

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

J. R. CLARK, Publisher

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## **THE WORD AND WORK**

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VOLUME XLVIII JUNE, 1954

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**R. H. BOLL, EDITOR**

**J. R. CLARK, PUBLISHER**

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## “WHO IS MY NEIGHBOR?”

Thy neighbor? It is he whom thou  
Hast power to aid and bless;  
Whose aching heart or burning brow  
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,  
Whose eye with want is dim,  
Whom hunger sends from door to door;  
Go thou and succor him.

Thy neighbor? 'Tis that weary man  
Whose years are at the brim,  
Bent low with sickness, care and pain;  
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft  
Of every earthly gem,  
Widow and orphan helpless left;  
Go thou and shelter them.

Where'er thou meet'st a human form  
Less favored than thine own,  
Remember, 'tis thy neighbor worm,  
Thy brother, or thy son.

Oh! pass not, pass not heedless by;  
Perhaps thou canst redeem  
The breaking heart from misery—  
Go share thy lot with him.

—Anonymous.

# Words in Season

R. H. B.

## REJOICE NOT IN WHAT YOU ACCOMPLISH

The disciples joyfully told the Lord of the successes of their preaching tour, and how even the demons were subject to them in Christ's name. "And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy: and nothing shall in anywise hurt you. Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven." (Luke 10:18-20.) When we are able to do great things for the Lord, we naturally rejoice over it and are glad, and we feel nearer the Lord and more assured in ourselves. It is not wrong, but we must see that we do not make that our reliance. It is a deceitful basis for our hope and comfort and assurance and joy, as is everything else that involves the human element. It might be that one would rely upon these works, and in the end find he was not right with his God. (Matt. 7:22, 23.) Or it may transpire that a true child of God is shut off from work or has no apparent success; and thus his joy and peace, being based on what he accomplished, would fail. No, there is a surer anchorage for us. It is in the trust in the never-failing mercies of God which are in Christ Jesus, and in that our own names are written in heaven with the precious blood of our Lord. Such trust in itself will inspire us to much and good work, and at times when we can do little or nothing it will sustain us through the dreary days.

\* \* \*

## CONQUERING GOD

If I might talk of God after the manner of men, as the Bible often does, I would say that in His great love He is sorely divided between the desire to rule and to be ruled. His love demands that He shall rule for the good of His universe and all His creatures; but that same love, as all love always does, fills Him with the desire to be ruled and to make Himself the servant of His beloved ones. In the one aspect of His love He must and does maintain His absolute sovereignty, His supreme majesty and power, and the unquestioned, unquestionable right of jurisdiction over all; else would it not go well with the world or with any of us. No one is safe to be at the head of the universe but God. On the other hand, while reserving to Himself the right of decision in all petitions, and in all fervid attacks that faith and love may make upon Him, He loves to give in and give way to His pleading people and do for them as they request. This is the peculiarity of God's way, the ignorance of which has caused many to be puzzled over the question of prayer, why men should pray at all if God already knows what they want and need, and since He is already willing to do us good before we ask Him. Recognize this fact, and the mystery will clear away: God loves

to be conquered—not by human power or arrogance, as attempted in the days of the tower of Babel, but by the bold, unyielding entreaties with which loving, believing hearts beset Him.

#### **HOW THE LORD WAS DETAINED**

“He made as if he would have gone farther.” It was Jesus of whom this was said; and the occasion was His walk with the two disciples of Emmaus, when after His resurrection He appeared to them and accompanied them on their journey unrecognized, and explained to them the Old Testament prophecies concerning Himself. When they arrived at their destination, Jesus “made as though he would have gone farther,” in fact, he would have gone farther, if, after the burning words they had heard from the stranger’s lips, they would have let Him go without question or interest. But they insisted that He abide with them; and He was entreated of them. How often God does this, and how plainly He has shown us! And yet men ask, What is the use to pray? Or even grow fatalistic and declare that whatever is coming to us will come, anyway, whether we pray or not. Or they say that our actions, not our prayers, determine what our lot shall be. As if there could be a true life without prayer! But God wants to be asked, God wants to be turned, God delights to be entreated and conquered by the importunate faith of those whom He loves. And when He yields to their attack, it will not be for a mischief to them, if the petitions are made in humble faith and love, but for a higher blessing, and a gift they would not otherwise have got.

#### **PREVAILING WITH THE ALMIGHTY**

When we look in the record of God’s dealings with men, we find frequent instances of this strange trait of God’s character, which is not so strange, after all, when we come to think of it. He often “made as though he would have gone farther,” waiting only for a pressing invitation to do otherwise. Jacob found it out on the night he wrestled with God, when he received the name “Israel”; for he had power with God and also prevailed. The mysterious opponent had already disabled him, but Jacob persistently clung to Him. “Let me go, for the day breaketh,” pleaded the stranger; but the audacious herdsman replied: “I will not let thee go, except thou bless me.” And so “he blessed him there.” The stranger, no doubt, would have gone, had Jacob suffered Him to go, and Jacob would have lost the blessing. But Jacob dimly realized with whom he had to do, and hung on with pertinacious faith. And thus he conquered God, and God was glad. Again, when in that evil day of Israel’s treachery God said to Moses on the mount, “Let me alone, that my anger may wax hot against them, and that I may destroy them, and I will make of thee a great nation”—God would certainly have done just as he said, had there been no interference on Moses’ part. But Moses stood in the breach that day and dammed with his own person the flood of wrath that was about to rush forth upon the guilty people; and he urged his counter petition to the point of impudence—even got a rebuke for it from the Lord—but he gained the day.

And it is edifying to see how he drove God, as it were, from one concession to another, until God actually agreed to do that which at first He had refused to do. How Moses must have exulted in his heart over the wonderful feat he had been permitted to accomplish, and the influence he, as the representative of his people, had wielded over the Almighty! How much gladder even was God Himself, to whom the salvation of that people was a dearer object than it could have been to Moses, that there was such an intercessor to stand in the breach and turn away that impending righteous retribution! It was a real danger, not a mere play; and certainly Israel would have been overtaken by it, had Moses not turned the mind of God. But if you will look at it closely, you will see that God Himself had suggested Moses' course to him. "Let me alone," He said, "and I will do thus and so." Which is to say: "If you do not get in my way now, I will destroy Israel; but if you do, perhaps I will not do it." And Moses' quick eye of love took in the chance at once, and would not let God alone. Such is God's strange way. And often our prayer lacks nerve and energy because we somehow think that God will do pretty much what He is going to do, anyhow, and there is nothing to be actually gained by prayer. But that is a great mistake. The prayer of faith is always net gain. It obtains that which could not have been had otherwise. For God wills to be asked and interceded with and importuned; and in His loving condescension He waits to be conquered by the love and faith of His people.

\* \* \*

#### UNTO ME?

Men think that any change they may make from evil ways to good, any good deeds they may do, are of spiritual and religious value before God. A man quits drinking, and feels he has made a vast stride toward heaven. He gives to a widow and feels that he ought to have credit for it. He takes no consideration of the reasons of his course, but because the thing he does is good in itself he expects it to commend him to God as well as man. There are men who have found that honesty is the best policy, and that it is much to their interest to live clean, sober, upright lives, and that generosity has a good reflex effect upon themselves and their business; and think that the morality thus attained and cultivated bears comparison with a Christian life and is of the same quality with "the fruits of righteousness which are through Jesus Christ." Now in this they are utterly mistaken. Repentance must be "unto God." If a man should cease from sin for any reason of utility or social consideration, his turning would not have the slightest spiritual significance. It would be good for him as earthly matters go, but before God it is worth absolutely nothing as a repentance. The question is not only, Did you repent? but, For what and whom did you repent? Unto yourself? For reasons of policy and private betterment? It is not only, Were you converted? but, from what and unto what? Was it from a bad plan to a wiser one? It must be from sin unto God, if God is to take cognizance of it. "Then came the word of Jehovah of hosts unto me, saying, When ye fasted and mourned . . . did ye at all

fast unto me, even to me? And when ye eat, and when ye drink, do not ye eat for yourselves, and drink for yourselves?" (Zech. 7:5, 6.) How much so-called "righteousness" is consumed, and how all worldly morality is turned into ashes by these burning questions!

#### MAKING HOLY THINGS COMMON

From the preceding paragraph it is not far to conclude that even religious service itself may lose its value and significance and become a meaningless and secular performance for lack of the Godward turn. Prayer, the word of God teaches, must be made "unto God." What percentage of all the prayers falls among the things vain and profane because offered for man to hear, or out of mere rote and custom, no man knows; but it is probably not a small one. How much singing is done without spirit or purpose or exercise of the heart, God alone knoweth; but I would not fear to say, most of it. There are those who determinedly and justly contend against the use of musical instruments in the worship, who, nevertheless, might as well use it; for aside from any question of organ or no organ, they do not in their song service worship God. They sing—that is all. Likewise, the Lord's Supper, if it be not taken in remembrance of Him, becomes a commonplace eating of bread and drinking of the cup, with the aggravating fact superadded that a holy institution is desecrated and the Supper is taken in an unworthy manner. "This people," said the Lord, "honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15:8, 9.) Now, it is not only evident that God will not regard worship offered Him in humanly appointed ways; but He will not have the divinely appointed worship itself if it be not offered *unto Him*, even unto Him. The passage was quoted from Isaiah, who gives it a slightly different turn. "Their fear of me," he says, "is a commandment of men which hath been taught them;" or, better, according to the marginal reading, "learned by rote." Just a mechanical, humdrum, customary performance, not pleasing to God, and of no value to those who offer it. Let us see that our praying and singing and giving are done as unto God, in His way, and directed to Him in faith and purpose of heart through Jesus Christ.

#### MAKING COMMON THINGS HOLY

Just as it is possible to degrade the holy into the common, to God's displeasure, it is possible to raise the common, secular things of life upon the level of the holy. Not, indeed, that they can be turned into specific worship and religious exercise, for this is guarded about by God's appointments, and must always stand in a class to itself; but to the everyday work of a man, to his eating and drinking even, a spiritual significance can be given, and these things are redeemed from the category of common, worldly things when a child of God does them as unto God. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.) "Whatsoever ye do, in word or in deed, do all in the name of the Lord knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ."

## DO WE HAVE EARS TO HEAR?

D. L. Allen

"Deliver them that are carried away unto death,  
And those that are tottering to the slaughter forbear thou not  
to deliver. (Margin.)

If thou sayest, Behold we knew not this;

Doth not he that weigheth the hearts consider it?

And he that keepeth thy soul, doth he not know it?

And shall not he render to every man according to his work?"

—Prov. 24:11, 12.

Much that is good and wise and some that is otherwise has been written concerning the call of God and how it may be recognized. The Lord's message must not be spoken lightly and one hesitates to speak at all on such a subject before his words have been tried in the crucible of experience, but there is much misunderstanding of this subject among those who are seeking to know God's will and the issues involved are great.

Does God call men into His service in a different way from which He calls them to Christ for salvation? Two men listen to the word of the cross proclaimed in the power of the Holy Spirit. One man seems wholly unaffected, while the other comes under a powerful conviction of his sin and turns to Christ for pardon and cleansing. Yet God was calling both men, for He "would have all men to be saved and come to the knowledge of the truth." (1 Tim. 2:4.) Only one had "ears to hear". Christians are frequently referred to in the New Testament as "called of God". But how can the individual Christian know that God has personally called him? Not so many years back it was generally thought that one had to have a special call or experience before he could respond to the gospel and know that he was one of the called and chosen ones of God. All that one could do was to wait for the call, and to respond before it came would be folly. We know, however, that assurance of salvation should come not from our feelings but through our confidence in the word of God upon which we have acted through faith.

Many today have the same attitude toward God's call to service especially if it involves a foreign field. They say you must wait until God calls you—meaning some unusual experience or circumstance. It is true that God often "moves in a mysterious way His wonders to perform" and we would not limit His working. Sometimes the conviction is born in a Christian's heart in an unusual way when he is very young that God has destined him to do a certain work for Him and the conviction never leaves. Just so have missionaries occasionally found those who for years had been seeking for the truth and had even had a premonition that someone was coming to lead them out of their darkness, but it is not so with all. However, the Lord calls all His own into service and gives "to each one his work". He is the Lord of the harvest and He has a place for each member of the body. "For we are his workmanship created in Christ Jesus for

good works, which God afore prepared that we should walk in them." (Eph. 2:10.) However, many never heed the call nor find their place.

Too often we think that those who go to the foreign field must have a special call while those who enter into any other phase of the Lord's service may make their decision on a more practical basis. We need to realize afresh that the call, "Go ye into all the world, and preach the gospel to the whole creation," is given to every Christian. Missionaries are not a special class of Christians. That is the work the Lord Jesus has left us here to do. It is the work of the whole church, and there is nothing else so important in the Lord's sight as this. Now the question I must decide is: What is the work the Lord has given *me* to do in carrying out His purpose? If we first of all recognize that the Lord is calling each one of us we will be more likely to find just the work that He wants us to do.

If God's purpose is that every creature, every tribe, people, and tongue should hear, why is it that so little is being done, unless many of us do not have "ears to hear" God's call? Can it be that God is really calling the great majority of His workers to stay at home when there are a thousand tribes that have not been reached with the gospel and many other vast fields lie white unto harvest with few reapers? Is it God who has called us to sit down in comparative ease, comfort and security while millions are "tottering to the slaughter"? Can we say, "Behold we knew not this; Doth not he that weigheth the heart consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works?"

Are we not often like the young Bible student who prayed, "Oh Lord, I want to do your will, but if it's all the same to you I'd like to work in California. The climate is so nice there."

Does God never call His servants to the hot, steaming jungles, to the frozen wastes of the far North, to the destitute refugees of Korea, to the untouchables of India, to the innumerable strongholds of the prince of darkness? Does the King appoint no ambassadors to these places, or have our ears been deaf to His call? Is the Lord calling none to go to foreign countries as business and professional men and there establish Christian homes and do business for the King? Do we say, "I have had no call"? Do we not really mean that we did not expect to receive a call and therefore we had never "tuned in" to see if the Lord of the harvest was beaming a message our way?

Why was it that from the small group of Moravians at Herrnhut God called so many to go forth to all parts of the world and today there are many large congregations of those who wear His name from which *none* have gone forth? The answer lies in the fact that God does not push His servants out against their will. We must respond freely and decisively to His call, then we can expect that He will go before us and show His mighty power.

Once the Christian recognizes the call of God for service, the best place to test the reality of the call is to begin some service for Christ immediately where you are. If carried on faithfully it will strengthen you and confirm your convictions. The Lord usually leads us a step at a time, and if you have an earnest desire to serve

where the need is the greatest, if you truly have a world vision, you can be assured that the Lord will open up an ever-widening field of service.

In the light of His revealed will the burden of proof rests with us that we should not go to the regions beyond. But suppose we do endeavor and the door is shut? First of all, we should determine who shut it. Are we sure it was the Lord? The opposition of man does not necessarily mean a closed door. Some of the most fruitful missionaries have gone out in the face of the most stubborn opposition from those dearest to them.

But if God does close the door to service abroad, does that mean that we were mistaken about the call? No, the call would still remain and in whatever place we may find ourselves we should give ourselves as unreservedly to it as if we had gone to a "foreign" field.

There are thus three elements to the call of God.

1. It must be based upon the written word of God. Many people have thought they were "called" to do things that were not at all within God's purpose and plan.

2. There must be the glad response of our hearts based upon surrender to His will. (Rom. 12:2.) When we can truly say, "Here am I, send me," then will come the conviction as to His specific guidance. "He gives the very best to those who leave the choice to Him."

3. There will be the correspondence of outward circumstances to confirm the word and the response of our hearts. Doors will open and God will show His hand in answer to prayer.

If we have never heard His call to us possibly it is because there are too many distracting voices all around us. God speaks to those who take time to go alone with Him.

"Therefore take heed how ye hear."

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## PROGRESSIVE MARIOLATRY

From TIME Magazine we note the following report of Rome's increasing idolatrous "veneration" of Mary.

Two of the three dogmas defined by the Roman Catholic Church since the Council of Trent (1545-63) have concerned the Virgin Mary: her Immaculate Conception (1854) and her Assumption into heaven (1950). Last week the Very Rev. John A. Flynn, president of Catholic St. John's University in Brooklyn, told a Marian Year convocation that the Virgin might be due for still further doctrinal recognition within the next 100 years or so. "It is not unlikely," he said, that "Mary will be proclaimed in a definition of doctrine as Co-Redemptrix of the human race, that next the dogma of Mediatrix of all graces may be promulgated, and that finally the definition of her queenship, as participation with her Son in the power of ruling the world, may be proclaimed."

The bold-face type is ours. This speaks for itself. . . . But we are assured that they do not "worship" Mary—never! No!

## OUR ATTITUDE TOWARD GOD'S WORD

Howard T. Marsh

What is your attitude toward the Bible? What do you think of it? How do you regard it in your every-day walk of life?

For the most part your answer to these questions would just simply be, "I believe the Bible is the word of God." That is a good answer, but it does not give your complete answer. The devil also believes it to be God's word, but how does he act toward it? The big question is the one concerning your attitude. What is your attitude and how do you react toward it when you read certain portions that do not agree or seem to fit into your plan and way of thinking? It is here that your real answer is given. Do you try to get around or avoid some portions of it? If there is some part that you don't understand, do you satisfy yourself by concluding that it doesn't mean what it says, that it must be symbolical, that you can't understand it, so you will just leave it alone?

I suppose the old Jewish Rabbi felt the same way when he read the prophecy of the virgin birth of Christ. How could a baby be born without a human father? It surely does not mean what it says, it must be symbolical and mean something else. I don't know what it means, so I will leave it alone. So they did. But what happened when Jesus was born? The Jews rejected Him. They could have had the same attitude when they read from the prophets that He would put away death by His own death. How could that ever be? We see now that these were literal truths and that those men should have believed God, even though they couldn't understand. Such was the faith of Abraham. He couldn't see how God's promise to him concerning the birth of Isaac could be fulfilled, but he believed God.

What is your attitude? If you say, "That can't be, we should leave that alone, we should never study that," then you are saying plainly that God made a mistake when He included that part in His Book. Many people take that attitude toward the prophetic portions of the Bible today, especially the Book of Revelation. "Can't understand it", "it is highly symbolical", "doesn't mean what it says". One went so far as to say, "It should have been left out of the Bible. We should never study it." Yet the very first verse of this wonderful book tells us that it is a revelation, or an unveiling. Some people have covered up and veiled what God has revealed and unveiled. Is this your attitude toward His word? Are you accusing God of having made such a big mistake, just because you don't understand it, or because it doesn't fit into your thinking and plan of things? God's thoughts and ways are higher than ours, so we had better believe God and take Him at His word. For if He doesn't mean what He says, then how can He say what He means?

Now here is my text for this short message: II Timothy 3:16, 17. Read it and re-read it. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction

which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

If one part of God's Word is true and good for us, then every part is true and good for us. If one part is essential, then every part is essential. You may say that certain portions are not essential for salvation. Maybe not, but every portion is profitable for teaching. It is all essential if you are to be completely furnished unto every good work. And where is the man that doesn't need to be more completely furnished? Yes, every word of the Bible is essential, if not, God would have left it out. Let us not handle God's Word so carelessly, but take every word of it at its face value as a message from our heavenly Father to His children.



## Questions and Answers

R. H. B.

*What is the meaning of this statement in the seventh chapter of Hebrews? "He (Melchizedek) is without father or mother or genealogy and has neither beginning of days nor end of life?"*

~~If that statement is to be taken literally then Melchizedek was not a man: he must have been a Divine Being, and could have been no other than the Son of God Himself, before His incarnation. Some understand it that way. However, in the same passage we read that he, Melchizedek, was "made like unto the Son of God"—that is, in respect to the order of his priesthood. The meaning is rather this, that unlike the Aaronic priests, his priesthood did not depend on his descent and genealogy; for no ancestors of him are mentioned in Gen. 14. The priests of Aaron's family also had to have a beginning age, and termination of service; whereas as to Melchizedek's priesthood there was no beginning of days nor end of life, as mentioned in the record of Gen. 14. See also Ps. 110.~~

*If the wicked only are raised in the Second Resurrection, and are the only ones to appear at the Great White Throne Judgment, whose names could possibly be found in the Book of Life at that time?*

Would there not have been some who lived and died during the 1000 years who served and obeyed the Lord in that age when the knowledge of the Lord covered the earth as waters cover the sea? (Isa. 11.)

*Please comment on Mark 9:1.*

Mark 9:1 with its preceding verse, Mark 8:38 should be read in the light of the parallel passages (Matt. 16:27, 28 and Luke 9:26, 27). Each of these passages is immediately followed by the Transfiguration, in which, according to 2 Peter 1:16-18, a foretaste of the second coming and kingdom of Christ was given to Peter, James and John.

## QUESTIONS CONCERNING THE MILLENNIUM

W. J. Johnson

Questions asked by some indicate their interest in the millennium. Their desire to learn its meaning and its relation to the second coming of Jesus Christ is in accord with the will of God. For He gave these things to His Son to show unto His servants and pronounced a blessing upon him who reads, and them who hear the words of the book of this prophecy and keep the things written therein (Rev. 1:1-3; 22:7, 16).

Millennium simply means a thousand years. Like the term immersion for baptism it is not found in the scriptures. But the meaning is so clearly expressed therein that there is no violation of scripture to use it in speaking of the thousand years, during which Christ will reign with His saints and during which Satan is bound, imprisoned and deceives not the nations of Rev. 20:1-10. It is the period of time between the first resurrection and that of the rest of the dead (Rev. 20:5). And it may be said further that with perfect harmony it will fit between the two resurrections named in John 5:28, 29; between the second coming of Christ when the dead in Christ shall be raised and the end (1 Cor. 15:23-26), and between the resurrection of the just and the unjust (Acts 24:15).

In the first seven verses of Revelation twenty, each of the terms "a thousand years" and "the thousand years" is used three times. This appears clear enough to designate a definite period of time. To believers it is such, for they accept the word as it is spoken. In this they are correct. And furthermore it is written, "If it were not so I would have told you."

But on the other hand they who are influenced by preconceived ideas or pre-established views are inclined to accept and propagate things that supplant scriptures, or require changes to be made in them so that they fit the accepted position. As an example, Rev. 20:1-10 is handled according to this pattern by post-millennialists. This is verified by the following incident: A few years ago some post-millennialists were present at a service where a certain preacher gave a lesson on the book of Revelation calling attention to the things revealed therein. Among them were things which show that Christ Jesus is manifested with His saints before the thousand years (Rev. 19; Col. 3:4). One of the post-millennialists openly objected to this, saying, "Brother ————— should have stayed out of Revelation as the thousand year theory has its origin therein. We should recognize views of the strongest churches for their moral support." Then the preacher asked, "Shall we let moral support determine what we believe and teach instead of letting the words of Christ determine our faith?" "Yes," the post-millennialist promptly replied. And so it is with many.

The primary use of the terms premillennial and post-millennial, and anti-millennial is to designate the position a person takes con-

cerning Christ's coming in relation to the thousand years, regardless of his affiliation with any of the different religious organizations. For if he believes that Christ will come before the thousand years, he is premillennial; if he believes He will come after the thousand years, he is post-millennial; if he believes that there will not be any thousand years, he is anti-millennial.

They also desire to know "how we can determine which one of these positions is right." Since the word of God is the only source of authority concerning these things pertaining to the coming of our Lord Jesus Christ, we feel assured that it is possible for us to decide from what He has spoken. For we know that He has told the truth. He has spoken in no uncertain terms. He has not jumbled His words so that we do not recognize His voice. "My sheep hear my voice, and a stranger they will not follow," said Jesus. To believe will please Him and enable us to see the situation at the time of the appearing of Christ Jesus in power and glory. It is not necessary, however, to examine every scripture pertaining to the particular complex of affairs which precede His coming and the things that follow; for a few scriptures will prove sufficient.

Beginning with 1 John 5:19, where we are told "The whole world lieth in the evil one," and then carefully studying other scriptures which describe and foretell the things which contribute to the complex situation of the present evil age in which we are now living, the coming of our Lord Jesus Christ in relation to the thousand years will appear outstanding. As space forbids quoting the passages of scripture only the thought and reference will be given.

Inasmuch as the power and influence of Satan enter into the scene it is important to note a few things about him. He is the prince of the powers of the air (Eph. 2:2-4); the god of this world (2 Cor. 4:4); the prince of this world (John 12:31), the deceiver of the whole world (Eph. 2:2), walks about as a roaring lion (1 Peter 5:8), fashions himself into an angel of light (2 Cor. 11:13-15), gives his throne to the beast (Rev. 13:2), and is the accuser of the brethren (Rev. 12:10).

Also we read about an apostasy (2 Tim. 4:2-4; 2 Thess. 2:3-7), the man of sin to be revealed (2 Thess. 2:3, 8), perilous times to come (2 Tim. 3), social and political upheavals world-wide in scope (Matt. 24:7-14), a world-wide tribulation (Luke 21:26, 34-36) and that *immediately after the tribulation* Christ shall come (Matthew 24:29-31; Luke 21:27; Rev. 19:11-21); of the binding and imprisonment of Satan, so that he cannot deceive the nations during the thousand years (Rev. 20:1-3), and of Christ's reign with the saints during the thousand years (Rev. 20:4-6). After the thousand years Satan is loosed for a little time, deceives the nations and is cast into the lake of fire (Rev. 20:7-10). After the thousand years the rest of the dead live again (Rev. 20:5, 11-15). The kingdom is given to the Father after the last enemy is abolished (1 Cor. 15:23-26; Rev. 20:15), and then comes the reign throughout the ages (Rev. 22:3-5). Consequently His coming is *before* the thousand years, therefore premillennial.

## THE BOOK OF ECCLESIASTES

R. H. B.

In the Bible we have words from God, directly given; also words of men, faithfully recorded as such by Divine inspiration. In the one case we have the authoritative utterance of God Himself; in the other, the words of another, it may be a friend or a foe, inerrantly reported and recorded for us by one of God's inspired spokesmen. To illustrate—a brother, an attorney-at-law, was asked for help by one of his colleagues because the counsel on the other side was swaying the jury with a quotation from Scripture. "I don't know anything about the Bible," he said, "and thought maybe you could help me out." "What was the scripture quoted?" "Something like this: 'Skin for skin, yea, all that a man hath will he give for his life.' Is that in the Bible?" "Yes, that is in the Bible—but do you know who said that?" "No, I don't." "Well, *the devil* said that." "Is that so?" said the lawyer, much relieved; "I'll certainly rub *that* in on my opponent!"

In our reading of the Bible it behooves us to mark who is speaking, whether God, or whether the words are recorded words of a man or even of Satan. The Book itself must show that, and does so always and clearly. Thus, for example, the book of Job consists largely of speeches by Job and his friends, which indeed contain much truth, as corroborated in other parts of the scriptures, but, as a whole are not accredited as being words of God. (See Job 38:1, 2; 42:3.) Those speeches are *recorded* by inspiration, but are not themselves inspired.

Such is the case with the book of Ecclesiastes. The writer of it represents himself all the way through as a man who is seeking for the ultimate good. Like the psalmist (in Ps. 4), he asks, as it were, "Who will show us any good?" Or, as we might ask, "What is worth while?" He sets out to find something that can truly satisfy, something on which his heart can rest. He tries first one thing and then another, only to discard it as unsatisfactory and unsatisfying. "Vanity and vexation of spirit" is his verdict—till at last he finds the solid ground, the true basis of human life and happiness under the sun—the sum of all that hath been heard: "Fear God and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good or bad." (Eccl. 12:13, 14.)

It would manifestly be a mistake to pick out isolated statements which the writer of Ecclesiastes makes in the course of his vain searches and experiments, before he has arrived at the final, soul-satisfying truth; and to quote such statements as if they were the inspired word of God. The materialist, the sensualist, and the fatalist could find his excuse in some such passages. The book itself testifies clearly to the fact that here we have the description of a man's quest for truth and happiness. His method is one of "trial and error." Many striking observations are mingled with his futile philosophizings; and here and there he records a string of disconnected

proverbs and aphorisms; and again here and there we find glimpses of truth, corroborated as such elsewhere in the scriptures. But all the way through the writer does not profess to speak of more than what he found and saw "under the sun" and how disappointed he was with it all. To verify this it is but necessary to take a look at the book itself.

1. We note that he views life from the earth-level. Twenty-nine times recurs the phrase "under the sun"; twice "under heaven"; and thirty-three times he pronounces it all "vanity."

2. Throughout he judges by his human observation, study, and reason. Thus, he says:

"I set my heart to explore."

"I applied my heart to seek and to search out by wisdom."  
(1:12.)

"I have seen . . . and behold . . ." (1:14.)

"I applied my heart to know wisdom and madness and folly." (1:14,17.)

"I said to my heart, Come, I will prove thee with mirth"  
(2:1.)

"I saw under the sun" (2:12, 13; 3:16.)

"I said in my heart" (3:17, 18.)

"All this I have seen" 7:15.)

"Behold, this have I found, laying one thing to another."  
(7:27.)

(See also 7:28, 8:9, 16; 9:1, 11.)

3. His attempts were futile, his conclusions pessimistic and wrong. He starts out by saying, "There is no use of anything"—all is vanity and vexation of spirit; like the brilliant old-time German scientist Alexander von Humboldt, who said, "To me life seems the sheerest nonsense. If only at least we knew what we are here for." So also speaks the writer of Ecclesiastes as he recounts his various experiments.

When he says, "I applied my heart to seek and to search out wisdom," his conclusion is, "I perceived that this also was a striving after wind. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." Which is to say, "If ignorance is bliss 'tis folly to be wise." (1:13, 17, 18.)

Then he tries to solace his heart in mirth and pleasure; but decides that "this also was vanity. I said of laughter, It is mad; and of mirth, What doeth it?" (2:12.)

Then he seeks to find his interest and happiness in "great works". "I builded me houses; I planted me vineyards; I made me gardens and parks, and I planted trees in them of all kinds of fruit; I made me pools of water to water therefrom the forest where trees were reared; I bought men-servants and maid-servants, and had servants born in my house; also I had great possessions of herds and flocks. . . . I gathered me also silver and gold, and the treasure of kings and of the provinces; I gat me men-singers and women-singers, and the delights of the sons of men, musical instruments, and that of all sorts. . . . And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy. . . ." Was his heart satisfied with all that?

Nay—"behold all was vanity and a striving after wind, and there was no profit under the sun." (2:4-11.) For, as our Lord said, "A man's life consisteth not in the abundance of the things which he possesseth."

He found furthermore that though "wisdom excelleth folly as far as light excelleth darkness"—though "the wise man's eyes are in his head, and the fool walketh in darkness, yet I perceived that one event happeneth to them all. . . and why was I then more wise? Then said I in my heart that this also is vanity. . . So I hated life, because the work that is wrought under the sun was grievous unto me; for all is vanity and a striving after wind." (2:13-17.)

Then he falls to thinking about the possible heir, the man after him, into whose hands all his great possessions would fall, whether he would be a wise man or a fool (in his case it turned out to be a fool.) Well—after all (he concludes) why worry—"there is nothing better for a man than that he should eat and drink and make his soul enjoy good in his labor." "I know that there is nothing better for them than to rejoice and do good (mg. "get good") so long as they live." And again, "Wherefore I saw that there is nothing better than that a man should rejoice in his works; for that is his portion: for who shall bring him back to see what shall be after him?" In fact, so far as he had seen, men are as beasts—here to live and enjoy themselves as best they can while they live and then turn to dust again. (3:12, 13, 19-22.) And "all is vanity and striving after wind." (4:16.)

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#### HOW TO ASCERTAIN THE WILL OF GOD

I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. Having done this, I do not leave the result to feeling or simple impression. If so, I make myself liable to great delusions.

3. I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contraries to them.

4. Next I take into account providential circumstances. These often plainly indicate God's Will in connection with His Word and Spirit.

5. I ask God in prayer to reveal His will to me aright.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective. —George Muller.



## Seed Thoughts

J. R. C.

### "MARYOLATRY"

"Maryolatry" is Mary Idolatry. Mary is to be duly and highly honored, indeed, but they who worship Mary, who pray to her (or imagine they do) and they who ascribe to her the exalted position in heaven which they of Rome do, from them apology to her is due, which will be forthcoming in the day of their sure disillusionment. Mary confessed **herself** in need of a Savior in connection with the annunciation of Gabriel. Mary awaits the resurrection like all others. There is no slight proof or hint that she has been either translated or raised; such ideas are purely of human manufacture.—Stanford Chambers.

### A DEAD CREW

A tale is told about a ship that was found wherein the captain and crew and all on board were dead. The captain was at the helm and all the crew at their posts but all frozen by the sub-zero cold. Taking a cue from this one wonders if it might not be true that some churches are like that: manned by dead elders, dead deacons, and dead members. The church at Sardis was nearing that condition although they had a name that they lived. Activity is not always sure proof of spiritual life.—J. R. C.

### YOUR BEST

A young girl was running a spinning machine. Things went wrong. Threads kept becoming tangled until she became hysterical and began to cry and called for the foreman. She said, "I did the best I could." The foreman said, "No, child, you did not. The best thing you could have done was to have called for me as soon as things went wrong." So it is with us and the Father. When things go wrong the best we can do is take it to the heavenly Father in prayer. And "He that spared not His own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" —R. H. B. Bible Class.

### WHY GO TO CHURCH?

Woodrow Wilson once said: "When we say that the way to get young people to the church is to make the church interesting, I am afraid we too often mean that the way to do it is to make it entertaining. . . . Did you ever know the theater to be a successful means of governing conduct? Did you ever know the most excellent concert or series of concerts, to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go further than hold for the hour that it lasted?"

"I think it would be a great deal better simply to let them understand that that is the place where life is dispensed, and that if they want life, they must come to that place. To tell a human being of the things which affect his eternal salvation, I should say is decidedly undescribed if you call it entertaining. It is not entertaining in any reasonable sense of the word to tell him of the things that most profoundly affect his welfare in this world and in the next."

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You say, "It is just my nature to do so and so." That may be true, but did you ever stop to ask "which nature?" More than likely it is your old nature—not the new nature—which is to blame.

### THE DIRTY SPOT

A salesman was displeased with the spirit of defeatism that seemed to engulf his salesmen. It was depression times and the salesmen had lost heart. The salesman called a meeting. He placed a large sheet of white paper on the wall before them. With a black-leaded pencil he made a spot in the center of the paper. Then he went down the line and asked the men what they saw. One said he saw a black spot and so did they all. "Gentlemen," said the manager, "that is what's wrong with the whole lot of you. I placed before you a white sheet of paper

four feet square and all you can see is the dirty spot in the center." The Christian has no reason to be pessimistic. There are plenty of dirty spots around us, but all around us and out before us are the promises of God. Our victory over sin, the flesh and Satan is a foregone conclusion if we have faith in the Lord. —J. R. C.

#### The Creation Itself To Be Delivered

"For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." A scientist once puzzled over a fact he learned about insects. He said, "Every kind of atrocity, robbery, theft, every kind of wickedness among men is also found among insects." He couldn't understand why God allowed it. But God didn't create them that way. It wasn't His first intention. And many scriptures testify that the curse which was placed upon nature when man sinned will be lifted, and God will be the ultimate victor over Satan even in this.

—R. H. B. Bible Class.

#### SPIRITUAL GEMS

George Muller started by praying first and then reading his Bible, but later found that reading first helped him to shape his prayers.

"You can't explain a Christian, and if you can explain him he is not a Christian."

Just live one day looking to His coming and see if it doesn't have a good effect on your life.

God doesn't want a man who can't lie, but one who can, but won't.

G. C. Morgan once said, "At one time I did not want to do wrong for fear God would hurt me; now I do not want to do wrong for fear I will hurt God." This illustrates the difference between law and grace.

—Class Notes.

#### GO AND TELL

"Go and tell," said Jesus to the man set free from demons, "tell what great things the Lord hath done for thee." If the Lord has done great things for one he has something to tell, and of that he need not "be slow to speak." But right there the gossip is "slow to speak," and right there the news-hawk is silent. "O thou that bringest good tidings!" may thy tribe increase to include all the people of God. —S. C.

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### ONE MAN'S OPINION

It is no secret what God can do. The Winchester college venture is one of great magnitude in some of our eyes. The first cost, upkeep and operating expenses add up to the biggest task we have ever undertaken. But I would like to make the following observations:

1. If we ever have a college we will need to get into that kind of money. It is either that or no college. Some sincerely think that for us it should be "no college" but a training school only.

2. It is not too big for God. We should be much in prayer, enlisting the Lord's help and blessings.

3. It is not as though one congregation was undertaking this great work, or even just a few churches. This is a project of a hundred or more congregations to provide a place for our children to go to school under Christian teachers. Take the sum of the abilities and assets of 10,000 brethren and this is not too big a venture. The "one man" in Christ Jesus collectively already has the funds in hand.

4. Through such a training institution as this we can send out workers and grow. If the college seems too big for us now, only through such as it can we grow to it. It takes efficient workers to make us strong and it takes training institutions to make efficient workers.

5. No doubt there are a few among us who have considerable means and could make a substantial investment in this project—in the training of youth. The many others who cannot do that can give some now and can give regularly for operating expenses. Let each do what he can.

—J. R. Clark.

## THE DELIVERANCE OF THE CROSS

James C. Richardson

1. The Spirit of God first convicts us (usually through the preaching of the Word) of the bondage of sin and self. Read Rom. 7:14-24, also 1 Cor. 3:1-3. The conviction may come to us from the Scripture that we are serving God in the flesh—in human wisdom, strength or energy.

2. We usually struggle to conquer our sins and deliver ourselves; we cry to God, and yet victory appears more and more hopeless. If someone does not show us the way, this may be the Christian's experience for years. The enemy taunts us, "It is not for you," or "There is no such thing as deliverance." We seek to surrender more fully to God, but fall again and again; we long to do God's will, but the more we try the more we seem to do the things contrary to our desires. The burden of sin increases, and its power seems greater, and we are put into circumstances that bring out the very worst part of us, until at last we hate ourselves. This is the kind of life described in Rom. 7:14-25.

3. At this point of despair that human effort or strength can deliver us (Rom. 7:24), the Word of God convinces us that only God can give such deliverance. We are made to see that victory is through the cross of Christ and is received in the same manner that we receive forgiveness. We see that Jesus not only carried our sins to the cross and shed His blood for our forgiveness, but that He carried the sinner there also and died in his stead. Faith gives reality to the Word, "One died for all, therefore all died" (2 Cor. 5:14), and we see that the Savior carried the sinner to the cross, as well as his sins, and that we have died in Him to sin and to the old life of self. He died in the flesh for sin and to sin. Read Romans 6:6, 10.

4. Now comes the vital decision—are you willing that God's power (made available through the death of our Lord) be applied to your carnal and fleshly nature to keep it powerless and in a state of moral crucifixion? Rest well assured that the death of our Lord was a real death and the virtue and benefits of it will deal with sin and self if we will allow God to do so—but it means all sin and all self—not just for today, but every day.

When our Lord took upon Himself human nature and human sin He carried them to the cross. They were condemned to the cross. If fleshly nature and human sin deserved the death of the cross, are you willing to accept the judgment of God and have the benefits of His death to stand between you and the power of human nature and sin? And, it is not a matter of what you call sin, but are you ready that the cross shall sever you from what God calls sin?

5. When once we see the truth and are willing to live only "unto God" we need only faith (for faith joins us to the thing, the works, the person, we believe). Sometimes this faith comes in an instant; others may delay until they truly receive it. One must be careful here not to expect or seek an experience or a certain feeling. This may follow, but faith is recognized in the confidence that God will do what His Word says He will do, and having made one's decision as the Spirit directs us, faith has an unshakable confidence that God

has done what He said He would do. One can then say, "I am crucified with Christ . . . Christ liveth in me" (Gal. 2:20), because God's Word says so, and as we obey and trust the Spirit makes it so.

## REMEMBER YOUR BAPTISM

R. H. B.

Often we hear that God has placed two ordinances within the church, Baptism and the Lord's Supper. But everything that has been "placed in the church" is observed over and over again. Baptism is once for all, which marks it as initiatory. Like the waters of Noah's flood (1 Peter 3:20, 21) it introduces the believer into a new world—a new status before God. He is thenceforth "in Christ", for he has been "baptized into Christ". (Rom. 6:3; Gal. 3:27.) And, "if any man is in Christ he is a new creature: the old things are passed away; behold they are become new." (2 Cor. 5:17.) In baptism we were buried with Christ into death (His death) and raised with Him "by faith in the working of God that raised him from the dead" (Rom. 6:4; Col. 2:12). Baptism does not merely symbolize this, but in baptism this takes place. At least so speaks the scripture. It is in this outward step of the obedience of faith (like Naaman's seven-fold washing, or the blind man's at the pool of Siloam) that the spiritual fact is realized.

Many profess themselves unable to see how "mere water" can effect such a spiritual change—in which they are entirely right, for indeed this could never be accomplished just by water. It was not water that cleansed Naaman's leprosy; it was not the water of Siloam that opened the blind man's eyes. It is not water that can work such a spiritual revolution as described in Rom. 6; Col. 2; Gal. 3. There is no magic quality nor sacramental virtue in the water. In each case it was the faith that stepped out in obedience to the word of the Lord

Although baptism is once for all, its meaning follows us and qualifies all the days of our Christian life. The choice it signified is to be held inviolate—a choice forever. We sing,

"O happy day that fixed my choice  
On Thee my Savior and my God."

It marks the point at which we were united to Christ; when we entered into His death with Him, and partook of His resurrection and His resurrection life. This is not to be forgotten. There, too, the promise of the remission of sins, and the gift of the Holy Spirit, (Acts 2:38.) Not that baptism is a meritorious work, in return for which we received those blessings. It is an act of faith—and faith for evermore forestalls all possibility of boasting. (Rom. 3:27; 4:16.) It is not something additional to faith: it is faith in act and in manifestation. So we read in Gal. 3:26, 27: "Ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Jesus Christ have put on Christ." To this fact, and to this new state the Christian is exhorted to be conformed. Inasmuch as you have put on Christ in baptism, now "put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lust thereof." (Rom. 13:14.)

## THE RESPONSIBILITY OF POSSESSIONS

John M. Kernan

In *California Christian* sometime ago, Jimmy Lovell wrote that as he felt that he could not get Christian value out of his shotgun, he was selling it and putting the money into the Lord's work. Here is a good example of feeling the responsibility of possessions.

Whether we have much or little, God has given us all that we have. He has given it to us for a purpose—to be used in His service, directly or indirectly. You have a house. You live in it; receive shelter and comfort from it. Do you also open it to the stranger, the visitor, the traveller? Do you offer it for Bible classes, cottage meetings, youth functions? God provided you with that house and its furnishings; have you put it at His service? Have you accepted the responsibility of possessions?

There are too many Christians who do not recognize this responsibility, who feel that what they have belongs to them and they can use it, waste it, ignore or destroy it without any reference to God or people.

I am reminded of two men who were working together for Christ. Part of their work entailed the use of rather expensive equipment which was the personal property of one of the men. Whenever this one went on a trip, he stored his equipment, depriving the partner of the use of it and thus curtailing that phase of Christian activity. Did he recognize the responsibility of possessions?

In another instance a Sunday school teacher obtained as personal property a rather extensive flannel-graph outfit, including board, easel, picture, Bible story book, etc. The teacher shared it with another teacher in the same Sunday school. When she was transferred to another town, she left the equipment with her co-worker, saying something like this: "I don't know whether I'll need this in my new location or not. In any case, I do know that you'll need it here, so you keep it." She received no money for it. Did this teacher recognize the responsibility of possessions?

How many of us have property that we are using exclusively for our own purposes but which could be shared with someone else? How many have property which is stuck away in cupboards, store-rooms, attics where moth and rust, white ants and woodborers corrupt? If you can't use these things yourself you can give them to someone who can use them or you can sell them and put the money to the service of the Lord. Do you recognize the responsibility of possessions?

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### YOKOHAMA, JAPAN

The Rhodeses, the Bixlers, the Rileys, Tommy Marsh, and George Cook were waiting at the dock. Tommy and George came here to Barclay's for supper. . . Colis and Delores came over before we finished eating. Colis is going to Korea tomorrow to help get arrangements made for another missionary couple to go there to work. . . George has grown a lot spiritually. He is doing a good work out at the base where about 30 meet. . . Barclay says there are thousands of tramps; he showed me an old woman that stays not far from their place just out in the open. Barclay and Marilyn have a wonderful view of Yokohama and the bay out their front window. —Dennis Allen.

## THE NEW SITE FOR KENTUCKY BIBLE COLLEGE

H. L. Olmstead

The Kentucky Wesleyan campus and gymnasium located in Winchester, Kentucky, has been bargained for. This new site offers an administration building, two thirty-room dormitories, a large gymnasium, a science building, and a Carnegie library, a central heating plant and an 8-acre campus. This is easily a million and a half dollar property in the heart of the famed Kentucky blue grass country. Of the contracted price of \$175,000 one-tenth (\$17,500) was paid down. Most of this was new money, not before subscribed for this project.

*Our object* is to begin a fully accredited two-year college this fall, which is to be truly an old-fashioned Bible College, set to declare the whole counsel of God.

Some \$65,000 had already been subscribed to the expansion fund for Kentucky Bible College, most of which was given for this project. In order to leave the greater part of this subscribed money in the treasury for repairs and furnishings and to begin debt free there is *needed immediately* (by July 7!) \$143,000.

*The time is short!* July 7 is the date set to make the final payment. Church collections cannot supply this amount of money. It will take substantial individual gifts to raise the funds.

*The Plan.* There has been organized a Christian Education Corporation of Kentucky, a tax-free organization to whom the plant will be deeded. This corporation has the right to raise funds, establish a college, etc. This Corporation will lease its property to Kentucky Bible College, now of Louisville, Kentucky, for a period of years and in case of failure to operate the college the plant will be sold and the donors returned their pro rata amount of the sale price.

Officers of the Corporation are: H. L. Olmstead, Gallatin, Tenn., President; H. N. Rutherford, Lexington, Ky., Vice-President; N. Wilson Burks, Louisville, Ky., Secretary; Howard Marsh, Sellersburg, Ind., Treasurer. Directors are: Frank Carey, Mackville, Ky.; F. S. Hayes, Buechel, Ky.; O. D. Marsh, Winchester, Ky.; Harris B. Briley, Louisville, Ky.

This is an urgent matter. Please act quickly! When you read this take out your check book. Six ministers have given \$1000 each on the down payment. Some of them borrowed it. The needed \$17,500 to make the down payment was all there and several thousand more when we signed the contract. If 143 people would send a check this week for \$1000 each to Howard T. Marsh, Treasurer, Sellersburg, Indiana, it would be all over. If twice that many would send \$500 the result would be the same. Or smaller amounts will help and be appreciated. Make checks payable to Kentucky Bible College. Mail to Howard T. Marsh, Treasurer, Sellersburg, Indiana. Amen and Amen! It was now or never. Other interested people were ready to buy it.

# NEWS AND NOTES

## THREE GOOD MEETINGS

**Mackville, Ky.:** The Lord has blessed us thus far with three very fine meetings. First, from March 13-21 with Brother Dale Jorgenson and the Bryantsville, Indiana, congregation. I enjoyed being back in Hoosier-land again and can truly say that the South is not the only region that knows how to show "hospitality." Two fine young men were baptized as well as other blessings enjoyed from the hand of our Lord.

Following this I worked with the Camp Taylor church in Louisville, and her minister, Philip Bornwasser. It was a joy indeed to be among them again. Visitors from other churches in Louisville were numerous. Visible results were one baptism and seven public rededications.

From Camp Taylor I went to work with the good church at Cramer and Hanover, Lexington, Ky., with Brother H. N. Rutherford. Since I had previously spent eight years in Lexington this was like a visit back home. The spirit of revival was manifest from the first. Much groundwork for the meeting had been done. One of the greatest blessings of the meeting was the "voice of confessing" which truly revives the hearts of God's people. It was truly a season of soul-searching and filling of the Holy Spirit. Four were added to the Lord's body by baptism, four by membership, and thirty-eight Christians desired prayers and a closer walk with Christ. —Orell Overman.

## Gospel Meeting At Auburndale

Many Louisville Christians have migrated to the south end of the city around Iroquois Park. The South Louisville congregation has conceived the idea of sponsoring a meeting in that section. The services are scheduled to take place at Auburndale school on old Third st. Road at Palatka street, beginning the night of June 7 and continuing for about two weeks at 7:45 each evening. N. Wilson Burks will be evangelist and Joe Blansett, Jr., song director. Christians of the Louisville area are urged to support the meeting with their presence.

Brother N. Wilson Burks reports that there were fine interest and good messages in a recent meeting at South Louisville church with Frank M. Mullins serving as evangelist. During the meeting twenty-four preachers were in attendance and around that number of congregations represented. The singing was excellent.

The Ormsby church in Louisville is indebted to eight preachers who are connected with Kentucky Bible College for an inspiring series of meetings recently. There were some public reconsecrations and a sizable offering taken for the operating expenses of Kentucky Bible College.

Brother Boll spent two weeks with the church in Wichita Falls, Texas, the latter part of April. He reports an unusually good meeting with two baptized, one from the denominations, and one restoration. From there he went to Mt. Auburn church in Dallas, where he preached each evening from May 3 to 9 with good interest and two reconsecrations.

**Lexington, Ky.:** We have had a real revival with O. D. Overman here. There were more than fifty responses all told with five baptisms. —H. N. Rutherford.

**Mobile, Ala.:** The Good Tiding party is to get started for the summer with a two-weeks meeting here in Mobile, Brother Boyd preaching with the same quartet as last year. Brother Carl Kitzmiller is definitely moving to Mobile to take up the work here in Brother Brooks' and my absence. He is coming without promise of support, and is willing to work part time if necessary. We need more who are willing to step out like that. Would appreciate your prayers in behalf of the work here and the summer's activities with the Good Tidings work. —Neal Phillips.

**Lexington, Ky.:** We had 155 in Sunday School last Sunday and baptized two men who are fathers. That makes four adult men who have been baptized recently. —H. N. Rutherford.

## PONCHATOULA, LOUISIANA

Another new congregation in Louisiana began meeting every Sunday as of May 2. At present they are meeting in the City Hall of Denham Springs. Preaching responsibilities will be shared for the time being by W. J. Johnson, C. B. Russell, and Richard Ramsey.

The Berea Church of Christ used its new building for the first time on May 2. A. K. Ramsey preached the first sermon in the building at its new location, even as he did at the old location some 17 years or so ago. The congregation there is small and has great opposition, but the Lord is blessing the effort. One man was baptized there on May 3.

The Bible classes at Southeastern Louisiana College have been small and have been continued only through the hard work and zeal of the two students that come regularly. We are happy to report that one student has been baptized there this year, and we believe the Lord has stamped His approval on the work.

At a nearby church of Christ recently several topics were discussed which are sources of disagreement among churches of Christ. Richard Ramsey spoke on premillennialism one evening. The next evening another speaker gave an opposite viewpoint. On other evenings the Sunday school question and the matter of one cup on the communion table were discussed. It is believed that much good will result from these meetings.

— Richard Ramsey.

**Fort Lauderdale, Florida:** The Lord has truly blessed the church here in Fort Lauderdale this year, and the work is showing considerable progress in spite of many obstacles.

We were fortunate to have Bro. F. M. Mullins, Sr., with us to hold a one-week meeting (March 21-28). The meeting was well attended, the messages wonderful, and we had two baptisms. Then, one week after the meeting, two more were baptized. The first of the year a man and his wife put their membership in with us.

We have added another Sunday school class, started a Ladies' Bible class on Friday nights, and also a Young People's class on Thursdays. Recently the church purchased a

mimeograph machine and we are publishing a weekly church bulletin which has been very well received.

There is still considerable work to be done to the interior of the building, but we hope to get the ceiling put in this year and other work finished. At present we are making preparation for our Daily Vacation Bible School which is to begin the first week in June.

My parents and two younger sisters, home from the African field, were with us this past week. We were so glad to see them. It had been four years since I saw them last. Bro. S. D. Garrett spoke for us Sunday morning the 18th of April, and showed his slides on the mission work that night. —Robert L. Garrett.

**Mackville, Ky.:** From May 2-7, William C. Cook of Hapeville, Ga., brought Spirit-filled messages for the edification of the saints at Mackville. There have been no visible responses to date of writing. Brother Cook is interested, if the Lord so directs, in entering the ministry full-time. Heretofore he has done excellent work in places where it was necessary for him to be partially self-supporting.

On June 1, 1954, I will move to Switz City, Indiana, and take up part-time work with both the Ellis and Pleasant Grove congregations. We ask for your prayers that God may use us mightily in this new field. Please pray that God's choice of a minister to succeed me at Mackville may be found. —Orell Overman.

**Wichita Falls, Texas:** The Lord gave us a good meeting and Brother Boll's preaching was wonderful as usual. We love him very much and we hope and pray that the Lord will continue to give him good health. —J. C. Tate

**Yckohama, Japan:** Finally our little baby has arrived to take an active part in our little family. She was born May 15, 8:45 P. M.; she weighed 7 lbs. 12 oz. and we named her Mary Linda. . . The Lord certainly did bless throughout it all. —Marilyn and Barclay.

H. L. Olmstead is scheduled to hold a week's meeting at Ebenezer church of Christ in Mercer County, Kentucky, beginning June 21. The Ebenezer Vacation Bible School begins June 14.

## "HE IS COMING AGAIN"

When the Son of God came to earth it was "in the fullness of time." Millenniums before Jesus came, God had announced His birth through the lips of His prophets. Nations yet in the womb of time had to be prepared for its accomplishment. States and kingdoms yet unborn were to rise and fall after they had made their little contribution to the furtherance of that purpose.

The glorious Christmas story is not folk-lore or a Hebrew myth. It is a blessed and glorious fact. God actually came down to earth in the Babe of Bethlehem and the Father sent Him for a very definite purpose: "The Father sent the Son to be the Saviour of the world" (1 John 4:14).

But how amazing is history. Only a remnant accepted Him then, and only a remnant enthrone Him now. His kingdom waits while He is calling out the Church, "a people for His name." He permits men to try one scheme after another to see what they can make out of a world that has rejected its only Saviour.

Today the divine Hand still guides the world. His purposes are ripening fast, unfolding every hour. And, in the fullness of time, when His church of all-born-again believers is completed, God will again visit the world even as He promised (John 14:3; 1 Thess. 4:16, 17; Acts 1:10, 11) — not again to suffer, but to bring in His glory.

Conditions predicted to prevail just before the coming again of the Son of Man are rapidly developing. And how helpless we are to prevent them! God's Word has told prophetically the trend of the last days and the establishment of a world government at the end of this age (Revelation 13).

Unless there be a world-wide awakening to stem the full tide of evil, how very near may be the coming of the Lord. How many "professors" there are today who embrace "religion" but who refuse to own as Lord and Saviour the Christ of Bethlehem and the cross.

To celebrate Christmas and yet not to have submitted to the One whose first coming it honors is to trifle with the mercy God has shown in the gift of His Son for our redemption. Friend, are you ready for His coming, having been saved from your sins through faith in His death on the cross for you?

Whether you are ready or not, HE IS COMING AGAIN! If He is not then your Saviour, He will have to be your Judge! Let us cast ourselves upon the living Lord Jesus, for He has promised deliverance in His Word: "Him that cometh unto me I will in no wise cast out" (John 6:37). Salvation is the gift eternal... it can be your present possession. (Romans 6:23; John 6:47.)

Yes, "the coming of the Lord draweth nigh." "Yet a little while and He that shall come will come, and will not tarry" (Hebrews 10:37). That coming will mean eternal blessing for the saved, but judgment for those who have trampled upon the offers of His grace.

—Tract.



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you, that by my mouth the Gën'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

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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

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