second coming." "Ardently," says Rutherford, "I desire the day of Christ. I half call his absence cruel—oh, when shall we meet?" "I am daily waiting," said Whitefield, "for the coming of the Son of God." "Each morning," said Horatius Bonar, "as I hear the birds twittering outside my bedroom window, I wonder if the Trumpet will break in upon their song." "I never lay my head on the pillow," says Dr. Campbell Morgan, "without thinking that maybe before the morning breaks, the final morning may have dawned. I never begin my work in the morning without thinking perhaps he may interrupt my work and begin his own." "There is no remedy for all this mass of misery," said Lord Shaftesbury, who did more than most men to alleviate that misery, "but in the return of our Lord Jesus Christ." Why do we not plead for it every time we hear the clock strike?

The crucial and final fact in prophecy lies in what it has *not* revealed. "The day of the Lord will come *as a thief*" (2 Pet. 3:10): no warning, no dating, no time for preparation; sole safety lies in unceasing readiness. "*My soul looketh for the Lord more than watchmen looking for the morning*" (Ps. 130:6).

TRUTH IN TABLOID

Whatever *outfit* a man may have, however complete, without God's *infit*, will inevitably prove an absolute *misfit*.

Our expression of Christ depends upon His impression in us.

We are not in the world to witness to Christ; we are in Christ to witness to the world.—Uffeln.

CHRISTIAN OPTIMISM

(Brother Friend desires to give his space this month to the following article written by F. W. Mattox in Harding College Bulletin.)

We have heard the statement oft repeated that the atheists have no songs. The reason for such a condition can readily be understood. The atheist is an unhappy person. He has no hope for the future and the mistakes of his fellowmen are interpreted in the light of his own dismal philosophy. It is now clear that the atheists are the world's saddest pessimist. With Voltaire saying that he wished he had never been born; Bertrand Russell saying that man's genius is destined to extinction in a universe in ruins, and that no individual life can be preserved beyond the grave; with H. G. Wells saying he had tried to be optimistic but could not, for all he saw for the human race was degradation, suffering and death; and with Will Durant lamenting the disappearance of faith and hope and saying doubt and despair are the order of the day, we can see with clarity the despondence and pessimism of the unbeliever in Christ.

What a Contrast

To the Christian there is no despair. The apostle Paul typifies Christian optimism. His persecutors could defame his character, belittle his mission, scourge him, stone him and leave him for dead, but his faith is undaunted and his zeal unabated. He cries out from the midst of apparent discouragement, "Thanks be to God who always leadeth us in victory."

As Christians we strive for improvement of present conditions. We believe right will prevail. We have confidence in humanity. By personal experience we know that the weakest of men can be touched by divine love and transformed into something of dignity and value. We know that out of all the inhumanities of earth God's great purpose is sure and will prevail. The Christian has all the advantage. The unbeliever sees only the externals. The Christian knows that the things that are not seen are eternal and, by faith, he sees "Him who is invisible." Thus, the Christian knows that the better things are all ahead. He is satisfied in the present with "peace that passeth understanding" and strength for the day. Thus, with the assurance of his hope, the Christian has a fullness of joy. No wonder he writes his songs and thrills as he sings them. He sees in the beauties and bounties of nature the loving care of his Father. He takes wrong and returns it not, feeling a sorrow for the offender and knowing that in the great re-coming all things will be righted. Having no fear of the past or present and confident that God's will will be done in the future, the Christian is the world's only true optimist.

We are living in the atomic age when the world could be blown to bits. Scientists have examined the moon by radar, and they feel that there is no secret not within their grasp. This has led many to pessimism and despair. The non-Christian has looked to science and education as the means for solving the problems of the world, but

has learned by sad experience that he is being deceived in expecting so much.

The Christian knows that science and education can be no more than a means to an end and can be used toward any end: good or bad. He spares nothing. He digs deep and finds double assurance. He learns that the geography of the Bible is accurate in every minute detail. He learns that Christianity came into existence as the scripture claims, and that it could not be the result of a myth. The Christian examines the Greek manuscripts of the Bible and compares them with the early translations and is assured of their correct transmission. He diligently examines the internal evidence and is overawed with the power of inspiration. His conviction is on a solid rock. Do you wonder why he is happy? He does not believe just what he wants to, or because he wants to—he is assured in his faith.

The Christian would like for every skeptic to make a thorough examination into the basis of Christian faith. He knows the result would be another person drying his eyes, losing his despair, and rejoicing in the great providence of a loving God—reborn to a life of hope and song.

A MOODY ANECDOTE

I read of a minister traveling in the South who obtained permission to preach in the local jail. A son of his host went with him. On the way back the young man, who was not a Christian, said to the minister:

“I hope some of the convicts were impressed. Such a sermon as that ought to do them good.”

“Did it do you good?” the minister asked.

“Oh you were preaching to the convicts!” the young man answered.

The minister shook his head and said, “I preached Christ, and you need Him as much as they.”—*The Christian Advocate*.

A SUGGESTIVE SIGN

In a city that he visited during one of his many journeys preaching the Word of God, Dr. A. C. Gaebelin noticed a sign in a small tailoring and dyeing establishment which read:

I Live to Dye, I Dye to Live,
The More I dye the More I Live,
The More I Live the More I dye.

Read these words aloud, and you will hear the great spiritual truth. The more there is death to self, that much more fully is the Lord Jesus Christ able to live His life in us. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me” (Gal. 2:20). This kind of living is possible to every believer by full appropriation of all that is his in Christ. “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Rom. 6:11)—*Revelation*.

“FAITH OF OUR FATHERS”

E. L. J.

Half of last month's space in this department was given over to a fine quotation from David Lipscomb on the subject of "Praying for the Alien Sinner." We are glad to follow up now, for this month's offering, with two or three extracts from Lipscomb on the question of "Church and Kingdom." They are reprinted, not because the editors of *Word and Work* agree with every item of the views therein set forth, but for the sake of the notable and characteristic fairness and breadth of vision with which the "grand old man" handled his subject. The final reprint, "Times of Restoration," is of particular interest.

We have not, this time, undertaken to italicise outstanding sentences; but a careful reading will show that among other things, Brother Lipscomb states (or clearly teaches) the following:

A RESUME OF LIPSCOMB'S ARTICLE

"Church" and "kingdom" do not mean the same thing, exactly. The kingdom is more extensive in its signification. The church is the kingdom of God in its "little stone" stage, coming "not with observation"; the powerful, "great mountain" stage of the kingdom will be seen "when he comes the second time."

The kingdom (which was to be spiritual, enlisting the spirit, the inner man) was established on the first Pentecost after the ascension of Jesus Christ. Before that, the kingdom had its preparatory state and "stages," and it will yet pass through successive stages of development until it ends in "the everlasting kingdom of our Lord and Savior, Jesus Christ." In its final and perfect development, the kingdom of the earth shall become the kingdom of God and his Christ; the will of God shall be done on earth as it is in heaven, earth itself shall become heaven, and God shall dwell with his people. But these different "stages" and "phases" of the kingdom are to be viewed as the stages and developments of one harmonious and connected whole.

Heaven is to 'receive' the Savior until the "time of restoration of all things"—not *through* those times as commonly taught, but *until* those times; for those times must be "when Jesus returns again to earth." Then, when Jesus comes, all things will be restored to their original relation to God; the will of God will be done on earth; all things in the world will be restored to harmonious relations with God. And this restoration includes—so Lipscomb implies, I think—the restoration of the divine original order in the material world: seed-time and fruitful harvest; the end of briers, thorns, and thistles—vea. of sickness, death, and all the ills to which mortal flesh is heir through sin. Such are the teachings, stated and implied, in these reprints from the pen of David Lipscomb. After all, they do not differ greatly or essentially, in their main outlines and final upshoot and consequences, from the views of other pioneers that have been quoted here, nor from our own. But read now for yourself.—E. L. J.

"CHURCH AND KINGDOM"

Inquiry: "Does the kingdom and the church mean the same thing or not? Give your reasons for thinking them the same, if so."

Answer: "Not exactly. The kingdom embraces the church, but is, I think, more extensive in its signification. The church embraces the disciples of Christ separated from the world by obedience to Christ. It has both a local and a general application. In its local application it refers to those in a community, separated from the world, meeting together to worship God in His appointments. In its general application, it embraces all the disciples in a country, nation, or the world, separated to the service of God. The kingdom of God embraces every thing and person in the universe over which God rules as King. The term *kingdom* is not only more extensive in its reach, but it is viewed from a different standpoint. . . .

"Adventists fail to see that there are two periods, or stages of the kingdom foretold by Daniel and confirmed by Jesus—(1) when it is represented by a little stone cut out of the mountain without hands; (2) when it became a great mountain, breaking in pieces and destroying all the kingdoms of the world. The Jews made the same mistake about Jesus. He was to manifest two apparently antagonistic characters—(1) a sacrificial lamb, led as a sheep to the slaughter, not opening his mouth; (2) a conquering hero, a King on whose shoulders the government rests. The Jews looked for him as the conquering King, and did not recognize the King in 'the Lamb of God, which taketh away the sin of the world.' Jesus said, 'The kingdom of God cometh not with observation' in its beginning. When he comes the second time: 'As the lightning, when it lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall the Son of man be in his day.' (Luke 17:20, 24.) The church is as much the kingdom of God when it does not attract attention as when he comes in his power and glory." —*Queries and Answers*, by David Lipscomb, pp. 247, 251.

"THE KINGDOM OF GOD"

"The kingdom of God" means the realm subject to the rule, or reign, of God. It embraces the universe. The world was created as a part of that kingdom, subject to the rule of God. The world was intrusted to man as the under-ruler for God. Man betrayed the trust and turned the rule of earth over to the devil, the rival and enemy of God. God determined to rescue the world from the rule of the devil and to bring it back to his own rule and authority. This process of bringing it back has not yet reached its completion. Much of the work was preparatory to the re-establishment of the kingdom; and after its re-establishment, the work of bringing the world into subjection to this kingdom has been slow.

Many different steps have been taken. Some have miscarried through the unfaithfulness of the servants of God, through whom he proposed to accomplish the work. Before Christ came, the steps were preparatory to the formal re-establishment and opening of this kingdom. This new rule, or kingdom, was to be spiritual. It

was to enlist the spirit, the inner man; to be built upon the affections and purposes of the heart. Through this inner man God proposed to control and guide the fleshly, or outer, man. The first rule was addressed to the outer, or fleshly, man. It failed. The material things, even the law written in stone, pass away; that written in the heart, the spiritual man, unseen to mortal eyes, will endure forever.

The preparatory state and stages for this kingdom are given us in the Old Testament. After Adam sinned, Seth and his family, ending in Noah, were developments preparing for this kingdom. The flood swept the ungodly from the earth, and Noah and his family were commissioned to repeople the earth. Soon they went astray; but the second cycle was run, of which Abraham was the outcome. To him the promise was made: "In thy seed shall all the nations of the earth be blessed." The separation of Isaac and Jacob and his family, the transgression of his family, the giving of a temporary law through Moses, and the dealings of God with this family under the law of Moses, were successive steps preparing for and eventuating in the birth of Jesus, the Christ, the Son of God. . . .

To make the victory over the devil complete, Jesus suffered himself to be bound hand and foot, to be carried down into the grave by the power of the devil; and as a prisoner in the grave, the prison house of the devil, he struggled with the devil ("him that had the power of death"), overcame him in his own prison house, burst asunder the prison bars of death, and came forth a victor over death and hell and the grave. (Heb. 2:14, 15). After Jesus had thus conquered death, He organized and opened to men the great spiritual kingdom he had been from the beginning preparing to establish. This kingdom now established will yet pass through successive stages of development until it ends in "the everlasting kingdom of our Lord and Savior, Jesus Christ." The kingdom in its present stage is not called "the everlasting kingdom," but it will grow into it. It is the same kingdom in a lower stage of growth and development.

With this glance at the growth and development of the kingdom from the first preparatory stage until its final and perfect growth, the understanding of all these prophecies and their fulfillment seems not difficult. The blessing on the family of Abraham (Gen. 22:18); the raising up of a Prophet like Moses (Deut. 18:18-22), the Prince of the house of David that should reign on his throne forever; the establishment of "the mountain of the Lord's house . . . in the top of the mountains" and the going forth of the law from Jerusalem, as told by Isaiah (2:14) and Micah (4:1-4); the making of the "new covenant with the house of Israel" (Jer. 31:31); the setting up of the kingdom of heaven "in the days of these kings" (Dan. 2:44); and the pouring forth of "my spirit upon all flesh" (Joel 2:28), culminating in the outpouring of the Holy Spirit on the day of Pentecost after the resurrection and ascension of Jesus Christ, ought to be easily understood as successive steps in the establishment of the kingdom of God on earth.

The statements concerning the beginning, development, and

growth of the same kingdom, given in the New Testament, ought to be equally clear and plain. The kingdom was established and opened to men on the first Pentecost after the ascension of Jesus Christ. The Holy Spirit came to earth to give this kingdom laws and to take up his abode in these laws and to guide that kingdom in its future growth to its final and perfect development, when the kingdom of the earth shall become the kingdom of God and his Christ, when the will of God shall be done on earth as it is in heaven, and when earth itself shall become heaven and God shall dwell with his people and be their God and they shall be his people. Instead of seeing this connected and glorious growth and development of the kingdom of God through successive preparatory stages of the past and of growth for the future, we insist on disjoining it and looking upon each separate stage as a distinct kingdom, or government. If we would try to view revelation as a continued, but connected, revelation of God, and the different phases and stages of his kingdom as stages and developments of one harmonious, connected whole, it would enable us to understand these things better and to see a beauty and Godlike grandeur that without this we cannot see. — David Lipscomb, in *Gospel Advocate*, May 21, 1903.)

“TIMES OF RESTORATION”

Query: “What are the *times of restoration* and the *all things* spoken of by the prophets in Acts 3:20, 21? You can perhaps help me and others to better understanding.”

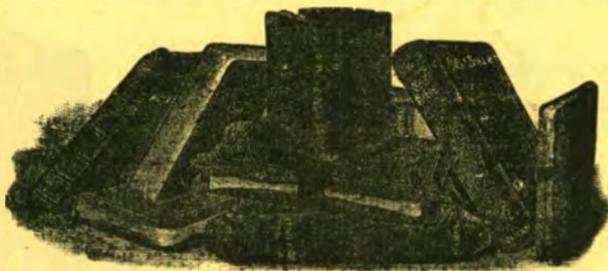
Answer: Jesus had been to earth and returned to heaven. Heaven must receive him until ‘the times of restoration of all things.’ Then ‘the times of restoration of all things’ must be when Jesus returns again to earth—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken and destroyed when man, the ruler, rebelled against God. That destruction of the world’s relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briers, thistles, thorns grew in the material world, as in the spiritual. Sickness, death, mortality afflicted the material world. When man rebelled against his Maker, the under creation rebelled against man. The laws of the natural world were disordered. The germs of vegetation put forth; biting frosts or burning heat destroys them. Disorder in the laws of the material world came as the result of man’s sin against his Maker. When Jesus comes again, the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe.—*Queries and Answers*, by David Lipscomb, p. 360.

What reality is there in your Christianity if you look at men struggling in darkness and you are content to congratulate yourself that you are in the light?—F. W. Robertson.

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gered. 3 And the devil said unto him, if thou art the Son of God, command this stone that it become bread. 4 And Jesus answered unto him It is written. 5 Man shall not	was written, 18 The Spirit of me, 19 Because he 20 preach 21 good
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all the signs wherewith he had charged him. 29 And Mō'sēs and Aār'ōn went and gathered together all the elders of the children	10 And the taskmasters people went out, and they and they spake to the people. Thus saith Phā'raoh,
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zar his son, and bring them up unto mount Hor; 26 and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and	Jehovah, unto Jehovah the serpent prayed for Jehovah said
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<p>that I may preach there also; for to this end came I forth. 39 And he went into their synagogues throughout all Gal'i-lee, preaching</p>	<p>desert places: and they came to him from every quarter. Q And when he entered again into Ca-per-na-um after</p>
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- 244XP Same as above but with Psalms \$4.25

Nonpariel Type Testament

Words of Christ emphasized in bold type and proper names marked for pronunciation. Size 2¾ x 4¾ inches.

Specimen of Type

<p>6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the</p>	<p>into an upper where abode both and James, and and An'drew, Phil Thom'as, Bar-t</p>
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- 332 Genuine leather, limp, red under gold edges \$1.50
- 332P Same as above with Psalms \$1.65
- 334 Genuine leather, overlapping covers, red under gold edges \$1.75
- 334P Same as above with Psalms \$1.90

Bold Face Type Testament

Pronouncing, India paper, only ¼ inch thick. Size, 4¼ x 6¾ inches.

Specimen of Type

burdens. 6 And the same day Phā'raōh commanded the task-masters of the people, and their officers, saying, 7 Ye shall no more

- 490X Leatheroid, limp, red under gold edges \$2.25
- 491X Leather, limp, red under gold edges \$3.00
- 493X Genuine morocco, leather lined, limp style, red under gold edges \$5.50
- 494X Genuine morocco, leather lined, overlapping covers, red under gold edges \$6.00

Minion Type Testament

Size of page, 3¾ x 4¾ inches.

Specimen of Type

of all that which also I received: that Christ died for that our sins according to the the

- 351 Cloth, boards, red edges \$0.75
- 351P Same as above with Psalms \$0.85
- 353 Genuine leather, limp, red under gold edges \$1.65
- 353P Same as above with Psalms \$1.80
- 354P Genuine leather, overlapping covers, red under gold edges \$2.00
- 364XP Genuine Morocco, leather lined, overlapping covers, red under gold edges, India paper \$5.00

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