

THE WORD AND WORK

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HOW FAR ?

The East is from the West how far?
Sundered in space, are no bounds met?
Or ends the East at some bright star,
And to the West are sure metes set?

See, two strong fire-winged angels leave
The throne of God from left and right
East, West, their tireless pinions cleave
A flaming path in endless flight.

They glow and speed when myriad years
Of earth-accounted time have flown;
They whirl by systems, suns, and spheres,
And worlds to ashen grayness grown.

Each spans the fringe of golden spray
Washing creation's outmost shore.
Beyond they light the blue-black way,
Flashing and flying evermore.

Yet part they still! Their wings of might
Gleam farther, farther, swiftly fleet.
An outbound course—how infinite!
For each no limit and no mete.

Far, far apart! Soul, hast thou proved,
With joy that sets all fear at rest,
God hath from thee thy sin removed
"Far as the East is from the West?"
—Selected.

Words in Season

R. H. B.

TWO CAUSES OF ERROR

"Ye do err not knowing the scriptures nor the power of God."
Matt. 22:29.

With these words the Lord Jesus points out the two chief causes of religious error—namely ignorance of the scriptures on the one hand and ignorance of the power of God on the other. Take away the knowledge of the scriptures, and what wonder if men walk as blind men, groping in the dark. For it was never in man that walketh to direct his steps. God's Word is the only lamp to our feet and light to our path. "The entrance of thy word giveth light," said the psalmist—"it giveth understanding to the simple." And if a man does not know the *power* of God he will forever be limiting God's promises and prophecies to the measure of his own small ideas of what can and what cannot be. Both these causes of error operated in the case of the men to whom Jesus addressed these words.

SADDUCEES SEEK TO ENTRAP JESUS

They were Sadducees—men who took a common-sense view of religion (as they thought)—who considered themselves honest, hard-headed, sensible, practical thinkers, and had no use for anything supernatural and miraculous. We read in Acts 23:8—"For the Sadducees say there is no resurrection, nor angel, nor spirit." They undertook one day to entrap the Lord Jesus, for they knew that He taught what their party-creed denied. They told Him a highly improbable tale of seven brothers, who each in turn died having been married to the same woman; and finally the woman also died childless. *Now* they sprung the triumphant question, which they thought would surely puzzle and frustrate the Lord—"In the resurrection, therefore, whose wife shall she be?" Ah, that (they thought) He would never be able to answer! The Lord Jesus doubtless looked on them with pity when He said, "Ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels in heaven." More fully is Christ's reply given in Luke: "The sons of this age marry and are given in marriage; but they that are accounted worthy to attain to that age, and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more for they are equal unto the angels; and are sons of God, being sons of the resurrection . . . "Ye do greatly err," He said in conclusion (Mark 12:27). And why did they err so greatly?

THE SADDUCEES KNEW NOT THE SCRIPTURES

Because they knew not the scriptures. The Sadducees would have repudiated that charge indignantly. They would have replied

that they knew the scriptures as well as anybody. And in a sense they did know them. Many of those ancient priests and scribes and rabbis (as well as some modern ones) had an astonishing knowledge of the text of the scriptures. They could repeat long stretches of the Law and the Prophets, verbatim, from memory. Some of them knew the whole Old Testament by heart. They could instantly cite and quote any text called for. Nevertheless they did not know the scriptures. They had the words, the grammatical sense, the literary exegesis of the scriptures—but they did not know them. They lacked the insight, the sympathetic understanding and comprehension, without which all the knowledge of facts and terms and phrases leave the man unenlightened.

WHY THEY KNEW NOT

And if we ask *why* the Sadducees with all their learning did not know the scriptures, the first answer is because *they were Sadducees*. They belonged to a party which was committed to a certain interpretation of the scriptures. Those views, they felt, must be maintained. They could not afford to read the word with open mind, to see what God had to say, but every passage must be looked at from the standpoint of their Sadduceean doctrine. They must see how each statement could be made to fit into the frame of Sadduceanism. They must hunt for passages that could be used to refute opposing doctrines, and contrive ways by which inconvenient scripture statements could be "explained" into harmony with their foregone notions. It is not strange if those who pursue such a course should miss the plain truth of the scriptures and all of the spirit and purport of God's Word. Those who have an axe to grind will never come to a true understanding of the divine oracles.

Today also much religious controversy is due to plain ignorance of the Bible. Often the one thing needful to unity and harmony between contending teachers is just a faithful and unbiased study and acceptance of the Word of God by the parties concerned. The Sadducees, however, could not do that. They must first of all and at all cost uphold their tenets, they must conserve their prestige, they must hold their positions in their party, and they must by all means save their faces. So it was then; and so, also, it is in many quarters today. The chief source of error among some reputed Bible students is often nothing more than ignorance of the scriptures.

IGNORANCE OF THE POWER OF GOD

The other cause of error mentioned by the Lord is *ignorance of the power of God*. It seemed incredible to the Sadducees that God should raise the dead, and the reason why it was judged a thing incredible by them was *they did not see how* it could be done. Then (as now) the idea of bodily resurrection presented so many difficulties to educated but limited intellects that in their judgment it simply couldn't be. To put it in simple words: we can't see how a thing can be, therefore it is not and cannot be. And though many statements of God's Word may plainly declare it, it matters not: such passages are not to be taken at face value. They possibly mean

something else. They are figurative, symbolical, hyperbolic, or what not, but they cannot mean anything like what they plainly say.

This attitude is taken not only with reference to the resurrection or other prophetic teachings, but even in the matter of salvation. Often when we see the ruin of some man's soul we are ready to say, "Such a man can not be saved." It seems utterly impossible and unthinkable. And when we glimpse something of our own incurable evil, we secretly draw the same conclusion. We think of the laws of nature, we remember the dictum of psychology, we see the innumerable examples, and conclude that the case is hopeless. There are many such Sadduceans; and now as then their error is this that they know not the scriptures nor the power of God. "You did he make alive (says the apostle), when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved)." (Eph. 2:1-5.)

No Sadducee can understand that; but those who know the scriptures, and the power of God receive it gladly, believe it with all their hearts.

* * *

ABIDING IN GOD'S LOVE

It is only unbelief that doubts the love of God toward us; it is only disobedience that misses the realization and consciousness of it. God loves us in the first place, because we are human beings, and that without condition or qualification. For God so loved the world—the unworthy, sinned world—that He gave His only begotten Son that through Him they might not perish. But to His disciples Jesus declares that He (Jesus) loves them as much as the Father loves Him; and that the Father loves them as much as He loves His only Son. (John 17:23.) This may seem too good to believe, but it is nevertheless true. Now we ought to take hold of this amazing revelation with unquestioning faith, and walk in the consciousness of being so loved, all our day long; and—this is important—never step out of this sunshine into the chill shadows, or, as many even do, crawl into a cave where no ray of light does or can reach us.

Abiding In the Love of God—"Abide ye in my love." How, Lord? "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (See John 15:9-12.) "And this is his commandment, that we should believe in the name of his son, Jesus Christ, and love one another, even as he gave us commandment" (1 John 3:23). Jude (20, 21) puts the same directions into these words: "But ye, beloved,

building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." By following these simple directions a Christian may walk always in constant enjoyment of that wonderful love of God which is ours in Christ Jesus. And if at any time you have stepped out of the sunshine, get back again quickly; for God is good, and ready to forgive.

THE EFFECT OF THE SUNSHINE

The heart's consciousness of God's love has a peculiar effect. Have you ever gone into a community, a home, or an assembly, where you knew yourself greatly beloved by all? Then you have experienced the sense of comfort, the joy, the freedom, the exhilaration love brings to you. It is as if the soul were released, and opening and swelling and blooming forth, as the dead branches of trees awake and bud out under the genial warmth and glory of the spring sun. So feels the man who believes in the love of God and walks in the realization that it is in him and under him and over him and round about him. It begets in him a gladness, a sense of safety, joy, hope, confidence; it helps him to do his best; it brings forth service and sacrifice. And from my own experience can I testify that the realization that God loves me has kept me from yielding to temptations by which otherwise, no doubt, I should have been overcome. Furthermore, it sustains in sufferings and sorrows, and, come what may, we can always have the assurance that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

THE REFLECTION OF THE SUNSHINE

But most wonderfully does this knowledge of being loved by the Father affect our attitude toward brethren in the Lord, and, in fact, toward all men. Unlike the enjoyment of human love, the love of God occasions no jealousy, no anxiety, and has not a drop of any kind of bitterness in it. Along with the realization that God loves me comes the realization that He loves my brother in like manner, and is dealing with him in his difficulties just as His love has dealt with me—healing, helping, chastening, saving. That makes my brother's life and welfare precious to me. I no longer despair of him. I know what God has done in my hopeless case, and He will do for my brother in like manner. I cease to criticize and judge him. His shortcomings no longer irritate me. I consider him with prophetic eye; while I see what he is, I deal with him in view of what God is going to make of him. In short I have learned to love him. And this because I know God loves me. I have become a reflector of God's sunshine, a channel of God's love to him. And not only in the particular love which is due to my brother; but realizing that God loves the great sin-ridden, suffering world of mankind, my heart goes out in sympathy and loving effort to redeem them. And all this is but the fruit of God's love for me.

A NEGLECTED SUBJECT

N. B. Wright

In Acts, chapter 22 Paul is giving an account of his conversion. He remembers the words of Ananias: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on His name." In past years I have done the very thing some of you may be guilty of doing, namely, turned to this text as Scriptural proof for baptism while at the same time neglecting the equally Scriptural teaching on prayer here set forth. For years I have usually, if not always, exhorted the person about to be baptized as follows: "Call on the Name of the Lord; it is not the water that saves you, but the blood of Christ." But only this year have I given major emphasis to the thought.

Not a one of us is in sympathy with the popular idea heard from pulpit and radio: "If you are out of Christ, kneel down at the altar or by your radio, confess your sins and God will forgive you." It is right to kneel at the altar or radio or anywhere. The wrong is in promising something—something God is silent about. In fact, such false promises are contradictory to the Word. Forgiveness does not come to the alien by confessions of sins and prayer, but in meeting by faith the blood of Christ in baptism. There is need for the heart to be prepared. God offers the message of His love as expressed in the giving of His Son to die for the sinner. God woos and wins the heart through the message of the cross. Man responds in the necessary changes of heart, attitude and life. The heart is prepared for the operations of God. Repentance prepares the heart, so does prayer. The fact that a soul calls on God does not substitute for other expressions of obedience; other expressions are not complete without prayer. "For there is no distinction between Jew and Greck: for the same Lord is Lord of all, and is rich unto all that call upon Him: for, Whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:12, 13.)

Let us not deceive ourselves in the anticipation of large numbers of professed conversions if we set our hearts on the presentation of the full truth. There are two reasons for a worker's not being too greatly surprised at the limited reception of the Gospel. In the days of the apostles certain people crept in who were professors only, not possessors. Even there was a Judas in the immediate followers of the Lord. In the second place our Lord has warned of the days of wide-spread iniquity, observed in coldness of believers. But rather than to accept present day conditions as an excuse for tossing all zeal overboard, let us take heed to ourselves and to our message.

It is my thought that an emphasis of God's work on our behalf and of the sinner's need to call on God would have desirable results. The only unfortunate result, perhaps, would be the spoiling of the evangelist's reputation as a soul-winner. There is a difference between soul-winning, real soul-winning, and getting people to join

a religious organization. Would not a true presentation of the Gospel tend to weed out many who intend baptism to be the end of their responsibility?

An emphasis on being converted to a personal Savior, in loving Him supremely, and looking to Him alone would be unattractive to any but the sincere ones. And would it be reasonable to expect a greater number of responses to prove that we must be born again? One trouble in church work today is the large number of unconverted, religious sinners with names on the register. By far too many people have been baptized—as men count baptism. There is too much dead wood in the churches. Elders and preachers are afraid of the pruning process. Consequently preachers and evangelists wear themselves out, as well as their automobiles, in chasing after these folk.

A good, sound conversion would solve many a problem. Perhaps we need to make a choice between seeing many names on the church register and few in heaven, or fewer in the register and many in heaven.

It is a rare preacher who does not neglect some subject, but it is criminal to neglect a principle vital to salvation.

THE LIGHT

The waves were rather high and topped with white caps. The wind was blowing hard and the skies were black. We were running the motor at full speed to beat the storm home. In the middle of the last bay the clouds broke open. The rain came down in sheets. Fog settled down over the lake, and the heavy rain completed the blanket. We could see only a few feet around our position. The rain drenched us. Water sloshed around in the boat.

The familiar signs were all blotted out. One could only throttle down the motor and feel his way through the gray walls around him. When a man does not know exactly where he is going, a deep concern takes hold of him. Just at the blackest moment a bright light shown out from the rocky shore. It developed later that two other fishermen had taken refuge from the storm in the Finnish bath-house. Fortunately they had turned on the electricity. That light told us where we were. Another two hundred yards and we would be home. We felt our way along the shore and turned into our little harbor.

That light I shall never forget. It shattered the blackness of uncertainty and deep doubt. We could proceed with certainty.

Without the light that lights the world we are tossed about on the waves of life. We do not know where we are going nor do we have any true sense of direction. The life that is in Christ is the true light that illuminates the blackest waves. When we are able to see that light, we can settle back in perfect peace. We know that our destination is sure. — J. H. McCaleb.

THE EMERGENCE OF A SECT *

R. H. B.

The chief thing that brethren who draw lines and cast out of their fellowship other brethren because they believe Rev. 20 as it stands, and hold other disputed points of prophecy—the chief thing the brethren who draw those lines should consider is that in doing this they squarely depart from the principles of the church of Christ and of the Restoration movement, which they profess. Henceforth it should be openly known and understood by all men that in order to fellowship with that body one must subscribe to their special views of prophecy and repudiate all other prophetic views. But that constitutes a human creed, a doctrinal standard like all the other creeds of Christendom, which must be subscribed to in order to hold fellowship and standing with that contingent of believers. In other words, in taking such attitude they are simply becoming a sect among sects. The number of doctrinal tenets and human articles of faith they propose, may be fewer and less comprehensive than those of most other sects, but they are as well defined and as peremptory. It is exactly as other human creeds. In order to fellowship with this sectarian body you must accept the following views on prophecy:

1. That there is to be no millennium, that is, no reign of Christ with His saints on the earth for a thousand years, following this dispensation and the return of Jesus Christ.

2. That there is to be no literal "first resurrection" of the righteous, separated from the resurrection of the rest of the dead by a thousand years.

3. That there is to be no conversion and restoration of Israel to their own land.

4. That there is to be no kingdom of Christ except the church, and that, at His coming He will deliver up this His kingdom to the Father.

5. That prophecy is not to be taken at its face-value, and that unfulfilled prophecy cannot be understood.

6. That anyone accepting the language of Rev. 20 as it stands is unsound, a heretic, a divider of churches, a person to be marked and avoided; but one who denies the plain import of the language of that chapter and explains it figuratively, is *sound*, and to be regarded as a faithful brother among us. (And more of like sort.)

Now, no doubt, these brethren who have set up this creed are convinced that they can prove it to be in accord with the scriptures. So indeed do all the creed-makers think they have scripture authority for their tenets and articles of faith. (The Westminster Confession, for example, prints its Bible proof-texts at the bottom of each page.) The point does not lie there; but in the fact that these views are imposed as conditions of fellowship; and that all who believe and teach otherwise, and all who hold with these, are considered as unsound and to be ostracized.

* This is the reprint of an article in the 1934 Word and Work—timely then, even more timely today.

Among a free people who are simply Christians, responsible directly and individually to Christ alone, acknowledging no authority save the Bible, and studying the same independently, as unto the Lord—diversities of views are bound to arise. Such diversities are inevitable, and turn out for good; for, where brotherly love rules, they become the occasion of mutual helpfulness and enlightenment. So long as such Christians are agreed on the foundation truth on which all must stand, and on what makes a man a Christian, and on a congregational practice which makes it possible for them to work and worship together, they can and must forbear lovingly in other differences, and maintain the unity of the Spirit in the bond of peace. The sin of division lies not with those who differ, on one side or another of any question of scripture interpretation, but with either side which sets up its view as an authoritative standard of fellowship and doctrinal soundness. Any contingent that does this is no longer the simple church of Christ, but a sect constituted upon a creed of human articles of faith. But among simple Christians there is only one motto and appeal: "We are not right, the Bible is right."

"THREESCORE AND TEN"

Richard Ramsey

Today medical science has developed such skills as to lengthen greatly the average life span of human beings. Years ago it was a rare thing to see a person live to be eighty, and the great mass of humanity died before reaching forty years of age. Now it is taken for granted that, barring unforeseen accidents, most of us will live out our threescore and ten years with a few extra years for lagniappe.*

But the human spirit has not caught up with the progress of medical science. We have not learned to adjust ourselves to use these added years to advantage. Too many old people are selfish, crabby, unhappy. Their added years of life mean only added sorrow for themselves and misery for others. Somehow they have failed to catch the meaning of life, they have failed to fit into the pattern of human existence and to find their place. Science has enabled them to live longer, but science has not taught them how to live.

On the other hand many old people are happy, cheerful, pleasant people, a joy to themselves and to others. They radiate sunshine and goodwill. They have a good word for everybody, a sympathetic ear to the problems of youth, an encouraging hand to those following in their footsteps. They are relaxed, poised, contented and confident, because they have lived with God and they know Him in whom they trust. Instead of being angered and frustrated because of the failing powers of the physical frame they have resigned themselves to the inevitable laws of nature and the will of God, and they find in the solitude of the rocking chair a peace such as the world never can give, for it is a peace that comes from knowing that the battle has been won and that the victor's crown will soon be placed upon his brow.

*Lagniappe: in Louisiana, a trifling present given to customers by tradesmen.

WHY SEND THEM THEIR CHRIST?

R. H. B.

In the Book of Acts we trace step by step the national rejection of Israel and the consequent reception of the Gentiles. The Gospel was to the Jew first; but when they rejected it, it went out to the Gentiles. At first the matter hung in doubt. The results of Pentecost were hopeful. Then came a crisis. It began in Acts 3 and 4, and culminated some time later, in Acts 7 and 8—the stoning of Stephen and the great persecution and scattering of the church that was in Jerusalem.

Following the spectacular sign of the healing of the lame man at the "beautiful gate of the Temple" (Acts 3) Peter preached to the crowd which was gathered. This sermon was directly and specifically addressed to the Jews. Peter charged them with the murder of Jesus, but held out to them a gracious offer from God: that if they repented and turned to God, He would send them their Christ from heaven, who had been ordained for them, and who must remain in heaven until the times of restoration. If they repented, God would send Him; and the great times of restoration of which God spoke by the mouth of His holy prophets since the world began would ensue. (Acts 3:19-21). In view of the general ideas regarding the future, this is strange doctrine indeed to the ears of many. However, there it stands, plain and simple. But certainly it does not fit in with "post-millennial" or "anti-millennial" views so widely held today.

* * *

Here are a few questions which the reader may answer for himself in the light of this text and of the Bible as a whole.

1. In what sense was Jesus specifically *Israel's* Christ?
2. For what would God be sending them their Christ from heaven?
3. Was this meant for a warning and threat, or for a promise?
4. On what condition would God send Him?
5. What does "restoration" mean? What restoration had God promised through His holy prophets?
6. What had Israel lost that might be restored to them?
7. When will the restoration times begin—before or after Christ's return from heaven?

* * *

So if Israel had repented, God would have sent them their Christ, and there would have been times of restoration for them and for all the world. But Israel spurned the call of God. In fact, it was this sermon of Peter that led to the final rejection of God's last gracious offer to the nation. The religious authorities began the opposition (Acts 4), and soon the whole nation was involved in persecution against the church of the Lord. Israel filled up her cup of guilt; and instead of her Christ being sent to her, and the consequent dawning of the longed-for restoration, fearful judgment and destruction broke upon Jerusalem. The "times of restoration of which God spake by the mouth of His holy prophets since the world began" are deferred and the fulfilment of the promise awaits a future day, when Israel shall repent and turn to God.

APPAREL FOR THE INNER MAN

J. R. Clark

Every Christian should be well dressed and in the finest sense of the word. In Zechariah 3 Joshua the high priest was clothed with filthy garments. The angel of Jehovah commanded those who stood by to strip him of these filthy rags, then added, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel." And thus it was done. This is only one instance in the Bible in which putting off sin and putting on righteousness is set forth under the figure of garments. Peter says, in speaking of wives: "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price (1 Pet. 3:3, 4). The revelator speaks in the same strain: "I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; (Rev. 3:18). Filthy garments, rich apparel, adorning the hidden man of the heart, the shame of thy nakedness—all of these have to do with the garments of the inner man, with sin, morality, and righteousness.

In Colossians 3 the apostle Paul goes into more detail, enumerating the things the Christian is to put off and to put on. He is to put off the old man with his doings and to "put on the new man that is being renewed unto knowledge after the image of him that created him." The putting off and putting on process goes deeper than the mere superficial changing of garments. The putting off is a *putting to death* of the old self—his wicked loves (fornication, uncleanness, passion, evil desire and covetousness), and wicked hates (anger, wrath, malice, railing, shameful speaking) (Vs. 5-8). Furthermore the putting on of the new man is a *resurrection* into a new life (v. 1), resulting in a new self with a brand new outlook upon life, both as to the present and the future. Thus our new dress goes to the very core of our new being!

Then from verses 12 to 15 in Colossians 3 Paul displays the Christian's wardrobe. In fact, the Christian has two outfits: the *garments of peace* as here, and the *armor for war* as seen in Ephesians 6. But the white garments of peace are worn along with the Christian armor, tying in with it. Our fighting is to put down sin and evil. It is a good warfare, resulting in peace between man and God, and peace in our hearts.

"Put on therefore, as God's elect, holy and beloved," says the Apostle, and then follows a listing of the beautiful characteristics that are woven into our holy garments: a heart of compassion, kindness, lowliness, meekness, longsuffering, forbearance, forgiveness—and last of all he says, "and above all these things put on love, which is the bond of perfectness." The ancients wore long, loose garments and had a sash around the upper part of the body, which held all

else in place and with which the loose robes could be girt up in the event of travel or activity. *Love* is this bond. Over all else is love. What would the other graces amount to without love? For instance, compassion has been defined as love on fire; also there could be no real kindness without love, and how could we conceive of long-suffering, forbearance and forgiveness, if love be not present?

Let us notice one by one these golden threads that go into our garments. Many today do not have a "heart of compassion." What about the atrocities in Red China prison camps? What about the kidnapers of Bobby Greenlease? Above all, our compassion should go out to the poor lost sinner, as did the compassionate heart of the Master. Then comes "kindness" which is the outworking of our compassion to those about us. Next "lowliness," which is followed by a series of graces that reflect slights and injuries. Without lowliness we would be ill-prepared for these reverses. Pride can't take it. A proud man would soon fail under such tests as persecution presents. But not so with lowliness; the lowly one has been crucified with Christ, and self is put down.

"Meekness, longsuffering" come next. Meekness is how we bear up under slights. It does not answer back, nor fight back. Long-suffering is not soon angry, but meekness is not angry at all! But longsuffering waits and waits and holds back judgment until there is no remedy. Then comes, as it were, the hem of the garment, "forbearance and forgiveness". A preacher was heard to say, "We should not be tolerant because God is not tolerant." He was wrong in this conclusion, both as to God and to us! It is no wonder, with such views, that the unity of the body of Christ is severed, and it is plain as to who severs it. We are to bear and to forbear. This may require great restraint day by day on our part, but not so with forgiveness. Forgiveness blots out the records and forgets them forever! Note what Paul says, "even as the Lord forgave you, so also do ye." (v. 13). We can be sure that he remembered the parable of the servant, who though forgiven much by his lord, was not softened to forgive little in his fellowservant. The Lord has forgiven us all our debt of sin; we can well forgive those who trespass against us. How insignificant are our injuries over against what the Lord forgave in us! Last comes "love".

In closing may we suggest that these things that we put on as Christians answer almost exactly to the items of the fruit of the Spirit in Galatians 5—love, peace, joy (v. 15), longsuffering, kindness, and all. Only the born again, Spirit-filled Christian is truly dressed up for the Lord. The bride is decking herself, making herself ready for the Marriage of the Lamb!

WHAT WE CANNOT BELIEVE— BUT MUST:

That I can be forgiven.
That I can be cleansed from all sin.
That God loves me.
That Christ is able to save.
That I can be all I ought to be.

THEN AND NOW

Stanford Chambers

Some forty years ago we had the privilege and pleasure of entertaining in our home two Texas preaching brethren, John T. Poe and Foy E. Wallace, Sr. It was while we were working with the Seventh and Camp Streets church of New Orleans, the first congregation of Christians only in that city. The two brethren were with us there in a brief series of meetings.

At the dinner table the conversation turned to the book of Revelation. Brother Poe deplored the lack of understanding regarding that book. I said, "Brother Poe, I believe I understand Revelation excepting some of the details and what seem to be minor points." He said, "Then you write some articles on it and make it plain." I was giving some Bible class lessons and had begun writing some articles on Revelation. If Brother Wallace did not approve of Brother Poe's suggestion he showed no sign of disapproval.

It was at a later date that I learned that Brother Wallace held to the post-a-millennial interpretation, but there were the two men of differing views engaged together in gospel meetings with a church and this writer, *now* (by some crediting themselves with unquestionable soundness) slanderously reported as teaching heresy, but who taught then what we now teach—these two brethren of differing views, I say, fellowshipping each other and us and laboring together for the same cause! And why shouldn't they? And why should it be otherwise today?

Brethren Poe and Wallace have long since ceased from their labors, and their works should follow them without being spoiled of the "unity of the Spirit" in which they worked together. How comes the fly in the ointment? Another generation has come on unable to defend their post-millennial position satisfactorily to themselves except by disfellowshipping methods now being practiced against brethren by all whom they by coercion can control. The word has been passed down the line that the church or the individual who takes issue with the interpretation which they have decreed sound and scriptural, that is, the post-a-millennial interpretation, is to be counted as automatically out of fellowship with "the loyal." Many yet do their own thinking and are not thus intimidated, but continue to enjoy their birthright—freedom in Christ.

KNOWING AND DOING

There is no blessing in mere knowledge. It may, indeed, bring a curse. The more we know that we do not act upon, the heavier is to be our judgment. The man who prides himself upon his interest in studying out truth and his ability to see into the underlying principles of truth and righteousness needs to remind himself daily of the fact that the only blessing in all this was conditioned on that tremendously vital second "if" in our Lord's warning: "If ye know these things, blessed are ye if ye do them." Our thinking and knowing will take pretty good care of itself when we look after the doing.
—Sunday School Times.



Questions and Answers

R. H. B.

Who is the Man-Child spoken of in Revelation 12:5?

On the face of it the answer must be **Christ**—for He alone has the right and the power to “rule the nations with a rod of iron.” Yet this right and power He also commits to His own who have overcome and kept His works to the end (Rev. 2:26, 27). The Woman, the Child, the Dragon in Rev. 12:1-5 are “signs”, i.e.—symbolic figures. The woman is Israel; the dragon, as we are told in v. 9, is Satan; the man-child is not only He who was born in Bethlehem, but the Christ, Head and body considered as One. For as the Vine and its branches are called the Vine (John 15); and as the members of the Body, together with the Head, collectively are called “Christ” (1 Cor. 12:12) so the Lord and His Church (one man in Christ Jesus, Gal. 3:28) constitute the Man-child which sprang from Israel. The vision of Rev. 12:1-5 envisions the completion of the Church and her translation to heaven. Following this the Woman’s “great tribulation” begins on the earth. (See vs. 6, 12, 13, 17, and 13:7.)

Please explain Rev. 20:12 — “And the books were opened, and another book . . .” I hear it preached that the Old and the New Testaments are the books spoken of.

The books spoken of are evidently each man’s individual records of his words and deeds. These form the basis of the judgment of the Great White Throne in Rev. 20. The other book which is the book of life, contains the register of the names of the saved. “And if any was not found written in the book of life he was cast into the lake of fire.” Note that the church is not among those here judged. Raised a thousand years before, and having ruled with Christ a thousand years, she is now seated in the judgment-throne with Him, and participates in judgment of the world and of angels. (1 Cor. 6:1, 2.)

A BOOK OF GREAT IMPORTANCE

R. H. B.

On questions concerning prophecy (especially as related to the present day controversy about “premillennialism” and on the principles of Christian Unity—nothing more valuable has appeared in print than the volume entitled “Faith of Our Fathers.” It contains testimonies from ancient times and rare articles, of pioneer preachers of the “Restoration Movement” from Alexander Campbell and other great men of his day; also of later preachers down to the present day. This book should have wide circulation. It will go far toward counteracting the shameful sectarianism which threatens to engulf the church of Christ, and to destroy the spiritual liberty of God’s children. Brother Jorgenson has done the church an inestimable service in collating and preparing this book. Get a copy of it by all means! (Only \$1.00.)

CONCERNING INFANT BAPTISM

Richard Ramsey

Each new generation must face again the questions that have been debated for centuries. Young people are not satisfied with merely accepting the decisions reached by their elders, but they want to examine the evidence for themselves, and to make their own conclusions. Thus the truths of the Christian faith are always living issues in the world, always under discussion.

Recently there have been several scholarly books published on the subject of baptism. You would think that after 1900 years of discussion, baptism would no longer be worthy of further discussion. But it is. And so it will always be. When so direct a command of the Lord is so flagrantly disregarded by so many of the leaders of the Christian people of the world, the on-coming generation is bound to ask, "Why?"—and at the birth of each new child the question is again raised, "Why should I baptize a baby?"

In a recent book by Oscar Cullman, translated by J. K. S. Reid, entitled, *Baptism In the New Testament*, the author early in his book declares that no evidence for or against infant baptism can be found in the New Testament. But at the end he concludes, "From these final conclusions, both adult and infant baptism are to be regarded as *equally* biblical." Now, how did Mr. Cullman arrive at that conclusion? Since there is not one recorded case of infant baptism in the Bible, in contrast to numerous instances of adult baptism, how can he say that they are "*equally* biblical"? Yea, rather, since infant baptism is nowhere at all mentioned in the Bible, how can he assert that it is at all biblical?

One of Mr. Cullman's arguments is based on the incident where Jesus let the little children come to Him. The disciples tried to prevent their coming, but Jesus rebuked His disciples and said, "Suffer the little children and forbid them not, to come to me: for to such belongeth the kingdom of heaven." From this, Mr. Cullman argues that little children are to be baptized, since by baptism today we come into Christ.

In reply, first note that there is absolutely no mention of baptism in this incident. Second, note that if this verse teaches anything at all about baptism for children, it teaches that children do not have to be baptized. To them belongeth the kingdom of heaven. The kingdom is already theirs; they do not have to be baptized in order to obtain it.

Friends, let us examine God's Word for ourselves and see what it says. Do not accept what your parents believed or what your preacher or priest tells you, but you, for yourself, look into God's Word and see if you can find any evidence whatever to support the doctrine of infant baptism. You will not find one instance of it, you will not find one command to do it, no, not in any one of the sixty-six books of the Bible, not even if you search it diligently from Genesis to Revelation. The practice of Infant baptism does not rest on any command from God; infant baptism is not found in God's

Word. Now, you can reason all you want to from logic or from tradition; but for me, the matter is settled when I fail to find any authority from God for the practice. Unless I can show a "Thus sayeth the Lord" for what I do, I should not do it. "Whatsoever you do in word or in deed," said the apostle Paul, "do all in the name of the Lord Jesus." To do something in the name of the Lord Jesus is to do it by His authority. Then I cannot claim on the authority of the Lord Jesus that I can baptize a baby, for I have not such authority from the Lord, and I believe that my Bible is the same as anyone else's Bible in that regard. If there were such a command, or such example shown in God's Word, I assure you that I would immediately adopt the practice; but I would not presume to do it without authority from God, and that I do not have.

BELIEVE IN JESUS

We ask the world to believe in *Christ*. We do not ask it to believe in the preacher, in the elders, or in the members of the church, except insofar as they preach and practice the teaching of Christ.

If men are hypocrites we are not responsible, and we refuse to be measured by the rule of their conduct. We aim to hold up Jesus as the Saviour of men, and ask men to have faith in Him . . . trusting, living, abiding faith, working, moving, saving faith. We ask men to look at the amazing depth of His love . . . love which moved Him to leave the courts of glory, undertake our redemption, and accomplish it. We point them to His unselfish and devoted life of practical, earnest goodness. We show them His poverty, His sufferings, and His sorrow. We point them to Gethsemane, to the judgment hall of Pilate, and to Calvary. We try to get men to hear Him cry "It is finished," and to see Him die there. We exclaim with John, "We love him because he first loved us!"

We do not ask men to look upon black sheep or wanderers from the flock and measure the religion of Jesus by them. We would not point them to the eloquence of the preacher, the wealth of church members, or even to the charity of a faithful church and ask them to believe in these. . . . But we seek to divert the attention of men away from all these . . . up to the life, the love, and the divine character of Jesus. He is the bright and morning star of hope, coming after the lone, dark night of heathen blackness, lighting not only our pathway in this life, but casting His rays over into and beyond the tomb and showing us the eternal life awaiting us there.

Men can afford to put their trust in this one. He never deceived or disappointed a single soul. He never will. Men are fallible and may err. Jesus is infallible and cannot err. To Him would we direct men, and ask them to believe in Him, trust Him, obey Him, and be saved. — Selected.



Seed Thoughts

J. R. C.

Christian, do not dishonor your religion by always wearing a brow of care; come, cast your burden upon the Lord. You are staggering under a weight your Father would not feel. What seems to you a crushing burden, would be to Him but as the small dust of the balance.—C. H. Spurgeon.

One reason, at least, why men pass through this world chafing, fretful, and dissatisfied with their lot in life, is just this: they have formed an overweening estimate of self, and they find that neither God nor man treats them as they think they deserve.—F. W. Robertson.

Saying "the last rites" over a departing Christian has no precedent in the scriptures. The Lord may come at any moment, and the Christian must be ready constantly. There is no place for last rites.

No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to unchristianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood, in short, for sheer gratuitous misery-producing power, this influence stands alone.—Henry Drummond.

"All the doings of men, however private, however anxiously concealed from their fellow-creatures, performed in the dead of night, and far from any human eye; and all their thoughts and desires and purposes, though studiously kept within their bosoms, and never whispered to human ear will be brought to light in God's judgment. Nothing shall escape detection and disclosure. The eye of omniscience having witnessed all, and the mind which embraces present, past, and future, with equal minuteness and equal certainty, having retained all; the senten.e

pronounced on each individual will be founded on a complete and unerring knowledge of all that he has been, and of all that he has done."
—Ralph Wardlaw.

* * *

The Dependence Of God's People

Israel was (and is) the one people whose only hope of life and success and continuance depended on God alone. He had made them, formed them, created them for Himself, to be His own in a special way. Other nations could get along, after their fashion, apart from Him, but not Israel. Apart from God they were worthless—like the vine which except for the special use for which it is designed is good for nothing (Ezek. 15). The same is true of the Christian. Apart from Christ he can do nothing; for the branch that is severed from Him is fit only to be burned (John 15); as also the salt which has lost its savor is fit only to be cast out and trodden under foot of men. Hence the significance of Barnabas' exhortation to the converts of Antioch, "that with purpose of heart they would cleave to the Lord." (Acts 11:23.)

ONE STEP AT A TIME

The first must be to come to Jesus—just as you are. Bring your sins and failures all; lay them before Him; come to be forgiven; come to be healed and renewed.

He understands us perfectly—our tendencies, our weaknesses, the doubts and fears and misgivings that haunt our hearts, and He is fully able to handle the whole case, as we commit it to Him. And him that cometh to Him He will in no wise cast out.

Crises In the Christian's Life

The first, when in acceptance and obedience of the gospel we come to Him.

The second, when we come to realize that Christ must be everything or nothing.

The third . . . ?

KENTUCKY BIBLE COLLEGE REPORT

W. N. A.

The annual joint meeting of the Kentucky Bible College Board of Directors and Advisory Board was held September 10. Members of the Advisory Board gave advice and suggestions concerning the future of the college. The following day a group gathered for special prayer, beseeching the Lord for wisdom, and, if it be His will, to open the way for K. B. C. to move to Winchester, Kentucky.

A special committee, appointed later by the Directors, went to Winchester September 28 to give a complete report of progress made to the Chamber of Commerce. In the regular quarterly meeting of the Board of Directors held October 8, a report of the meeting with officials of the City of Winchester was given, and a copy of the resolutions of the Winchester Chamber of Commerce was read. At the close of the meeting a motion was adopted that a committee (composed of Brethren Howard Marsh, LaVern Houtz, Harris Briley, Dennis Allen, H. N. Rutherford, and others whom the committee may select) should renew efforts to raise funds to purchase the Kentucky Wesleyan property. The committee was authorized to collect funds to be sent to Dennis Allen, 2631 Bank Street, Louisville 12, Kentucky. Should the property be sold to another buyer before sufficient funds are raised, the money will be returned to the donors or used to purchase other suitable property if permission is granted by the individual contributors.

Enrollment for the winter term at K.B.C. is scheduled for November 30. As of October 23 the cash on hand for running expenses of the college is \$276.15. Salaries for teachers require \$229.00 per week. We need the prayers of the Lord's people.

"RECONCILING" TRUTH

"Our main business is not to reconcile any two lines of truth, no matter how absolutely opposed to one another and contradictory to one another they may seem to us to be. Our chief business is to find out what the various passages in the Bible mean, in their natural, grammatical interpretation. Then if we can reconcile them well and good; if not, believe them both and leave the reconciliation to increasing knowledge. It is a thoroughly vicious principle of Biblical interpretation that we must interpret every passage in the Bible so that we can easily reconcile it with every other passage. It is this foolish principle of interpretation that gives rise to the one-sided theology in which narrow-minded men revel. One man becomes a one-sided Calvinist; another a one-sided Arminian; and so on through the whole gamut of Christian doctrine. Our business is to find out the plainly intended sense of the passage in hand as determined by the usage of the words found in it, by the grammatical construction and by the context."

—R. A. Torrey - *"The Christ of the Bible"* p. 72

NEWS AND NOTES

Gallatin, Tenn.: I closed a good meeting at Parksville, Ky., October 18. The meeting was well attended and unusual interest was manifested in our series of sermons on "Christ—His person and Work." We were ably assisted by Brother Harold Preston, who has located with this congregation and is doing a good work. Two persons were baptized and one restored.

At present here in Gallatin, Bro. Frank Mullins is having a series of studies for one week in the book of Romans, each night. It looks good to see 150 persons, most of them with Bibles in hand, studying the Word of God. Each afternoon a group of thirty are studying the great truths of the Bible as a whole. So far one person has been baptized.—H. L. Olmstead.

Brandon, Florida: Because of some uncertainties as to when some of the furnishings were to be finished and installed it was too late to advertise the earlier date (Oct. 4th), so our Opening is deferred to November 1st. Then, too, at that time Brother Rutherford is to be with us in a series of meetings, and that will be good, since we can have him for the chief speaker. So come to Brandon, those who have given and those who have prayed for this work. If you cannot be present in person you can be present in spirit. So be with us.—S. C.

Frankfort, Ky.: Please increase our next order of Bible School literature. . . . our attendance has increased.—Asa Baber.

Bohon, Ky.: Meeting at Bohon resulted visibly in six baptisms. We enjoyed a group of singers from Louisville one night. People were in attendance from the following churches and places: Antioch, near Frankfort, Lexington, Parksville, Danville, Mackville, Ebenezer, Willisburg, Sellersburg, Ind., Bohon, and Harrodsburg churches. No overflow crowds, but consistently good attendance.—H. L. Olmstead.

Dugger, Indiana: The Dugger Church of Christ is now on the air every Sunday morning from 11:30 to 12:00 noon over Station W.B. T.O., Linton, Ind., 1600 Kilocycles.

We broadcast the morning message from the church auditorium. This should be heard in Louisville and surrounding countryside. It is a 500 watt station. Maybe shut-ins and those who cannot attend church services can tune us in. Bro. Eugene Pound of Linton is on every Thursday afternoon from 1:30 to 2:00 on same station.

—Maurice Clymore.

Leon, Iowa: Dr. J. Miller Forcade is now here in a meeting. Had one baptism Sunday. Pray that we may have more response to the invitation. We hope to move sometime in November.—Bob Morrow.

Jennings, La.: The Jennings church enjoyed a spiritual feast in the revival meeting conducted by Brother Boll in the first part of October. His messages were spiritual, scriptural, and very uplifting. The good accomplished in this meeting cannot be measured by the six responses, but rather by the spiritual edification and upbuilding of those who heard him. The brethren unanimously invited Brother Boll to return next year for our fall meeting, if the Lord tarries. May God grant him length of days and strength to continue the good work he is doing.

On September 20th, in a special service conducted by the elders of the congregation at Jennings, Brother Mac Allen LeDoux was formally ordained and set apart to the ministry of the Gospel. Bro. LeDoux is now working with the brethren at Denton, Texas.

Brother and Sister Earl Mullins are now living in Jennings, and we are very happy to have them as co-laborers in the work of the Lord in this field.

The brethren at Sulphur are anxiously waiting for the arrival of Bro. John May and his family who will join in the work there about November 4th. Your continued prayers on our behalf are requested.—Ivy J. Istre.

Hapeville, Ga.: My resignation at Hapeville became effective Sept. 30th, one year and nine months after it was submitted to the good brethren here. I submitted my resignation to them in January, 1952, at the time when I decided

not to devote "full time" to the ministry.

Whether my continuing with them as a "part-time" preacher has hindered their efforts to get someone else I don't know. However, I do know that they now need a preacher who will put more time into the work than I ever have.

In order that those who are interested in Hapeville may know my status here I make the following statement. My work in the future in this area or elsewhere will be in the interest of establishing new congregations that are free and non-sectarian. Also, I shall, as God gives me grace, encourage the work of such established churches in the "Good Tidings Broadcast" area. By this I mean I shall visit when possible, and speak or lead singing if invited to do so. While worshipping at Hapeville I shall do there only what I am invited by the elders to do. I have resigned.
William C. Cook, Jr.

Louisville, Ky.: Since last report four have placed membership with us at Ormsby Avenue. By the time this reaches you our youth revival, with Barclay Riley as evangelist, Emory Grimes, Jr., song leader, and the K.B.C. quartet featured each evening for one week, will be history. The event is scheduled for the first week in November.

—J. R. C.

LOUISVILLE MEETINGS

The protracted meetings at Kentucky Avenue and Shawnee churches, Louisville, are in progress as we go to press. Attendance is good at both places, though no additions were reported for the first week. And a six-night Bible Study meeting is in progress at Sylvania, Ky., with a different preacher each night. The speakers are: Paul Knecht, J. R. Clark, Dennis Allen, G. D. Knepper, E. E. Lyon, and Winston Allen.

The High View Church, out from Louisville, is in a building program, adding a new wing to their building, which will greatly increase the size of their auditorium. Only a few months ago they added a basement for class rooms. High View is a growing church.

Six came forward for restoration and reconsecration in the Jefferson Street church of Christ meet-

ing, Louisville. Elmer Ringer was the evangelist.

BIBLE STUDY CLASSES

Brother R. H. Boll's winter Bible classes are to begin in November, the first week, and to continue through March. The schedule is as follows: Monday, Tuesday, Wednesday, Portland Avenue, 3:15; Thursday, Highland Library, 10:00 A.M., Friday at 7:45. Portland Avenue. This, along with his other work, is a heavy program, but Brother Boll is blessed with good health and seems to thrive physically on teaching the Word, even as those who hear thrive spiritually. Those who live in Louisville would do well to enroll in some or all of these classes.

Maybe You're Premillennial

We have a supply of 12-page tracts on "Maybe You Are Premillennial But Don't Know It," written by Robert B. Boyd. This is a copy of a speech he made on "Good Tidings Broadcast," which proved unusually popular. This folder has a picture of Brother Boyd on the front and of the "Good Tidings Quartet" spread over the middle pages. And you may have a supply of them for only five cents each. If you send for only one or two, please enclose a self-addressed, stamped envelope. Otherwise, postpaid.

Order Great Songs From Us

Until this year the Word and Work turned all orders received for **Great Songs of the Church** over to Great Songs Press. But a few months ago we were entered as an agent. We now profit by your orders. Many churches are contented to use old, ragged books. Why not order a supply of our new stream-lined edition? Shape notes, \$1.10; round notes (Standard imprint) with responsive readings, \$1.30.

Read our ad pages in this issue. We have a good, fresh stock of American Standard Bibles. Some numbers are being discontinued. This is a good time to buy that new Bible or Testament.

The Word and Work has stocked some beautiful Christmas cards, the regular Scripture-text kind, and a box called "Winter Scenes." 21 to the box in either case. Price \$1.00.

Why not give the Word and

Work as Christmas gifts to your friends who do not take it?

Louisville, Ky.: During the past summer I assisted in two revivals. The first was one week of preaching on 13th near Hill in Louisville. Later in August I was in LaGrange assisting the brethren in the final week of their revival. There were six responses at LaGrange, four baptisms and two renewals.

During October I had an inspiring experience with the brethren at 7th and Camp in New Orleans. Although the crowds were not too large, it was a good visit, and I was treated royally by Brother Bernard Wright and wife. The 7th and Camp congregation continues with much good work.

At South Louisville Church, 5th and M streets, plans are now made for a revival with the local preacher and song director in charge. Theme: WHAT IS THE CHURCH

OF CHRIST? All are urged to attend, November 15-22, 7:45 each evening except Saturday.

—N. Wilson Burks.

Joint Thanksgiving Meeting

The joint Thanksgiving meeting of the Louisville churches is to be held at Ralph Avenue, between Dixie Highway and Cane Run Road on Ralph Avenue, at 10 A. M. Thanksgiving. H. N. Rutherford of Lexington is the speaker. The offering is to be divided between Portland Christian School and Kentucky Bible College.

The Lord continues blessing the radio work, and also our work at Mt. Auburn. I have recently begun a series of Thursday night Bible classes with the W. Oak Street church in Denton, assisting Bro. Mac LeDoux and Bro. J. C. Wood, in the work being done in that area. —Robert B. Boyd.

240 MILLION ANNUALLY

If you ever wondered about the yearly income of the richest person in the world you may cease doing so, for it is now a matter of common knowledge.

His highness Sheikh Sir Abdullah Al Salim Al Sabah is the ruler of Kuwait, Arabia. He is 59 years old. His yearly income is estimated at \$240,000,000. And it is tax free. It comes from oil.

His body is so wracked by rheumatism that his tremendous wealth affords him very little pleasure.

He tried a trip to Paris recently. His rheumatism pained him so severely that he was virtually a prisoner in his luxurious suite.

Just another outstanding example of the fact that money in itself does not satisfy. "A man's life consisteth not in the abundance of things which he possesseth," said our Lord. (Luke 12:15.)

The poet had the secret of satisfaction and expressed it in these words:

"Now none but Christ can satisfy,
None other name for me;
There's love and life and lasting joy
Lord Jesus, found in Thee!"

In Himself, He is altogether lovely. He has finished the work by which we may be justified from all things." He has gone to glory to prepare a place for those who place faith in Him. He abundantly meets the need of all who love Him. He is to come again to receive believers to Himself. His love is unchanging. His plans embrace time and eternity.

With love and life and lasting joy, the heart has no aching void. It rejoiceth with "joy unspeakable and full of glory."—From "NOW".

The Perfect Gift

The American Standard Version of the English Bible is still the best, embodying the excellencies of the new Revised Standard Version without its objectionable traits. The Word and Work features this version. Recently we replenished our stock. An American Standard Bible or Testament is the perfect gift.

Type Specimens

Onyx Black Face

And there the weary are at Rest.
8 There the prisoners are at ease together;
They hear not the voice of the task-

Bourgeois

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we

Minion Black Face

you, that by my mouth the Gen-tiles should hear the word of the gospel, and believe. 8 And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he

New Bold Type

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

Genuine leather, overlapping covers, red under gold edges, references, and maps: No. 252 (Onyx Type), \$8.00; No. 172 (Bourgeois), \$7.00; No. 152 (Minion), \$6.50.

Same as above in thin India paper 252X (Onyx), \$11.00; 152X (Minion), \$10.00.

Teachers' Bibles

Teachers' Bibles. Genuine leather, overlapping, red under gold edges, Concordance, Bible Dictionary, References and Maps: No. 2252 (Onyx type) \$9.00; No. 2172 (Bourgeois) \$8.00; No. 2152 (Minion) \$7.00.

Same as above in thin India paper: 2252X (Onyx type, leather), \$14.00; 2254X (Onyx type, morocco), \$18.00; 2152X (minion type, leather), \$11.50; 2154X (minion type, morocco,) \$16.50.

Concordance Bibles, leather, references: 750 (bourgeois type), \$7.50; No. 5676X India paper, morocco, onyx type), \$17.50; 4165 (minion type), \$7.00; 2352X (minion type, India paper), \$10.50.

Scholars' Bibles

Scholars' Bible, with helps, illustrations, and maps; text only, genuine leather, overlapping red under gold edges, very popular: No. 94 (new bold type), \$5.50; in imitation leather, red edges, No. 96 \$3.50.

HOME READING TEXT BIBLE — Large type. No. 180, black cloth, \$6.50; No. 181, genuine leather, limp style, red under gold edges, \$10.00; No. 182, the same, but overlapping covers, \$11.00.

The above lists our most popular numbers. Order from Word and Work, 2518 Portland Avenue., Louisville 12, Kentucky.

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Preachers and other Bible teachers often wish for a select list of commentaries on individual books of the Bible — the best on each book. To sift all that has been written on each Book and come out with the best on each would be a very difficult task as some works are equally good on given Books. Brother Dennis Allen made us a list of from two to seven on each of the Books of the Bible, and we had Brother Boll to smalt that list down to one or two that he considered the best on each, or at least very good. We give you the results:

GENESIS by W. H. Griffith Thomas (A devotional commentary)	\$4.00
EXODUS by Charles R. Erdman (An Exposition)	1.75
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NUMBERS by Grace Saxe (She has a series of Bible Study Pamphlets — all good)	.60
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Continued, next page

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