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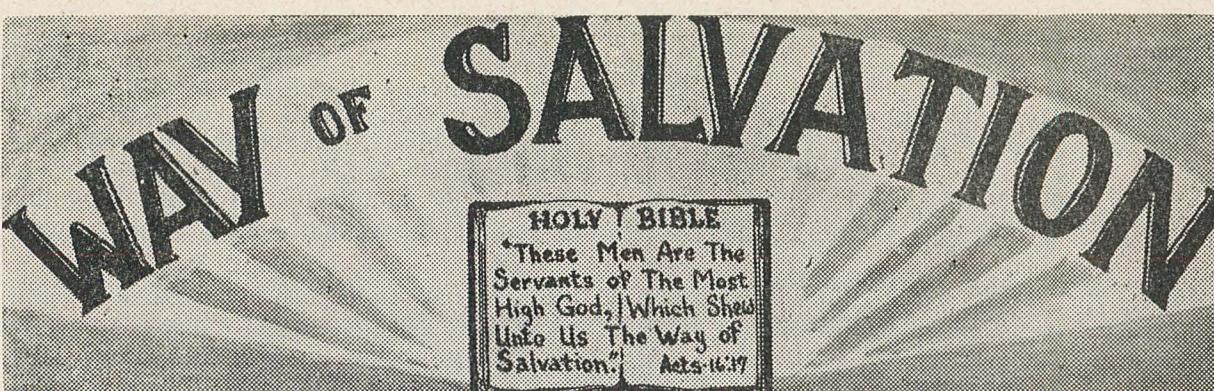
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Vol. 4

PENSACOLA, FLORIDA — MARCH, 1957

No. 9

WHY WE SHOULD STUDY GOD'S WORD

Numerous reasons could be advanced to show that men should study God's word. In this brief space these reasons cannot be discussed thoroughly. It is hoped that the reader will apply himself to a further study of these things, as the scriptures speak concerning them, so that all may understand how reasonable it is that men should study the word of God. Take careful note of the scriptures cited.

1. The scripture are authoritative. They come from God the Father, and His Son Jesus Christ. God, who declared "the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10), promised centuries beforehand to send a Prophet unto whom all the people were to harken, because He would speak in God's name (Deu. 18:17-19), and God fulfilled His promise in His Son Jesus Christ (Acts 3:22-26). Now that the Son is come, men are no longer to look to Moses and Elias, but are to hear Christ (Mt. 17:1-5), unto whom God has given all power in heaven and on earth (Mt. 28:18).

2. The scriptures are inspired. Of that portion popularly called the "old testament scriptures" it is said: "... but holy men of God spake as they were moved by the Holy Ghost" (11 Pet. 1:21). When Christ was about to go back to the Father, He promised to send another Comforter (the Spirit) to guide the apostles into all truth (Jn. 16:7-13). This Christ did (Acts 2). And so Paul said of those things taught by the apostles: "Which things also we speak, not in the words which man's wisdom teacheth, but the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:13).

3. It is God's command that we study the scriptures to learn and to understand His will. "Seek ye out of the book of the Lord, and read" (Isa. 34:16). "... give attendance to reading" (1 Tim. 4:13), "Wherefore be not unwise, but understanding what the will of the Lord is" (Eph. 5:17). In our day, under the gospel of Christ, we may well apply ourselves to the doctrine of Christ, with the same intent as some under the law of Moses applied themselves to the reading of that law (Neh. 8:8).

4. Study is needful in becoming a workman of whom God will approve. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (11 Tim. 2:15). Every Christian is to be a doer of the

work. (Jas. 1:25). His work is to be done to please God, and not to please men (1 Thess. 2:4). To do this, we must be guided by the word, in which is revealed to us all that pertains to life and godliness (11 Pet. 1:3).

5. In a world of change, God's word is dependable. Words of men are frequently undependable; creed-books of human origin are often revised; theories of uninspired religions are almost constantly being altered. But, "Forever, O Lord, thy word is settled in heaven." (Psa. 119:89) Jesus said: "Heaven and earth shall pass away; but my words shall not pass away." (Mk. 13:31) For their own sakes, men ought to be eager to "face up" to God's word NOW for they MUST "face up" to it in the judgment! (Jn. 12:48) Like Paul, we can depend upon things being even as God has revealed them to men. (Acts 27:25).

6. God's word makes one free. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (Jn. 8:31-32) God's word is truth (Jn. 17:17) therefore knowledge of it frees one from ignorance; it removes prejudices, and blind, unreasoning hatreds, fears, and sinful passions; obedience to it frees one from the service of sin. (Rom. 6:17-18) This is a spiritual freedom which has been (and can be) enjoyed by the enslaved, imprisoned, and physically afflicted.

7. God's word records for us the gospel of Christ, God's power to save. (Rom. 1:16) The gospel reveals to us the righteousness of God (Rom. 1:17) the search for which should be among the prime objectives of every life. "Seek ye FIRST the kingdom of God, and his righteousness;" (Mt. 6:33) Dear Reader, are you one of the many who earnestly strive for righteousness, but look to your own conscience, and your own devices for guidance therein? Do not seek to establish your own righteousness, as did the Jews, but submit to the righteousness of God (Rom. 10:1-4) as it is revealed in the word of God.

8. The hearing of God's word will produce faith. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) God gave us the inspired word for this very purpose: to produce faith. "But these are written, that ye might believe . . ." (Jn. 20:31).

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God's Message to Man

Since the beginning of time God has "at sundry times and in divers manners" spoken to man. (Heb. 1:1, 2.) In these last days Jehovah has spoken to us through His Son, Jesus. His message of salvation through Christ is revealed and written in the New Testament.

A Complete Revelation

The written word of God is complete; it contains all the information man needs in order to learn how to be saved, become a child of God, and prepare for heaven. Please observe the completeness and all-sufficiency of the Lord's word as set forth in the following statement: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God be perfect, throughly furnished unto all good works." (2 Tim. 3:16, 17.) There is not a condition or need of mankind but that one or the other of these statements will adequately apply. Peter declared that we have, through the knowledge of Christ, been given all things that pertain unto life and godliness. (2 Pet. 1:2.)



PERVIE NICHOLS

If the Bible thoroughly furnishes us unto "every good work", what about Creeds, Manuals, etc.? Why have a supplementary book? To accept a creed, manual, or human articles of faith is to reject the Bible as the complete revelation. No one can truthfully say "I accept the Bible as the complete guide into all truth" while subscribing to some creed or manual. We need no articles of faith, rules or regulations other than those found in the New Testament.

Written Message Final

There has been no divine revelation since the New Testament was revealed and written by the Holy Spirit in the first century. Christians are urged to "earnestly contend for the faith . . . once

for all delivered". (Jude 3, R. V.) "The faith" here means the gospel—the teaching or doctrine of Christ, God's final message to man. "The faith" has been "once for all delivered," and confirmed (Heb. 2:1-3), and a curse pronounced upon anyone who would deliver anything different to that which was delivered to those inspired men of long ago. (Gal. 1:8, 9; 2 Jno. 9.) This proves that (1) there is no need of further or continued revelation, and (2) God has delivered no revelations since the first century when the New Testament was revealed, confirmed and recorded for all time to come.

Claims of Further Revelation

Many religious cults of today are built upon the idea of continuous revelation.

Mr. William Miller, leader in the Seventh-Day Adventism movement, in the nineteenth century, claimed to have had supernatural dreams and visions. When these proved false he quit. Then Mrs. Ellen G. White, one of his followers, modified his prophecies, added the seventh day Sabbath doctrine, and thus introduced another religious order. She claimed to have been caught up to heaven and while there received a special revelation regarding the keeping of the Sabbath.

One, Joseph Smith, claimed that an angel showed him where to find the Mormon plates which he said, were hidden in the ground. He said the angel told him that he could read and translate them only by using the spectacles he said he found with the plates. From this claim has come "The Church of Jesus Christ of Latter Day Saints".

The Catholic Church teaches progressive or continuous revelation. It teaches that the highest voice in the church is vested in the Vatican head, the living pope. It also teaches that the Catholic Church is the mother of the Bible, that the Bible is the product of the church. And since the church continues, revelation continues. If the Catholic church were to abandon its human tradition and claims of continued revelation it would cease to exist. Not one doctrine peculiar to that church can be found in the Bible.

Let Us Be Satisfied With God's Message

Today we are confronted with the fact that the Bible is covered with the creeds and manuals of men. These contain things not in the Bible. Let him who claims to love the "Faith once delivered" uncover the Bible, take the creeds away, and let people see the "faith once delivered" in all of its purity and power. It is the only standard of Authority in religion.

Let us be satisfied with God's message to us, and diligently follow its divine guidance.

"The Law and the Gospel"

By SAM BINKLEY

"For the law was given through Moses: grace and truth came through Jesus Christ" (John 1:17).

Distinction Between the Law and the Gospel

There is, in this text, a clear cut distinction made between "the law" which was given through Moses, and "grace and truth" which came through Jesus Christ.

We Must Hear Christ

Since we are living under the system of grace and truth, we must hearken unto Christ through whom it was given, rather than to Moses, through whom the law was given. At the scene of the transfiguration of Jesus Christ a voice spoke to Peter, James and John and said: "This is my beloved Son, in whom I am well pleased; HEAR YE HIM." (Matt. 17: 1-5). The writer of Hebrews began that book by telling us that God hath spoken unto us through his Son (Heb. 1: 1-2). God prophesied, through Moses, therefore would rise up a prophet from among the people like unto Moses, who must be heard in all things (Deut. 18: 15-19). Peter quoted this prophecy and applied it to Christ, saying, "that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people" (Acts 3:22-23).

Are We Listening to Moses or Christ?

Since we are not under the law of Moses, to do that which was required of those who were under that law and not required in the New Testament would be listening to Moses rather than Christ. One can further realize the importance of hearing Christ in all things by the statement in 2 John 9 which teaches that in order to have God with us we must abide in the teaching of Christ.

One is not abiding in the teaching of Christ who attempts to obey the sabbath law of Moses, burn incense, have infant membership, use mechanical instruments of music in the worship of the church or engage in any other practice of the Jews under the law which is not found in the doctrine of Christ. Study Galatians 5:1-4 and see that such are also severed from Christ and fallen from grace, a position that none would envy. Jesus is the author of eternal salvation unto all them that obey him (Heb. 5:8-9). Let us obey him and be saved.

—Sam Binkley, Minister

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Some Things Your Bible Teaches

By MANUEL B. HARTLEY

DID YOU KNOW—

- That Christ said, "I will build my church" Mt. 16:18.
- That it was called, "Church of Christ," Rom. 16:16.
- That the individual members were called Christians, Acts 11:26.
- That it had its beginning in the city of Jerusalem, (A. D. 33) and that, "about 3000 souls" were added to it on the day of Pentecost, Acts 2:41.
- That the Bible is the only guide that the Church needs, 2 Tim. 3:15-17.
- That Christians are to meet upon the, "first day of the week" to break bread, Heb. 10:25, Acts 20:7.
- That other items of worship and service engaged in were preaching, prayer, giving, and singing, 1 Thess. 5:17, Eph. 5:19, 1 Cor. 16:2.
- That church members are to support the church by laying by in store as God has prospered them, 1 Cor. 16:2.
- That the church labors under the commission given by Christ, Mark 16:15-16, Matt. 28:19-20.
- That there is no organization higher than the church and no officer higher than the elders, Phil. 1:1.
- That a person cannot "join" the church but by faith, repentance, confession, and baptism, he is added to the church, Mark 16:16, Acts 2:38. Matt. 10:32, Acts 2:41.
- That there is a Church of Christ near you that teaches and practices according to the New Testament.

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Mardi Gras Celebration

By JAMES E. COOPER

A big Mardi Gras celebration is in full swing at the new Dixie Manor Shopping Center, (Valley Station, Ky.), and will continue through Feb. 14th. Of course, those operating places of business are interested in the customers they can attract, but there are a few things about such a celebration of which Christians should be warned.

The word "Mardi Gras" is French for "fat Tuesday," and the date is "Shrove Tuesday," in the Roman Calendar of the Lenten Season. On the night of Shrove Tuesday faithful Catholics go to their Priests and confess their sins previous to entering the 40 days of Lent, beginning with Ash Wednesday, Feb. 15th.

In many Catholic countries, and, alas, in a few cities in the U. S. (esp. New Orleans, La.) the Lenten season is preceded by a carnival season. Webster defines carnival as "(1) The season of festival or merrymaking before Lent. (2) Exuberant often riotous merrymaking." This carnival season was instituted "as an offset to the gloomy forebodings which the 40 days of approaching Lent was said to bring. It is probably a relic of a pagan festival held in honor of Saturn. The period of carnival extends from the feast of Epiphany, or twelfth day, to the eve of Ash Wednesday; but it is on the last three days, known as high carnival, that the spirit of revelry is supreme." (The Lincoln Library, p. 2069, Art. Carnival).

In our community the shopkeepers at Dixie Manor are throwing their big dance (period of revelry and merrymaking) on Saturday night, Feb. 11th, which comes within those last few days previous to Shrove Tuesday when the Roman Catholics will go to their priests and confess for their revelry and riotous living during these next few days.

Lent has no New Testament authority, and neither has anything connected with it. No Christian should partake of anything of which he would be ashamed during "Lent."

Again, the festival really amounts to "having one last fling" before the Roman authorities clamp down for a few days before "Easter." Faithful Christians have no business engaging in any part of such goings on, and certainly not in a period of "exuberant, often riotous merrymaking."

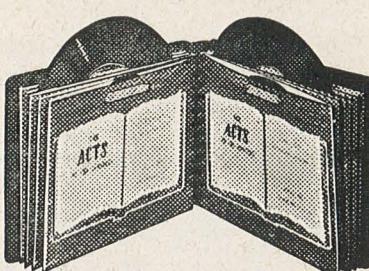
Thirdly, Dancing itself is lasciviousness, which Paul classifies as a work of the flesh (Gal. 5:19), and to the church at Thessalonica he wrote "abstain from every form of evil." (1 Thess. 5:22).

Some weak and worldly members of the church may be influenced by this big celebration, and engage in revelry even to the extent that they may not be able to attend the services on Sunday, but they will not do it in ignorance if they read this article.

"I beseech you therefore, brethren . . . to present your bodies a living sacrifice, holy, acceptable to God . . . Be not fashioned according to this world. . . ." (Romans 12: 1-2).

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DID YOU KNOW

How to Study Your Bible?

By Thornton Crews

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Tim. 2:15; "Search the scriptures; for in them ye think ye have eternal life: and they which testify of me," John 5:39. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," John 7:17. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so," Acts 17:11; Read also, 1 Pet. 3:15; 4:11; 1 Cor. 4:6; 1 Thess. 5:21; 2 Tim. 3:16 17; 2 Pet. 1:3-11; Jas. 2:10; 2 John 9, 10.

I—THE OLD TESTAMENT WAS WRITTEN TO BRING MANKIND UP TO CHRIST, or, to give us a History of God's dealings with man until the Coming of Christ. Here we find the history of creation, and the beginning of all things. Sin makes its advent into the world, and God began to reveal His remedy for it in the personality of Christ and His work on earth. We have the promise of Christ, His Gospel and His Church, His Salvation therein, His Priesthood, and His reign, Luke 24:27, 44; Gen. 3:14; 12:1-4; 49:10; Isa. 2:1-4; 28-13-16; 40-1-3; Chapter 53, Ps. 110:1-5; Mal. 3:1; 4:5-6; Acts 10:43; Gal. 3:19, 16; 4:24; Heb. 10:9, 10; 9:16, 17; Matt. 17:5; Heb. 1:1-3; 2:1-4. Read the Old Testament carefully, and you will be looking for Christ.

II—MATTHEW, MARK, LUKE AND JOHN WERE WRITTEN TO TELL US OF THE COMING OF CHRIST. Luke 1:1-4, Matt. Chapter 1; John 1:1-51. Study these books closely and you will believe in Christ; You will see Him as God's Son, and man's Savior, and like the centurion; will exclaim, "truly this is the Son of God," Matt. 27:54. See John 8:24; 20:30, 31, and you will want to know HOW to get INTO CHRIST, John 3:3,5; Matthew 7:21; Gal. 3:26, 27; Rom. 6:3, 4; Rom. 6:16-18.

III—THE BOOK OF ACTS IS WRITTEN TO TELL MEN WHO BELIEVE IN CHRIST HOW TO GET INTO HIM, or "what to do to be saved from sins." There are ten cases of conversion recorded in the book. Men ask the question, "What Must We Do?", and are told in simple language. Read, Acts 2:37,38; 3:19, 8:12, 13; 9:6; 22:16; 16:30-35; 18:8. Here you will find what men had to do to be saved and thus they were baptized into Christ, and added to His Church, Acts 2:46.

IV—THE TWENTY-ONE LETTERS—ROMANS TO JUDE, WERE WRITTEN TO TELL MEN IN CHRIST HOW TO CONTINUE IN CHRIST. Here it is revealed; HOW they lived who were saved, and HOW they worshipped God, and HOW they treated others. The Laws that govern God's Children are given by the Holy Spirit and His faithful children obey them.

V—THE BOOK OF REVELATION IS WRITTEN TO GIVE US, IN TYPE AND SYMBOL, THE HISTORY OF GOD'S CHURCH AND HOW WE ARE CROWNED WITH HIM. Rev. 1:6; 5:10; 21:1-7; 10:27; 22:18, 19. Those who obey Christ's Gospel, will be saved, and those who keep his royal law, will be approved, and those who die in Christ, will live with Him in eternity.

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"We Are Saved by Law" . . . "We Are Saved Without Law"

By J. C. HOLLIS

The above statements create what might be referred to as a strange paradox. Yes, the statements seem to contradict each other! Nevertheless the statements are true. There is a sense in which we are saved by law, and there is a sense in which we are saved without law. If we could get people to see this, it would remove much of the confusion in the minds of men.

Here is the thing which makes this discussion so necessary: We have able men, from the standpoint of the world, using the passages which teach (in some sense) we are saved without law in such a way as to leave the impression that we are saved apart from all law. I do not know of a position that is more foreign to what is taught in God's word than this one is.

The teachers (to whom I have referred) take the position mentioned in order to rule out some of the conditions upon which the Lord promises salvation. And baptism of course is one of the conditions that they would like to eliminate! I am sure that such teaching will cause many people to be lost who otherwise would be saved.

"Saved Without Law"

Let us notice some scriptures which show (in some sense) we are saved without law: "Therefore by the deeds of the law there shall no flesh be justified in his sight—". (Rom. 3: 20.) This shows that the law the writer had in mind does not bring justification to any one. "But now the righteousness of God without the law is manifested—." (Rom. 3: 21.) God's righteousness, according to this verse, is manifested without the law. This simply means that one is justified apart from the law Paul had in mind. "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." (Gal. 2:21.) Christ did not die in vain. Therefore righteousness does not come through the law the writer was speaking about. No fair minded person can read the foregoing quotations without being able to see that justification comes to one apart from the law that the writer had in mind. So it is in this sense that one is saved without law.

"The above scriptures pertain only to the law of Moses". And we have no right to apply what is said in those passages to any other law. "For the law was given by Moses, but grace and truth came by Jesus Christ." (Jno. 1: 17.) I can say truthfully we are saved apart from the law of Moses. But no one can say truthfully he is saved apart from "grace and truth." See Jno. 15: 3; 17: 17, and Eph. 2: 8.

"Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sin: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13: 38-39.) Since the law could bring justification, it had to give way to a system that can and does bring salvation. See Heb. 10: 9.) "And be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Whenever one's righteousness is based on the law of Moses (which has been abolished), that is his own righteousness. One cannot be saved through his own righteousness. One is saved by the righteousness "which is through the faith of Christ." And this expression pertains to the system under which we are now living today. Since one's righteousness becomes his own whenever it is based upon a law of God which has been repealed, surely one's righteousness becomes his own whenever it is based upon a system started by some man who was not inspired of God.

Do the above facts about the law of Moses mean that we have no law?

The answer to this question is no. For if we have no law, we have no transgression. "—: for where no law is, there is no transgression." (Rom. 4: 15.) If there is no transgression, there is no sin. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 Jno. 3: 4.) If we have no sin, we have no sinners. "For until the law sin was in the world: but sin is not imputed where there is no law." (Rom. 5:13.) If we have no sinners, no one is lost. If no one is lost, we do not need a Saviour. And if we do not need a Saviour, then Christ died in vain. Since we do have transgression, sin, and sinners in the world, we must have a law to which we are subject.

What Is That Law?

It is referred to as "the law of Christ." (Gal. 6: 2.) This is the law we are under today. This law is designated "the law of the Spirit of life in Christ Jesus." (Rom. 8: 2.) This law made Paul free from "the law of sin and death." Since it was able to do this much for the chief of sinners, it will do as much for us provided we comply with the terms as did Paul. James calls it "the perfect law of liberty." (Jas. 1: 25.) And in the same connection he tells us we have to be doers of the word in order to be saved. Finally, Paul refers to this system as "the law of faith." (Rom. 3: 27.) And when he tells us in the next verse that a man is justified "by faith," he has in mind "the law of faith. But no document is a law, in the true sense, unless it has conditions and penalties. This is true of the law of faith. So the one who complies with the conditions set forth in this law will receive life eternal. Those who will not comply with these conditions will have the penalties of the law measured out to them.

Bible Reading Is Destructive By BILL CREWS

Yes, Bible reading is destructive, but it is a constructive destructiveness. When read with attention and intention, that is, desiring to know God's will and determining to do his will, the Bible both builds up and tears down.

Bible reading upon the part of any who believe it and desires to obey it will destroy worldliness in his life. The Bible and worldliness cannot stand side by side in the same life. (Read 1 John 2: 15-17; James 4:4; Galatians 5:19-21) Those who practice what the Bible teaches will not practice drunkenness, gambling, adultery, fornication, mixed-dancing, reveling nor shameful speaking. They will not enjoy indecent stories nor obscene displays. They will control the passions of their bodies and guide them only in wholesome channels.

Then, too, Bible reading will destroy religious divisions. No one can read the prayer of Christ in John 17: 20-21 nor the admonitions of Paul in 1 Corinthians 1: 10-13 and contend that religious divisions meet with the approval of God. Who could read Ephesians 4: 4-6 or Acts 20:28 or Matthew 7: 13-14 and maintain that it doesn't matter what church one belongs to nor what way he follows just so long as he is sincere?

Bible reading is destructive to religious doctrines and practices not taught in God's word. Therein we are charged to abide in the things written (1 Corinthians 4: 6; 2 John 9: Galatians 1:8); therein we are warned against the precepts and doctrines that originate with men (Matthew 15:9; Colossians 2:21-22). Man's way is not in himself (Jeremiah 10:23). God has never introduced an idea and allowed frail man to develop it as he sees fit. God ever has and ever will show man what to believe, how to live, how to serve, how to worship. Only incidentals are left to man's judgment. Thus, Bible reading will destroy from our own lives those doctrines and practices for which we can find no Bible authority.

In short the Bible will build in our lives that which God wants and destroy in our lives that which God does not want. God knows both what is best for us and what is harmful to us. Jesus was crucified because he exposed the sins of men who cared not for the light of the truth. Many will not read the Bible because they realize its light is destructive to many things they desire not to give up.

May we plead with you, kind reader, to open and explore the pages of God's holy word.

They Will Pass

The house you are building for shelter, the bread you are eating for substance, the clothes you are wearing for protection, the education you are acquiring for better employment, the medicine you are taking for improved health will not always endure. Nor shall the body for whose sake they are had. These things may be called the necessities of life, but they must be recognized in their proper place. You may have them all in abundance and be eternally lost, for, above all things, the soul must be sheltered, fed, protected, instructed and treated. Yes, and it must be exercised; if eternity with God is to, be your destiny.

—Bill Crews

The Bible Everybody's Book

The Bible is everybody's book, as no other book is or can be. Some books are written for the rich, some for the poor; some for the learned, some for the ignorant; some for the wise, others for the simple; some for little children, others for grown people; some for people of one language, and some for those of another; some for people of one occupation, which have no interest to people who follow other pursuits. There are works on navigation, agriculture, mechanics, mineralogy, mining, astronomy, geology, biology, theology, finance, politics, archaeology, etymology, ornithology, ichthyology, and so on to the end of the chapter. Then there are works on mathematics, music, art, sculpture, architecture, painting, drawing, and every other conceivable subject. All these run in special lines, cater to special tastes, and reach special classes.

The Bible touches every class. Translated into hundreds of languages, it meets the wants of people on every continent and every shore. The aged love it, the young delight in it, little children lisp its sacred lessons, and aged men and women murmur its words of promise with broken voices and tearful eyes. Men in the vigor of health rejoice in the words of heavenly grace; weary souls on beds of pain and sickness are comforted by its divine consolations. Thousands of years ago men found these words of God more precious than necessary food. Now, after centuries have gone by, they still remain the solace and the joy of trusting hearts. Savage nations find their best literature and instruction in this first book they learn to read; and the civilized and enlightened, those who lead the march of human progress and know the blessings of culture and refinement, prize this book above all other books the world has known. Everything about it bears the impress of a divine mind, revealing universal law and universal love.

From: Christian Treasures, collated and edited by A. B. Lipscomb, pp. 73-74. Sage Scroll.

"That book," said Andrew Jackson, as he lay on his deathbed, "is the rock on which our republic rests."

Special Issue in April

The April issue of this paper will be devoted to the discussion of miracles and "divine healing". In view of the increasing number of "Faith healing" campaigns, a detailed study of the subject should be of interest to all. If you would use extra copies at \$1.00 per 50; \$3.75 per 100, please let us have your order during March. Bundles may be received on open account.