

THE WORD AND WORK

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A VISION FROM THE APOCALYPSE

(Rev. 4 and 5)

"I saw again — behold! heaven's opened door;
Behold! a throne — the seraphim stood o'er it
The white-robed elders fell upon the floor,
And flung their crowns before it.

"I saw a wondrous book — an angel strong
To heaven and earth proclaimed his loud appeals.
But a hush passed across the seraph's song
For none might loose the seals.

"Then, fast as rain to death-cry of the year
Tears free of John to that sad cry were given;
It was a wondrous thing to see a tear
Fall on the floor of heaven!

"And a sweet voice said, 'Weep not; wherefore fails,
Eagle of God, thy heart, the high and leal?
The Lion out of Judah's tribe prevails
To loose the sevenfold seal.'

"'Twas Israel's voice, and straightway up above
Stood in the midst a wondrous Lamb, snow-white,
Heart-wounded with the deep, sweet wound of love,
Eternal, Infinite.

"Then rose the song no ear had heard before;
Then from the white-robed throng an anthem woke,
And, fast as springtide on the sealess shore,
The hallelujahs broke."

— W. Alexander.

Words in Season

R. H. B.

WHEN WILL HE COME?

The time of Christ's return from heaven is veiled in absolute secrecy. No man can know the day or the hour, nor, for that matter predict the month or the year of the coming of the Lord. The folly and futility of time calculations (of which there have been many all along and until yet) has been demonstrated over and over again; though no doubt men will for evermore go on making them. "It is not for you to know times and seasons which the Father hath set within his own authority," said the Lord to His disciples. (Acts 1:6.)

The wisdom of this is evident. The evil results of such knowledge would not be hard to forecast. If the time of the Lord's return had been revealed, the first effect would have been a relaxing from all the waiting and watching attitude which the Lord enjoined upon His people. This attitude is necessary. The Christian life is to be lived in the light of the ever-imminent coming of Christ. The Christian needs this motive. Without it he would settle down—lose his pilgrim spirit and grow careless and procrastinating in his service. Christian work would take on a different form if the Lord's return were thought of as in the remote future. Having lost the expectation of the Lord's speedy return men would likely plan and build for centuries to come, great, permanent, religious establishments; and take the more interest in the affairs of the present day and in making this "a better world to live in". They would also soon forget that we are called evermore to go forth with Christ without the camp, bearing His reproach, and that we have no abiding city here . . ." (Heb. 13:13, 14; note also the teaching in Col. 3:1-4). All this would have resulted if men had known how long it would be before Christ would come back. Moreover, as the time approached (assuming that the date were known) there would be much false conversion just before His advent. People would not find it hard to give up their possessions and their goods, and to make great show of devotion and sacrifice of what they knew they would presently have to give up anyhow.

WAITING AND WATCHING ATTITUDE

Far otherwise is the effect when men by faith envision the imminence of the coming of the Lord. Not knowing the time, yet knowing that at whatever time He may come they must be found in Christ, abiding in Him, waiting, watching and doing, they would feel that they must live as though He might come any day.

It is evident that the early Christians expected the Lord's return in their day. Not that the Lord had told them so: He simply left it indeterminate. "I am coming," He said. "My coming will be sudden, and at the moment unexpected" ("in an hour when ye think not") whether sooner or later — "at even or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." (Mark 13:35-37.)

So they looked constantly for Him. The Thessalonians for example, under Paul's preaching, "turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus . . ." (1 Thess. 1:9, 10). So intently did they look for Him that when some of their number "fell asleep", they were perplexed and troubled, and Paul had to assure them that all was well concerning the departed ones. (1 Thess. 4:13-18.) So far as they knew, and so far as Paul knew, the Lord might have come in their day. True, some brief delays had been indicated. Peter must die a martyr's death (John 21:18, 19; 2 Peter 1:14). Paul must go to Rome (Acts 23:11); John might tarry till He come (John 21:20). But no delay that would preclude the expectancy of the then living saints was ever implied. Even the fulfilling of the "Great Commission" might not have to be completed. (Compare Matt. 10:23.) Paul himself, even when expecting to be executed, still had his heart and his hope fixed on the Lord's appearing. (2 Tim. 4:6-8.) The word is never that the Lord will come "by and by"; but that we are to look for Him daily, "at every season". "For yet a very little while and he that cometh shall come and shall not tarry," we read in Hebrews (10:37). James says "The coming of the Lord is at hand." (James 5:8.) This is the only right attitude toward the promised return of the Lord.

"MY LORD TARRIETH"

Many centuries have come and gone since the promise of Christ's coming-again was given. Were then these early believers who expected Him in their day deceived and deluded? Not by any means. But those who did not look for Him were the ones that were misled. Though death had intervened in the case of those who expected Him then they were certainly prepared also to die when death came; but those who did not look for Him, who said "My lord tarrrieth" (Matt. 24:48-51) may not have been prepared to die. The hope of Christ's appearing is a powerful incentive to holy living (See 1 John 3:3) as you may test and verify in your own life: for if you let the thought of Christ's possible return control your heart for one day, you will note the effect of such expectation. Every virtue, every grace, every fruit of the Spirit, is enforced in the New Testament upon the consideration of Christ's return. But "in the last days", says Peter, "mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming, for from the days that the Fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. 3:3, 4.) The connection between the "walking after their own lusts" and their mocking question, "Where is the promise of his coming?" is quite obvious. Men who hold to the hope of His coming will not be found walking after their lusts.

Gradually, as time passed, the expectation of Christ's coming became less fervent. While the bridegroom tarried all the virgins slumbered and slept. In the early centuries the persecution of the Christians kept the hope alive. But when the times changed and Christianity became legalized and popular the expectation of the Lord's return faded out of the hearts. Under Constantine's favor

and patronage the "church" prospered materially and grew greatly in numbers and earthly power. At the same time she became corrupted spiritually and doctrinally. "When the bride became a harlot," said Auberlen, "she ceased to look for the Bridegroom." During the centuries following there were barely a few sporadic revivings of the "blessed hope". All through the "dark ages" there was little or no expectation of Christ's return. Death became the chief goal of their hopes and fears and the basis of warnings and exhortation. Death was (and in many places is until yet) the poor substitute in the place of the hope and promise of the Lord's coming. A real revival of the expectancy of our Lord's return would almost certainly bring about a general revival in the church—new cleansing, new zeal, renewed devotion, and truer service. So would we be found, "so watching," "so doing."

* * *

AN UNSURPASSED SINNER

If any man ever drank the cup of sin for all that was in it, to the dregs and to the bottom, it was that worst of Judah's kings, Manasseh. There was no mitigation in his sin. He was not unfortunate as to parentage, nor were his childhood surroundings unfavorable. But he had before him the godly example of Hezekiah, his father, one of the truest men that ever sat on David's throne. From childhood he must have known the teaching of God. Probably he had himself heard the appeals of Isaiah, the fire-tongued prophet who warned and pleaded in Hezekiah's days. Ignorance is no excuse for sin; but if it were, there was no such excuse in Manasseh's case, for he deliberately sinned against light. Nor was it that his evil course was due to his being caught in a current of old, established evils, and that like some others, he simply fell in with customary sin and acquiesced in it. Far from it.

His father before him had extirpated idolatry; but Manasseh set about with purpose and energy to bring the abolished evils back. He reared again Baal's altars, which Hezekiah had destroyed, and made an Asherah, and reintroduced the worship of the host of heaven. Neither was he satisfied with plain idolatry alone; but he must needs invade the sanctuary of Jehovah itself, and set up there his altars and his graven image, "in the house of which Jehovah said to David and to Solomon his son, In this house . . . will I put my name forever." Nor was he content to sin himself alone; he "seduced" the people of Judah to sin. Nor did it suffice him to equal the heathen nations in their abominable practices, but he exceeded them, and did more evil than the Amorites, whom God had cast out before Israel. All this time, too, he had not been left without warning. "Jehovah spake to Manasseh," but he gave no heed. Thus did this man fill up a measure of iniquity which has rarely, if ever, been equalled. The results of this course were inevitable, and they came swiftly. The harvest is not always far from seed-time, as many a sinner can testify. Manasseh was taken in chains and bound in fetters by the king of Assyria and carried to Babylon.

THE CHANCE OF A LIFE

If we had only the record of 2 Kings 21, we should be shut up to the conclusion that Manasseh died as he had lived, and perished in the greatness of his iniquity. We would also miss the most important point in his career—which is the most important point in any man's career—namely, the crisis and possible turning point. In his distress it dawned on Manasseh, as once it did on King Saul (1 Sam. 21:26), but in a better way, that he had played the fool and had erred exceedingly. There come times of sobering in our lives (usually on occasions of humiliation and distress) when we see things in the clear, cold, steady light of reality. Those are critical times: they may be precursors of grace, or else of despair and deeper condemnation. With Manasseh it proved to be a time of grace. "When he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers," and—"prayed unto him." (2 Chron. 33:12.) It was Manasseh's opportunity, though he might hardly have dared to hope. It was God's opportunity also, and God was not slow to seize it. Yea, He rejoiced to take the humbled sinner in his penitence and to make him an example of His mercy. Had not David, Manasseh's forefather, declared in the Spirit that a broken and a contrite heart the Lord would not despise? (Ps. 51:17.) Did not Isaiah, God's prophet, proclaim that though sins be as scarlet, they shall be white as snow, and that the Lord would abundantly pardon? (Isa. 1:18; 55:7.) It may seem marvelous in our eyes that a man of Manasseh's kind would ever find mercy; but such is our God. He is of one mind, and who can turn Him? Thus He does, and thus He will do again, whenever a sinner brings the sacrifice of a broken heart and a contrite spirit. "He was entreated of him (of Manasseh), and heard his supplication." (Verse 13.)

GRACE ABOUNDING

When God forgives, He does not engage to relieve a man of all or of any of the present evil effects of sin. It may often be not best in God's sight. Of some of His saints of old it is written: "Thou art a God that forgavest them, though thou tookest vengeance of their doings." (Ps. 99:8.) He might have done thus in Manasseh's case. Manasseh had no right to expect that, as if God were obliged to grant such a thing: for that itself was God's favor, free and unmerited. If Manasseh had remained in chains in Babylon all the days of his life, he could have been content and happy in his God, and said to the last, as David had said: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity." (Ps. 32:1, 2.) But who knows what God may do in such matters? In Manasseh's case, where we might have expected it least of all, God exceeded, and as sin had abounded, grace did abound more exceedingly. In His own way, which is past tracing, He turned the Assyrian king's heart like watercourses, and brought Manasseh again to Jerusalem into his kingdom. "Then (no wonder) Manasseh knew that Jehovah he was God." What must have been his new life of faith and joy and fellowship with God and love with which he began his career over again!

FRUITS WORTHY OF REPENTANCE

Sick-bed and deathbed repentings are common, and in the prisons one may always find a good percentage of penitents. But there is apt to be little of real and genuine repentance among such. How few of those who vow and promise in distress do really turn to God when the trials are over! But *some* do. God knoweth the hearts. Manasseh's after life justified his repentance and God's mercy. He brought forth the fruits of it. Once back in Jerusalem and in his kingdom, he undid his evil works as he was able. "He took away the foreign gods, and the idol out of the house of Jehovah . . . and cast them out of the city. And he built up the altar of Jehovah, and offered thereon sacrifices of peace offerings and of thanksgiving, and commanded Judah to serve Jehovah, the God of Israel." It was all he could do: and God recorded to his honor that Manasseh did what he could.

The rest must be left to God: for—alas!—we can never undo a tithe of the mischief our sin has caused. From the deep wound which Manasseh had struck his people in the days of the madness of his sin the nation never recovered. It sealed the doom of captivity for them all. Even in the days of Josiah, the true, pure, zealous man of God, Manasseh's grandson, God declared that the doom of the nation could not be averted—"because of all the provocations wherewith Manasseh had provoked him." (2 Kings 23:26, 27.) But Manasseh himself went into the hands of his God on the terms of grace and mercy, according as it is written: "As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness . . . None of his sins that he hath committed shall be remembered against him." Such are the stately goings of our God.

SAVOR OF DEATH OR OF LIFE

The good tidings of God's free, forgiving love toward sinners have come to us also, and in a light much more glorious than the reflections of the Old Testament held. It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save *sinners*: and that him that cometh to Him, He will in no wise cast out. If there are those who, upon hearing of the riches of God's mercy and free grace, feel emboldened to sin on, in hope that some day they may turn and be saved—to such the gospel is certainly "a savor of death unto death." No man can outwit his Maker, or of design take wicked advantage of His goodness. To play the prodigal is the most dangerous role any man ever assumed. For not all prodigals by far, ever return. But he whom the story of God's forgiving love, and Jesus' blood that cleanseth us from all sin, and the call of the all-embracing invitation, reaches, and moves *today* to a whole-hearted repentance—to him our gospel is a savor of life unto life, and he can come and receive a mercy greater and richer than Manasseh's. "The wages of sin is death: but the free gift of God is eternal life in Christ Jesus our Lord."

WHOLE COUNSEL ON BAPTISM

J. R. Clark

To some a passage or a Bible truth becomes uncertain when it is controverted. But this should not be. There is no passage of Scripture in the Bible which has not been disputed and challenged. The creation, the flood, Bible miracles, the virgin birth, the atonement, the resurrection, and many, many other things come in for their share of denial. Are they thereby made uncertain? Perish the thought!

A good attitude of heart goes farther than high intellect in enabling one to understand the Word of God. Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes;" (Matt. 11:25.) What *men* say has too much weight with too many people. As we enter into this study of "The Whole Counsel on Baptism" let us give God our full attention. God's teaching is so simple on this subject that some may pass it up, yet it is so intermingled with faith and the deeper things of God's Word that it challenges the attention of all.

Baptism is accepted and recognized by all Christian faiths, but an overwhelmingly large per cent do not allow it its God-given place in their thinking. How may one believe in salvation by grace through faith, apart from works, and yet put baptism between a sinner and salvation? That is the question.

In this study we wish to simply spread out before us some of the most pointed passages on this theme, and let God speak to us through them. Whatever He says to us we must accept, regardless of what men may think or say.

The first passage is *Luke* 7:29, 30: "And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." Though we are not subjects of John's baptism, yet this passage comes home to us with great force, for God has counseled *us* to be baptized in the name of Jesus Christ. By submitting to this counsel men "justify God," and by refusing to be baptized they "reject for themselves the counsel of God."

John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit he cannot enter into the kingdom of God." Jesus makes this verse emphatic with "Verily, verily", "Except", "he cannot", and in verse 7, "ye must be born anew." There is no alternative. It is this or else! And we note that the one to be blessed must be born of *water* and the *Spirit*. The Spirit is simply the Spirit, nothing else, and the water is water. Water is not the Word, even as the Spirit is not the Word. This is the way it looks as it is spread out before us. If we are puzzled about what the water means, let us look at the next passage.

Mark 16:15, 16: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be con-

denmed." The order here is (1) preach the gospel, (2) he that believeth, (3) and is baptized, (4) shall be saved. If Jesus had meant (1) He that believeth, (2) shall be saved, and (3) then should be baptized as a testimony to his already accomplished salvation, He would have said it that way. But He didn't. Thus we shall let it stand as He put it.

Acts 2:38: "And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gift of the Holy Spirit." Now exactly what does this passage say? It tells sinners to repent and be baptized, and promises thereupon two things: the remission of sins, and the gift of the Holy Spirit. The little word "unto" or "for" (K. J. V.) in this passage is from the same Greek word (*cis*) as found in Matthew 26:28, where it is also translated "unto"—"for this is my blood of the covenant, which is poured out for many *unto remission of sins*." Of course here "unto" means "in order to" the remission of sins. The phrase "unto remission of sins" is essentially the same in Acts 2:38, each using the same preposition "unto." It means the same in both passages: "In order to the remission of sins." Thus one is not baptized because of the remission of sins, but in order to the remission of sins.

Acts 10:47, 48: "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ." Up until this time there was a question as to whether the Gentiles were acceptable to God. In order to settle that question once and forever God caused the Holy Spirit to fall on Cornelius and his household. This was not to save them, but to demonstrate their acceptableness with God—that they could obey the gospel and be saved. That is the reason for Peter's words in Acts 10:47, 48 (above), from which we learn that Christian baptism is in water, and that Peter *commanded* them to be baptized. Some say, "Baptism is just a command." What more would it need to be than that?

Acts 22:16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." When it comes to baptism there should be no tarrying. (It must be important!) Also Ananias said, "and wash away thy sins." Baptism is not an outward washing, but an inward washing by the blood of Jesus. This washing is done when one is baptized into Christ.

Romans 6:3, 4: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of life." Notice first in verse 3, that we are baptized "into *his* death," and in verse 4 we are simply baptized "into death" (into our own death to sin!) Then we are raised to walk in newness of life. Our death to sin comes when we thus come in contact with His (Christ's) death! In baptism we become identified with Christ in His death, burial, and resurrection, thus picturing the Gospel (1Cor. 15:1-4). And as the gospel is pictured and the symbol is being enacted, the underlying real thing is taking place

in our lives. So says this passage.

Incidentally, we note that this passage settles all questions as to the mode of baptism, for it says we are *buried* in baptism. The word "baptize" itself was brought over bodily from the Greek into the English, and is not even translated. Always it means to submerge, and never to sprinkle or pour! If anything is buried it is covered up. Here the figure is of death, burial and resurrection. Sprinkling from the Bible viewpoint is just not baptism. It was introduced by men as a substitute.

Our next reference is *Galatians* 3:26, 27. In verse 26 faith is the big word. "For ye are all sons of God, through faith, in Christ Jesus." Then verse 27 is introduced with "for": "For as many of you as were baptized into Christ did put on Christ." With this "for" Paul enlarges on what he means by our being "sons of God, through faith." It involves our being baptized into Christ and putting on Christ.

It is evident that if we are not in Christ we are none of His, and we get into Christ when we believe and express that faith in baptism. Baptism is faith in expression. Acts 16:31 ties in with this comment, for there the heathen jailor and his house were told to "believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house." Then Paul and Silas spake the Word unto him and his house, that he might believe. Upon being taught, they were baptized immediately, after which the jailor "rejoiced greatly with all his house, having believed in God." All that they did, including baptism, was summed up in their believing.

In commenting on Romans 6:3, 4, Stifler, a Baptist Scholar, says: "The New Testament writers never separate it (baptism) from the faith which it embodies and expresses. It is the fixed sign for faith, just as any appropriate order of letters in a word is the sign of an idea. The sign stands for the thing and is constantly used for the thing. Hence Paul can say that Christ was 'put on' in baptism (Gal. 3:27), and Peter does not hesitate to declare that 'baptism doth now also save us' (1 Pet. 3:21) . . . To refuse to be baptized is to reject God, and the opposite is to accept Him (Luke 7:29, 30) . . . Faith so far is not one thing and baptism another; they are the same thing. The faith that accepted Christ in Paul's day was the faith that showed its acceptance in baptism. The water without the preceding faith was nothing. The faith without the water could not be allowed. Believers were baptized into Christ or they were not considered to be in Him."

Colossians 2:12: "having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." When one is baptized he has faith in the *working of God*, who raised Christ from the dead. We account that if God could raise Christ from the dead into new life. He can raise us also into newness of life. Thus when one is baptized God works: He makes us new creatures and we are raised into a new life in Christ.

1 *Peter* 3:21: "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." While, in this passage, Peter says that baptism saves us, he is not talking about outward washing, but inward washing, as he explains. Thus there is no virtue in the water. In the

marginal note of the American Standard Version we have for "interrogation" "inquiry" or "appeal". Baptism is simply our appeal or application to God for a good conscience. The good conscience comes in answer to this appeal. Did you receive a good conscience prior to baptism? before you even put in your application for it? Then you received a good conscience too soon! Perhaps when you read this you will wish to make this application and truly acquire a good conscience, which is based solidly on the Word of God.

SUMMARY

1. Baptism is not a good work, or a work at all; it is a humbling of one's self before God and a submission. Does a dead man perform a good work when he is buried?
2. Baptism is an expression of our faith and thus a part of it, even as the rays of the sun are a part of the sun. It is not faith plus baptism, but faith outshining in baptism.
3. Baptism is an identification with Christ — with His death, burial, and resurrection. And it is important that we identify ourselves with Him! We bury the old life out of sight as an indication that we are done with it forever.
4. Baptism is a washing — an inward washing. (Titus 3:5.) Before we place our bodies on the altar as a living sacrifice, we must be washed, even as the offerings of the Old Testament were washed before being put on the altar. Shall we offer to God an unclean sacrifice?
5. Baptism is "unto the remission of sins."
6. Baptism is "into Christ" and to "put on Christ."
7. Christian baptism involves a burial in water and issues in a receiving of the Holy Spirit.
8. Baptism results in "newness of life," through the operation of God.
9. Baptism is an appeal unto God for a good conscience.
10. He who rejects baptism rejects the counsel of God.

THE POWER OF THE HOPE

A modern critic and post-millennialist, in a strong magazine article, admits the vast influence for good, the powerful incentive to sacrifice, earnest activity, unworldliness, and purity, which came to the primitive church through her hope of the pre-millennial and imminent coming of the Lord Jesus.

"The religious appeal of pre-millennialism grows out of the fact that it presents a clear, concrete and comprehensive program of the purposes of God respecting past, present, and future; it enlists the imagination, stirs the emotions, and challenges the disciple to cooperate with this program of the Divine will." "It is not," he goes on to say, "a vague, mystic hope, but a definite scheme of historic unfoldings. . . . For one who holds the hope as a vital certainty it is a living hope, stimulating personal virtue, inspiring evangelistic zeal and missionary enterprise." True, he thinks that it was but a "dream conceived in minds laboring among the limitations of primitive knowledge." For those early pre-millennial Christians considered "the Bible the inspired, inerrant word of God;" which was of course highly unscientific according to modern ideas, but nevertheless productive of very happy results, so that he hesitates to ridicule their simple faith. "It was an illusion," he says, "not a delusion."

But such testimony from such a source is really all the stronger. If such was (and is) the fruit of the scriptural hope of Christ's return, we want it. "By their fruits ye shall know them." — R. H. B.

THIRTY MILLION CATHOLICS?

In an editorial entitled "Where Are The 30 Million Catholics In America?" which appeared in the September Issue of *The Converted Catholic Magazine*, Editor Walter M. Montano challenged the Roman Catholic Church to back up their 1953 census figures.

According to the *Official Catholic Directory for 1953*, there are now 30,425,015 Catholics in the United States, Alaska and the Hawaiian Islands. States Dr. Montano, "The statistics of the *Official Directory* are half fact and half wishful thinking, and no one knows it so well as the hierarchy."

As the basis for his assertion that Roman Catholic census figures are highly overestimated, Dr. Montano cites six of the techniques employed by the church in taking its census:

1. Every child baptized in the Roman Catholic Church is counted, no matter what his subsequent life or convictions may be. "Even the still-born infants, if baptized, figure on the rolls."

2. All the heretics are counted. Every ex-priest or Catholic layman converted to the evangelical faith remains on the rolls unless they are formally excommunicated.

3. Also included on the rosters of Rome are the millions of "indifferent" Catholics who rarely, if ever, go to Mass, who send their children to public schools, and who disagree with or are ignorant of many church teachings.

4. A Catholic who moves from one parish to another is enrolled in the new parish without a letter of transfer; so that he is also counted on the parish roll back home.

5. Parties to mixed marriages are usually included in the statistical report. The Catholic party remains on the rolls regardless of his or her change of religious affiliation and sometimes the non-Catholic party who has signed the mixed marriage contract is added to the church roster.

6. Former Catholics who neglect to get buried by a Catholic priest are not technically "dead" — they are still on the rolls of the church!

Dr. Montano states that the purposes behind the publication of such exaggerated census statistics by the Roman Catholic Church are these:

1. to impress the public and to attract the interest of those who like to "follow the crowd;"

2. to strengthen the confidence in the church of the millions of "touchy" Catholics who are ready at the drop of a hat to desert the fold;

3. to impress the Vatican with the numerical strength of American Catholicism;

4. to insure the respect of politicians who want to win elections.

Dr. Montano concludes:

"Where are the 30 million Catholics in America? We challenge the Roman Catholic Church to produce them. It can't be done!"

—From Christ's Mission.

Kentucky Bible College

WINCHESTER, KENTUCKY

PRESENTS

A Bible Conference

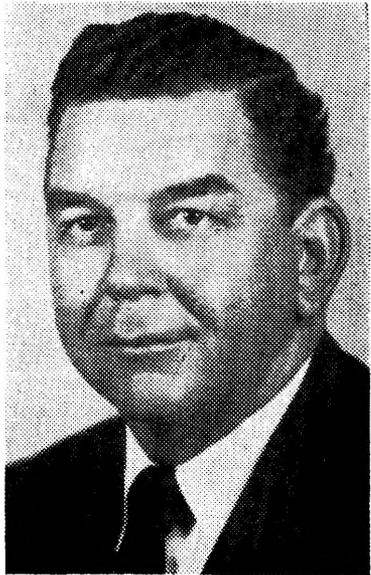
February 14 - 18, 1955

THEME:

"Study To Show Thyself Approved"

FRANK M. MULLINS, SR., Director

Head of the Bible Department



PROGRAM

Monday, February 14, 1955

Winston Allen, Chairman

- 9:00 a. m. "Study In Prophecy" R. H. Boll
- 2:00 p. m. "Salvation By Grace" Frank M. Mullins, Sr.
- 6:30 p. m. "African Missions" (An illustrated talk) ..W. L. Brown
- 7:30 p. m. Recess
- 7:45 p. m. Congregational Singing E. L. Jorgenson
- 8:15 p. m. "The Holy Spirit and Study of the Word" Orell Overman

Tuesday, February 15, 1955

J. E. Boyd, Chairman

- 9:00 a. m. "Study In Prophecy" R. H. Boll
- 2:00 p. m. "Salvation By Grace" Frank M. Mullins, Sr.
- 6:30 p. m. "Missions In Kentucky" Albert Martin
- 7:30 p.m. Recess
- 7:45 p. m. Christian A Cappella Chorus... Dale Jorgenson, Director
- 8:15 p. m. "Rightly Dividing the Word of Truth"... Robert B. Boyd

ALUMNI DAY

Wednesday, February 16

LaVern Houtz, Chairman

- 9:00 a. m. "Study In Prophecy" R. H. Boll
- 2:00 p. m. "Salvation By Grace" Frank M. Mullins, Sr.
- 5:00 p. m. Alumni and Former Student Dinner,
Home Economics Dining Room
- 6:30 p. m. "Mission In Philippines"
(Pictures and Record) Prepared by Dennis Allen
- 7:30 p. m. Recess
- 7:45 p. m. Girl's Ensemble Martha Clark
Kentucky Bible College Chorus.... Paul Clark, Director
- 8:15 p. m. "Personal Conviction In the Study of the Word"
Earl C. Mullins

Thursday, February 17

Paul Clark, Chairman

- 9:00 a. m. "Study In Prophecy" R. H. Boll
- 2:00 p. m. "Salvation By Grace" Frank M. Mullins, Sr.

JEREMIAH'S COMPLAINT

R. H. B.

"Then said I, Ah Lord Jehovah! surely thou hast greatly deceived this people, and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the life" (Jer. 4:10).

How did Jeremiah dare to bring such a charge against Jehovah? God had given Jeremiah a message of terrible warning—of evil about to break in upon the nation, and irreparable doom such as no people had ever known. And in agony of heart and bitter tears Jeremiah had delivered the message, warning, pleading, denouncing, predicting the fearful end. But there came other prophets—to all appearances spokesmen and messengers of God, like himself, bringing comforting predictions of peace and blessing to the people. They made the same claim as Jeremiah. They prefaced their prophecies with the same formula, "Thus saith Jehovah." Could it possibly be that the Lord had sent them? And their ministry seemed to be fruitful, far beyond that of Jeremiah's. The people readily received the hopeful words of these prophets; and as a result Jeremiah found himself ignored, condemned, made a laughing stock of, and altogether "despised and rejected of men, a man of sorrows and acquainted with grief" (Jer. 20:7-10). So in his bitter complaint Jeremiah said "Ah, Lord Jehovah, thou hast greatly deceived this people and Jerusalem." But did he not know that the Lord would not, could not, do such a thing? Yes, he knew that. But some allowance must be made for his confusion and perplexity. The Lord at least took no offense at His servant's cry. When Jeremiah renewed his complaint God gave him the answer.

"Then said I, Ah, Lord Jehovah! behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then Jehovah said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake I unto them: they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart" (Jer. 14:13, 14).

As always at a time of great crisis, a spawn of false prophets had sprung up. They were very deceptive, in manner, in language, and always impressive of personality. Their preaching was charming and comforting. They were always popular—as the Lord Jesus declared in Luke 6:26. Some of these false prophets, no doubt, were self-deceived as well as deceiving. A notable example of the sort is seen in the case of Hananiah (Jer. 28). His bearing was bold, earnest, dignified. He contradicted Jeremiah to his face in the presence of the people. Jeremiah did not undertake to accuse him or to refute him—he simply left the matter with the Lord; and the Lord exposed the falseness of the pretended prophet, and gave Jeremiah a sentence against him. See God's denunciation of lying prophets in the twenty-third chapter of Jeremiah (Also Ezek. 13:1-16).

So it was not the Lord Jehovah that deceived the people. But, after all, *He did*. No, not Himself acting personally (for it is impossible for God to lie)—but in that these purveyors of falsehood were allowed to come in as a judgment from God to mislead a people who had been persistently disobedient to His voice. So also in “later times” there is to be an irruption of “seducing spirits and doctrines of demons” (1 Tim. 4:1); moreover the Man of Sin shall come “with all deceit of unrighteousness for them that perish; because they received not the love of the truth that they might be saved. And for this cause *God sendeth them* a working of error that they should believe a lie.” “For there shall arise false Christs, and false prophets, and shall show great signs and wonders: so as to lead astray, if possible, even the elect” (Matt. 24:24). But as in Jeremiah’s day, God never fails to warn the people against those false prophets.

The wrath of God falls not only upon the false prophets, but also upon those who are deceived by them. The prophets are punished for speaking lies in the name of Jehovah; and their followers for listening to them and believing them. But these latter—are they also responsible? How could they know that these were false prophets? Might it not be that some were innocently misled and honestly mistaken? But obviously faith in a lie is fatal, even if innocently conceived. The results are the same, as we constantly see in affairs around us. However there is something more than that back of it. It is hardly thinkable that true humble souls, who deplored their sin and the sinful state of the nation (as in Ezek. 9:4) and who sought after God, would lend their ears to the false prophets. It would be those rather “who loved not the truth but had pleasure in unrighteousness.” An old adage says, “To a mule’s ear a mule’s voice sounds sweet” — which is just what John means when he says, “They are of the world, therefore speak they as of the world, and the world heareth them” (1 John 4:5). “He that is of God heareth us,” John goes on to say—“he that is not of God heareth us not. By this we know the spirit of truth and the spirit of error.”

So there is reason for the condemnation of the deceived as well as of the deceivers. Where there are “mitigating circumstances,” God will be sure to take notice of it, for there is no unrighteousness with Him. But of His sheep the Lord said “A stranger will they not follow, but will flee from him, for they know not the voice of strangers” (John 10:5). If any man willeth to do His will, he shall know (John 7:17).

There is to be a sifting in the last days. Those who seek the Lord will hear His word with open ears and open hearts. The others will be entranced and enchanted by the sweet voices and the lullabys of seducing spirits and doctrines of demons, attractively presented by men in sheep’s clothing who inwardly are ravening wolves. The safeguard against the deceptions of our day (and they are many) is a heart set to know and to do the will of God, free from pride and self-will. For now as of old He reveals His truth to the babes—to humble souls who seek to know Him (Matt. 11:25-30).



Questions and Answers

R. H. B.

1. Did the Great Tribulation take place when Jerusalem was destroyed?

The "Great Tribulation" immediately precedes the coming of the Lord Jesus Christ in glory. See Matt. 24:21 and 29:30. It is "*immediately after* the tribulation of those days" that "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven... and they shall see the Son of man coming on the clouds of heaven with power and great glory."

2. Does the Kingdom of God mean the same as the Kingdom of heaven?

The phrase "Kingdom of Heaven" appears in the Gospel of Matthew only. In Mark and Luke it is always "the Kingdom of God." Where Matthew has "Kingdom of heaven", Mark and Luke in parallel passages have "Kingdom of God." So in a general way the two expressions mean the same. Yet there is a distinction also. The "Kingdom of heaven" stands in contrast with the kingdoms of the earth. (Compare Rev. 11:15.) The "Kingdom of God" is often used in a wider, more inclusive sense, comprising His whole realm. (1 Peter 3:22.)

3. Can a saved person ever be lost?

There are passages which, taken by themselves, give full assurance to the saved of their final salvation. We have no desire to detract aught from those precious promises. On the other hand we must not disregard the solemn warnings—such as Heb. 2:3 and 6:4-8; 10:26-31. We must not presume on the Lord's gracious words of assurance, but walk in the light of them, and trust in "the perseverance of the Savior" rather than to the "perseverance of the saints." A pamphlet titled "The Question of Eternal Security" in which this is more fully discussed, is obtainable from Word and Work. (10 cents.)

4. Is there a difference between salvation and reward?

Salvation is the free gift of God to us, through faith in Jesus Christ, "not of works, that no man should glory." The only condition is our acceptance of it in the obedience of the Gospel, which is in no sense meritorious. Those who are thus saved are "his workmanship, created in Christ Jesus, unto good works, which God afore prepared that we should walk in them." (Eph. 2:8-10.) Rewards (and crowns) are bestowed in recognition of faithful work, loyalty, and sufferings endured for Jesus' sake. (Matt. 5:10-12; James 1:12; 1 Peter 5:1-4.)

5. If one can not enter heaven unless he has repented of all sin, and since a person commits sin each day, what is the condition of one who dies instantly and without warning?

Repentance is not so much for each fault and misstep, but an attitude toward God—a turning to God from sin and evil purpose.

just as the prodigal turned his back on the far country and the pigsty, when he returned to his father. The question is not whether we are without fault (no one is) but which way you are turned. Is your face toward the light? If so, you are constantly under the blood of Christ. "If we walk in the light . . . the blood of Jesus his Son cleanseth us (goes on cleansing us; continuous tense) from all sin." "My little children these things I write unto you that ye may not sin. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins . . ." (1 John 1:7; 2:1, 2.)

WHY PRAYER GROWS TIRESOME

One thing that has made prayer irksome to many of us is the strained, unnatural attitude into which we place ourselves when praying. I am not speaking of bodily attitude, but of the spirit. I feel most comfortable in the presence of the friend who understands me: before whom I can be simply myself without fear of being unkindly criticized or misunderstood; who appreciates, sympathizes, thinks, and feels with me; and I call him "congenial." There are others in whose company I feel more or less constrained and cramped. I am, in fact, not quite myself when I am in their company, but assume, unintentionally, a more or less artificial attitude. This latter kind of association soon grows wearisome. The fault, indeed, lies with us in such a case, but the fact remains that we are burdened and bored.

Now here is the strange thing. Most of us, when we go to God in prayer, try to force ourselves into an artificial attitude of heart, and are, consequently, very glad to get through and done with it. We have an idea that we must be awfully good when speaking to God; and we "put on," forgetting the while that God knows us anyhow, and we can't "make impressions" on Him anyway. If He does not receive me "just as I am," He would of a certainty not accept me when I am in a false attitude before Him. So it is a great thing for us to take this lesson: You can be just yourself with God, without being in the least cramped or constrained. What were the use of being otherwise? And God appreciates it. He would have us lay our hearts open before Him and show Him our unworthiest thought and tendency, that He may heal us. Go to Him and say: "Lord, I have no claims to make. I am this and that. In my self-deceit I hardly know when I am sincere. I do not know even now as I pray whether I am wholly sincere; but here is my heart with all its failings, and my help is in Thee alone." Such a plea, when based on the blood of Jesus, is effectual — infinitely more so than empty profession and vain praise of God that is not from the heart. — R. H. B.

"What think ye of Christ?"—is the test
Of both your state and your scheme:
You cannot be right in the rest
If you do not think rightly of Him.

THE TRUE FOUNDATION

II

R. H. B.

To the question: On what does the Christian faith and the truth of the gospel rest?—there can be only one true answer: it rests on Divine Authority. Those who strive to find its vindication in the wisdom of the men who endorsed it; or in human philosophy—in its alleged adaptation to man's nature and man's need, or the intrinsic probability of its statements and fitness of its teaching, etc., must evermore wander and waver. At every turn of the road their faith reels and staggers. They have no root, no real foundation. The Bible can not be proved to be "inspired because true"—for that would make man the judge, and his fallible understanding the standard and criterion of truth. The Bible is true because it is inspired. It did not "come from God because it is good," but it is good because it came from God. Its teaching may here and there agree with man's philosophies and ethics, but these do not support the claim of the Bible, but, rather, the Bible commends *them*. The primary basic assurance must be that the word proceeded from God. With this assured fact for a beginning, there is room for investigation, study, research, and for the exercise of all faculties of man's mind. But without this bottom-rock all other research avails nothing.

Here then is the watershed between faith and unbelief. No man has true faith who is not relying upon the divine authority of the Word. Much though critics and "modernists" may boast of their respect for the Bible; much though they may laud the character of Jesus, and the purity of His ethics and principles of life, and though they may heap sweet eulogies on Moses or Paul, in the end it will be seen that these men are not believers at all. They walk by sight, not by faith. Their supreme authority is not revelation, but their own reason and "common sense"; and when their "common sense" and God's revelation part company, they follow the former and discard the latter. Now, this is not Christianity at all; but, it is the attempt of "the man that walketh to direct his steps" (Jer. 10:23); the choosing of one's own little flickering light as a guide. It is man's intellect sitting in judgment on the revelation of God. It is the cult and worship of human reason, which ultimately means the deification of man. Our age, not excluding the pulpit, is gangrened with it.

The claim of the Bible is that it is a message from God to man. It lies within the province of man's right and ability to ascertain whether this claim is true. That once settled affirmatively, and accepted, the contents of the Book are no longer subject to man's judgment and human criticism. Man's thoughts, views, opinions, philosophies we can criticise, and evaluate at our pleasure, to the measure of our ability and discernment; but the word of God deals with matters that are beyond our ken—"things which eye saw not, and ear heard not, and which entered not into the heart of man." No man could judge what would have been proper and fit for God to say. The word of God does not call for our opinion and criticism but for faith, submission, obedience.

"Much is said in our days of the "Scientific Approach to the Bible." But what sort of science is it that approaches a subject of investigation

from the standpoint of foregone prejudice and adverse preconception? "I tell my unbelieving scientific friends and colleagues," said Dr. Howard Kelley of Baltimore (himself a first-class scientist), "that they are highly unscientific in their attitude toward the Bible. I have not found even one of them who had ever given the subject any careful thought and examination." Why certainly, if one takes up the Bible (granted he would even take it up at all) with his mind made up beforehand, and full of preconceived ideas based on man's imperfect generalizations—such as that "there is nothing that is supernatural", or that "miracles are not possible" and that "God never does anything," and such like presuppositions—of course to him not only the contents of the Bible, but the very thought of the possibility of a communication from God, must seem absurd and as the very height of foolishness. He is that "natural man" who knows and believes nothing but what his senses, aided by all manner of scientific instruments, can discern, and who cannot receive the things of the Spirit of God, for they are foolishness unto him. (1 Cor. 2:14.)

The ancient philosophers thought they could start from something that was absolutely certain (though they never quite succeeded in finding that perfectly certain thing) and reason from it up to the ultimate cause of all things. But no man did ever by such searching find out God. But when we *begin* with God for our basis of thought and researches we are on the right track, for "In thy light we shall see light." In like manner the unbelieving critics have begun on the wrong end of their inquiry. Instead of ascertaining first that the Bible is from God and then studying it in the light of that, they begin with the assumption that it is not from God, and proceed to study it from that standpoint; and thus they arrive at their conclusions by the logic of their unbelief. Or perhaps they take up the message as one would take up some human production, and decide what part of it, if any, would in their sovereign judgment be worthy to be considered as having come from God.

How illogical it is to examine first the content of the Book and to judge by the criterion of our limited knowledge and ability whether it could have come from God! To illustrate—suppose a man should go from here to some other planet, and tell the denizens there how things are on the earth—of plants and animals, how living things come into existence here, etc. How fantastic and incredible it would seem to those inhabitants of another world. Here everything depends on the authentication of the message and the messenger. Now the Bible tells us many things about the world and the spiritual realm, some of which we can check up on, and other things that are beyond man's power of verification. All rests on faith, and the faith rests on the truth and credibility of the witness and the testimony. "Verily, verily, I say unto thee," said the Lord Jesus, "We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man who is in heaven." (John 3:11-13.) Can we account Him trustworthy?

(Our next will be on the question of how we can know that the Bible has come from God.)



Seed Thoughts

J. R. C.

Standing For Something

Commenting on the increase of crime in Canada a newspaper editor said, "The sense of sin has become very weak; indeed it is out of fashion." (Saying that the moral conscience of the nation is in the custody of the Christian churches, the writer went on): "But church people generally have lost their zeal. They fear to be thought different from their fellow citizens. It takes a special sort of courage to be a minority on moral grounds. . . it would be better to have smaller congregations composed of those who stood for something than huge assemblies primarily interested in the social aspects of church membership. It is the saving remnant, the consecrated minority, which sets the moral tone and establishes the health of society." So does a daily newspaper tell the church it is time she stood for something! Even the world knows when Christianity is most apart she exerts her greatest influence on the world.—From "Revelation".

Christ Repeating His Life

The Lord Jesus sent word to the inquiring Greeks: "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Later He said, "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Someone has said that while Jesus was on earth one Christ went up one mountain and rescued one sheep, but now that He has gone to the Father and sent the Holy Spirit, 10,000 Christs go up 10,000 hills to rescue 10,000 sheep. Through His work of redemption Christ multiplied Himself manifold on earth. Now He can fill all things. Now He dwells in the heart of every Christian and works through him and lives in him. Thus does He multiply His life many times over upon the earth.

The Christ In You

A religious enthusiast said, "If you get Christ in you, you won't need to be baptized!" Would the Christ in you be different from the Christ that lived upon earth? While on earth He walked 60 miles to be baptized, and when John would forbid Him, He said, "Suffer it to be so now, for thus it behooves us to fulfil all righteousness." Before He ascended to the Father He gave the great commission in which He instructed His ambassadors to go into all the world and preach the gospel saying, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Would the Christ in us want us to set aside His final commission? Besides, Paul says, "For as many of you as were baptized into Christ did put on Christ." If we would have Christ in us, we must first "put on Christ".

"Keep Right On; I'm Standing By"

A story is told of a British liner which was about to cross the Atlantic for America when the crossing was dangerous. It was during the second world war. Submarines and enemy cruisers made the crossing hazardous. The captain was handed a sealed envelope which he was told not to open until he was out into open sea. Upon opening the orders he found that his course was charted; that he was to keep a straight course and to turn aside for nothing. If he needed help he was to send a wireless message in secret code. All went well for a while, but at last a shadowy form of an enemy cruiser was sighted. The captain sent a message, "Enemy cruiser sighted. What shall I do?" Answer came quickly: "Keep right on. I'm standing by." The captain could see no ship, but he kept on his course, arriving safely at an American port. Not long after a British man-of-war steamed in, the protecting vessel.

So we, as Christians, have our orders to keep on our course. Trust God, obey His word, let nothing

turn us aside. God is standing by. He will never leave us nor forsake us. If we need help, we have the wireless of prayer at our disposal.

Universal Language of Love

In the late Professor Drummond's "The Greatest Thing In the World," he tells of meeting with natives in the interior of Africa who remembered David Livingstone. They could not understand a word he uttered, but they recognized the universal language of love through which he appealed to them.

It had been many years since that Christian hero had passed their way, but the very remembrance of his presence among them would kindle a friendly smile.

It is this very selfsame universal language of love, divine, Christ-like love, that we must have if we are going to be used of God. The world does not understand theology or dogma readily, but it understands love and sympathy. A loving act may be more powerful and far-reaching than the most eloquent sermon.

The Word of Jehovah persistently heard and disobeyed ceases to appeal. I sometimes wonder if that is not the peculiar peril of our time. We have said that we have been neglecting our Bible, but why? Because we have known it so well and have not obeyed it, and it has become an idle story to us." —G. C. Morgan.

THE EVERY - DAY TEST

J. H. McCaleb

It was a good service. The singing by the members was inspirational. The preaching from the pulpit was uplifting. It seemed good for all to be there, and the warm flow of friendly feeling could be felt in the hand-clasp of greeting. We have all had this kind of experience. It was good.

The rest of the day was good, too. We seemed to be living in a different world. Each friend was kind and considerate. We sought others only to be of help. It was the Lord's day.

And then came Monday. The same storms and stresses began to get in our way. Men rushed around pushing their own selfish aims; pushing through and over those who got in their path. We found ourselves scrambling with the rest. Pausing for a moment, we wondered what had become of the noble feelings that had filled us on the Lord's day. We knew that we were not being consistent.

It is a fortunate choice that prevents our forsaking the assembly on the first day of the week; otherwise we might become savage indeed. But that is not enough. We need to continue meditation upon the Word of God day and night. The inspiration of a full day of worship is a great tonic, but the same power is required throughout all the other days as well. We need to read and pray, and meet together in fellowship as often as we can.

Our actions during the six regular days of the week will determine largely the quality of our sincerity and consecration. We can know truly whether our worship is merely a temporary emotionalism, or whether it is a spontaneous eruption of our souls toward God; souls that have battled strongly during the week to operate within the love of God.

NEWS AND NOTES

Dallas, Texas: All is well down here as far as I know (but I don't know much). The Lord is blessing our work, but we aren't winning as many to the Lord as I'd like to see. Winston is right I believe—we must have all three: 1. Sound doctrine; 2. holy lives; 3. fire given by the Holy Spirit being real in our daily experience. Only then will results be seen.—K. Istre.

Seattle, Wash.: I enjoy Word and Work so very much. It's like a letter from home. It helps to keep me daily looking for my blessed Lord.—Mrs. J. I. Hamilton.

Pensacola, Fla.: The Lord's work at Corry Field Heights church of Christ is growing. We have had a number of baptisms since last report and a number to be restored. Our attendance is steadily increasing. We had 94 in Bible School recently. A Bible school annex has been added which gives us needed space. There is much ado among the opposition in trying to stop the growth. But we labor looking for a city whose builder is God. We have instituted a prayer service for all the male members each first day of the week at 6:15 p. m. Having good cooperation. Even the boys of the church attend and take part.—R. D. Ruben.

Linton, Ind.: From October 31st to November 12th I was in a revival meeting with the Jefferson-town church of Christ. This is a new work and I found the Christians there very zealous and strong in the faith. Being with them was a blessing to me. Interest was good throughout the meeting. Two were baptized and five came for membership and rededication. Two of the five were from denominational churches. Attendance for Sunday school the first Sunday in November was 58, and around 90 came for worship service. The need for a building is great. Let us pray that God's leading and blessing will continue to be with these Christians, and with their minister, John Pound.—Eugene Pound.

Crowley, La.: Please put me on the list for a bound volume of the

1954 Word and Work. These books are a blessing in many ways.

Thumbing through them, I often find things that start me on a sermon thought. Your prayers for the work here are appreciated. The Lord willing, we will go to Connecticut in the spring and we hope to see some of you on our way back as we plan to return through Kentucky.—A. Valdetero.

Louisville, Ky.: Four came forward one Sunday in January at Ormsby, three for reconsecration, and one for membership. The Ormsby church is happy to have Elbert Blansett as song leader in the place of Emory Grimes, who is now in service. Elbert comes from a good singing family and has natural talent for leading. His wife also is an excellent singer. We plan to have a gospel meeting in the spring with Paul Knecht as evangelist.—J. R. Clark.

JOINT YOUTH MEETING

The regular monthly youth meeting will be at the Sylvania congregation on Sunday, February 20, at 3:00 p. m. Sylvania is located southwest of Shively, Ky., just a few miles. The brethren there have a new basement church building. This meeting is for youth, but all, including adults, are invited. Louisville brethren will want to see their new quarters.

Porterville, Cal. We had our largest crowd last Sunday with 33 in S. S. and 36 in our evening service.

About our going to Africa—we are leaving it in the hands of our Lord. There are a number things that will need to be worked out. The work is demanding more and more of my time. We hope to close the deal on the building this week, and will have more time to think about going. We will need a church sponsor, and that God raise up some one to take the work here—some one that will carry on the work by faith and in spite of the obstacles. The Lord willing (and it seems to be His leading) we will go. As to the time, the Lord will work that out. Pray with us about both this

work and the African work. We want the Lord of the harvest to send forth laborers into His harvest. If it is not His will for us to go He will raise up others, and maybe we can help support them and, in that way, go. —Eugene Mullins.

Winchester, Ky.: The church at Ebenezer, Ky., (near Harrodsburg) asked me to preach and work with them beginning last September. They have a basement building, which was completely paid for the third Sunday of December. On that day the building offering amounted to \$1,391. We plan to begin on the rest of the building in the early spring, if the Lord wills. Our third Sunday offering in January for our new building was \$286.05, which brings our total to about \$426.00. The Ebenezer church seems anxious to do the Lord's work. There were 101 in Sunday school the first Sunday of the year, 79 the second Sunday, and 110 the third Sunday. —Paul Clark.

GEORGE M. SCOTT

Brother George M. Scott, beloved missionary, of South Africa, passed away at Capetown on January 14. Born December 19, 1875, he was in his eightieth year — the twenty-seventh of his service in Africa. He gave the land and put up the buildings at Namwianga Mission, Namwianga (where the Shewmakers now live as the worthy successor missionaries) is the special monument to the labors of Brother Scott and his wife. He stood for the whole word of God; he loved and fellowshipped all the missionaries, and he befriended many of them in a special way. May the Lord raise up more of his kind. — E. L. J.

Vernon Lawyer To Visit States

On November 1 of 1954, Brother Frank Mullins, Sr., turned over to me the duty of forwarding funds to Brother Vernon Lawyer. Please send all gifts for Vernon to Kenneth Istre, 2518 Hillglenn, Dallas 28, Texas.

The work at Umvuma Christian Mission continues on with greater and more opportunities. The Lord's hand has moved in supplying Bro. Gruver and his family as helpers in the work, thus giving two well

qualified teachers to the school, and making it possible for Bro. Lawyer to do more evangelistic work. As a result a new congregation has been formed.

Brother Lawyer will soon finish his seventh year of service on the field. By the time he arrives in the States he will have been gone eight years. His wife and children are in England. Lord willing, Vernon will leave Africa in February to go to England, and then he and family will come on to America. This calls for added expense. Right now need for prayer and help is very real. —Kenneth Istre.

Porterville, Cal.: Last week we returned from a trip to Texas and Louisiana. I preached at Prairie Creek Church, Mount Auburn, and Crowley; also spoke at the New Year's Watch Service which was the climax of the trip.

The work at Porterville had been carried on by the men of the congregation during my absence. These men had all been Christians just a little over a year, yet each was glad of the privilege of helping in the work. They each had charge of at least one service.

Pray for us concerning our building. Satan has really thrown up some obstacles but the Lord will have the victory if our faith fails not.

The book *Romance of Doorbells*, by Dolloff, is packed full of wisdom. It should be in the hands of any minister who hasn't realized the importance of personal work.

I received my copy of *Word and Work*, and as usual, read it from cover to cover, praising God for the opportunity. There isn't a message in it that is not worthy of much study. The Lord is being glorified by each issue sent out. —Eugene Mullins.

K. B. C. BIBLE CONFERENCE

The Kentucky Bible College of Winchester, Ky., is presenting a Bible Conference on her campus from February 14 to 18. The theme of the Conference is "Study to Show Thyself Approved." Frank M. Mullins, Sr., head of the Bible Department, is director of this great Bible study week. The first session is scheduled to meet at 9:00 a. m., Monday, and the closing service will be Friday night. The

Bible teachers are R. H. Boll and Frank M. Mullins; the afternoon speakers, W. L. Brown, Albert Martin, Dennis Allen (by recording), Dewitt Garrett, and on Friday afternoon the five Japanese students will have charge of the program; at night the speakers are: Orell Overman, Robert B. Boyd, Earl C. Mullins, Howard Marsh, and H. L. Olmstead. There will be special singing each day. See pages 36, 37 for full program.

A CLUB OF 120 NAMES

Mrs. George H. Leffler of Louisville leads the list of clubbers again this year with 120 names. She says that now that she is not well this is one thing left for her to do for the Lord. She works her list mostly by telephone. We don't expect others to come up to that number but many of us can send in a club of four or more names at \$1.25 each. The price of a single subscription is \$1.50. Don't be without at least one good Christian magazine in your home. Clubbers, we are counting on you to keep the subscriptions coming. Thanks to all who have already sent in names.

More "Faith Of Our Fathers"

One hundred years ago, September, 1855, there came from the press (in Boston) a remarkable book of over 400 pages, entitled "The Time of the End". Upon its pages flash the names of the good and the great who lived and wrote before that day. This book has now come into my hands, through the kindness of Brother J. H. McKaig, of California; and I shall have the privilege of culling certain portions from it—especially such as are not exhibited in the current volume, "Faith of Our Fathers," which volume still is obtainable from the **Word and Work Publishers** (\$100 postpaid). We expect to have a reprint from "Time of the End" ready

for the March **Word and Work**.

—E. L. Jorgenson.

We have only a few of the books "Faith of Our Fathers" mentioned by Brother Jorgenson in News and Notes above, left. Those who do not have a copy would do well to order at once. It is worth twice the dollar price.—Pub.

New Bound Volumes Ready Soon

The new bound volumes of Word and Work are promised to us in February. Please get your order in early. Also we can supply volumes for 1947 to 1953. The price is \$2 per volume. They are beautifully bound in maroon cloth. Of course the current volume is 1954.

How To Understand the Bible

The new booklet "How To Understand and apply the Bible" has thirty pages and cover. It contains good helpful reading. The truths are put simply so that anyone can understand it. You should have one for yourself and a number for your friends. Singly the price is 15c postpaid. When ordering in quantity, please add 5c postage for every ten and you may have them for 10c each.

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The Fifth and M congregation in South Louisville has been having a revival in attendance during the month of January. Bible school average is 155 and average at worship 186. Brother Burks, the minister, has been sending out cards to members and friends each week. During the month two have come for membership and one for baptism. The January offering for Kentucky Bible College was some over \$200. Fifth and M gave over \$5,000 to the College during 1954. Brother Burks says that January was attendance month, and that February is decision month. A special effort will be made to get sinners to decide for Christ.

ARE YOU SAVED?

Are you saved? If not, God has arranged that you can be, for "Whosoever will may come" . . . To His disciples Jesus said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." (Mark 16:15, 16.) "Believe on the Lord Jesus and thou shalt be saved" (Acts 16:31). "He is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Accept the Lord Jesus as your Savior NOW! "Behold, I stand at the door and knock."