

# *Mission Messenger*



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"THE FIELDS OF KOREA"—Editorial—Page 2

## MISSION MESSENGER

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Dedicated to the task of arousing churches in this state and elsewhere to a greater zeal in mission work, and assist in developing the talents of all to be used to the glory of God.

## OUR FRONT COVER

Our cover photograph is printed through courtesy of F. R. Bailey, Jr., of Bailey Studio, Chillicothe, Missouri. The subject is "Grandma Bailey," grandmother of F. R. Bailey, Jr., and a devoted disciple of our Lord.

## OUR DAILY BREAD

Back of the loaf is the snowy flour,  
And back of the flour the mill;  
And back of the mill is the wheat, and the shower,  
And the sun, and the Father's will.

## REMEMBER

"Remember now thy creator in the days of thy youth, when the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Young man, "Jesus has come and calleth for thee." The world is "waiting for the sunrise" of gospel truth! Will you go and help take it to them? Remember!

Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.

## ENLIST TODAY

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The fight is on against sin and wickedness. Can you stand idly by? The army of heaven needs volunteers; no one will be drafted. Enlist today!

Take my life and let it be,  
Consecrated, Lord, to thee!

Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

If we live in the Spirit, let us also walk in the Spirit.

Be renewed in the spirit of your mind.

Ye are dead and your life is hid with Christ in God.

## THE FIELDS OF KOREA

BY THE EDITOR

"Lift up your eyes and look on the fields!" Now they are flooded rice paddies, covered by stinking stagnant water, and putrid with



the odor of human excrement used for fertilizer. Now they are dotted with men, some of them floating lifeless; blackened, bloated, distorted bodies with bulging sightless eyes and gaping mouths with the flies crawling in and out. There are living men, too, boys of 18 and 19 years, grown old and

haggard overnight, unshaven, unkempt, with bloodshot eyes searching the horizon—men who burrow in the filth and slime and gore to escape the stabbing fingers of death which come on livid darts of flame, as they once burrowed under the clean sheets of a soft bed in a home which is only a misty memory in a tired, utterly fagged out mind!

"Look on the fields!" Across them come the weary, stumbling, sleepless medical corpsmen with their precious freight on stretchers—groaning, crying, sobbing, fear-crazed freight from the wombs of the world's mothers! Here a jagged bone protrudes through purplish flesh; there an intestine boils out of a gaping hole. Above all is the sour, nauseating odor of vomit belched up from feverish stomachs by those who lay writhing, twisting and grovelling in their own blood until gentle arms started to support them for the long, excruciating trek back to the surgeon's knife!

"Look on the fields—and listen, too!" Hear the spine-chilling scream of steeply diving planes, with the staccato chatter of wide open guns, and the shrill whine of leaden messengers of doom seeking warm blood to spill and palpitating hearts to still forever. There is reverberating thunder, scintillating man-made lightning, clouds of acrid brimstone and cordite, earthquakes created by heavy artillery. There is shouting, cursing, blaspheming, praying and screaming; there is the fury of unleashed savagery, the snarl of the jungle, the muttering of the madhouse. Hell has moved to earth. Life is cheap! He that hath ears to hear, let him hear!

"Look on the fields!" Look, you professing Sunday-morning Christians who were too tired to attend prayer meetings. You stingy, tight-fisted, greedy, grabbing souls who allot God a dollar per week while you revel in comfortable homes, drive luxurious new cars, and are at "ease in Zion!" You had time for carnivals and circuses, but no time for God; time for theaters and sports events, but no time for prayer; time for comics on radio and television, but no time for Bible

Study—now look! Men have been forced from the gospel field because of your grasping for gold, now the government will take it from you and send men to other fields—the fields of Korea. You would not go into all the world and preach the gospel of peace, now your sons must go into all the world and be blown to pieces! The skeleton fingers of the dead point with accusation into the smug, selfsatisfied hearts of all who are lovers of pleasure more than lovers of God!

"Look on the fields!" Look, you who are hungry for power over God's people—who have divided the church of the living God with lying propaganda about your brethren. You who know not the gospel of love, but only dissension and strife and hate! You who would drive a knife into the spiritual body of God's Son upon a mere pretext; who split and shiver the congregations of God's people because of your vain imaginations. An already weakened church is rendered incapable of taking the saving truth to all the world—which alone can save us from conflict—by your despicable littleness and your contemptible pettyfogging bigotry. The sightless skulls bleaching on Korea are testimony to the fact that we have "a form of godliness but deny the power thereof!" Weep and howl for the miseries that are come upon you!

Nineteen centuries ago the meek and lowly One, destined to become the King of kings, spoke solemnly, saying, "Lift up your eyes and look on the fields for they are white already unto the harvest!" But we would not look! Selfishly we turned our eyes inward instead of outward. We refused to pay for preaching the gospel unless we could hear it! We wanted beautiful church buildings, cushioned pews, modern rest rooms! The only hope of the world—the gospel—was hidden away in our hearts. We grew lazy, indifferent, unconcerned! Now we must pay the price. Now we must lift up our eyes and look on the fields—the fields of Korea! The machine guns are mowing the harvest; the Grim Reaper is busy with lead and flame! And still we fight with each other. Still there is division and we are carnal and walk as men! O God, how long? America, come back to God! Churches of Christ, come back to God! Fields are still white! Must one after another grow blackened with ruin and hate? "Lift up your eyes and look!"

## NEXT ISSUE

In our November issue we will feature articles by Kenneth Morgan and James Mabery, as well as a number of other capable writers. Send it to your friends!

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# GOLD NUGGETS

## FROM THE STREAM OF PROVERBS

*Collected for Your Spiritual Enrichment*

BY ROY HARRIS

The ancient Greeks were noted for their search for wisdom. Socrates said, "The unexamined life is not worth living." He thought every man should have a reason for his existence, that he should know what life is and why it is.

Solomon, too, spoke of wisdom. He had asked for wisdom for himself and had obtained it of the Lord (1 Kings 3). It would be interesting, would it not, to know what so wise a man as Solomon considered the wisest course for man to follow? We have his answer in Proverbs 1: 7: "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." Men may have college degrees; they may understand the mysteries of biology, mathematics, zoology; but if there is no fear (reverence) of the Lord, they are despising wisdom and instruction. Absence of fear of God brought on the corrupt condition of the Gentiles in ages past (Rom. 3: 18). In our time we have seen demonstrations of the misery and destruction brought on by people who had no fear of God. Let us use one example. Germany has always been noted for her learned men, men who have excelled in medicine, music, and other arts and sciences. Yet many of the recent generation of Germans had no fear of God; as a result, torture, persecution, and ruthless destruction were carried out. Lest we think they were sinners above all men, let us ask ourselves how much fear of God there is among our own people. The fear of the Lord is a healthful frame of mind (Psalm 19: 9).

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4: 23). "As a man thinketh in his heart, so is he" (Prov. 23: 7). The heart (intelligence) is the fountain-head of spiritual life. What comes out will depend largely upon what has been fed into it. A corrupt heart will produce a corrupt man (Matt. 15: 18, 19). If a man wants to develop a true, honest, pure heart, he must think such thoughts (Phil. 4: 8).

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14: 12). Did you ever feel positive that you were right about a thing,

then later find that you had been wrong? Perhaps everyone has had this experience. For a long time, many people thought the earth was flat. Did the earth change its shape when this theory was disproven? Certainly not! It had been a sphere all the time. It only seemed flat to man. A thing may seem to you to be good or bad, right or wrong. But that does not prove anything at all unless we know upon what you base your conclusions. The way of man is not in himself: the only way he can direct his steps correctly is to let God guide (Jer. 10: 23). Should not we be constantly endeavoring to learn more of God's instructions, and ever ready to alter our steps when we find it needful? Let us not use our own "feelings" to determine that we are on the right road; they may lead us to death, unless they are guided by God's Word. Saul of Tarsus is a good example of one who was in a way that "seemed" right, but God said, "Why persecutest thou me" (Acts 9: 4; 26: 9). How dangerous it is for one to say he sees no need to be baptized or live a Christian life, simply because his conscience has not condemned him for disobedience. The only sure guide is the Word of God.

Solomon knew psychology, though probably no one in his day called it by that name. Psychologists now know that it does not pay to antagonize an angry man with harsh words, if we wish to gain anything from him. Some say that no argument can be won by arguing; that the best way is to try and pacify the other person, to speak calmly and gently unto him. Later he may be won by calm, friendly reasoning. Solomon expressed it thusly: "A soft answer turneth away wrath; but grievous words stir up anger" (Prov. 15: 1). Dissolved friendships, broken homes, divided congregations, have often been the result of grievous words that stir up anger. Even in our opposition to error it might be that we could do more good by "speaking the truth in love" (Eph. 4: 15). This is not a suggestion that we should agree with what we believe to be contrary to God's Word, nor that we should merely keep still. But I do believe we could learn to disagree without being disagreeable.

In Proverbs 15: 16, 17 we have a recipe for a happy life and happy home. "Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." According to the wise man, two things are necessary to a happy home. They are fear of the Lord and love for one another. A home where God's name is revered, where His word is studied, where prayers are heard, and whose members love each other—this is a happy home. I wonder whether you know of any broken homes that always had these two ingredients. I doubt that anyone does.

Many people dread old age. Ponce de Leon had heard of a fountain of youth from which he might drink and have the signs of age roll away. While searching for that fountain, he discovered what is now the state of Florida, but he did not find the fountain of youth. Manufacturers today make merchandise of man's aversion to the evidence of old age, with their preparations to conceal gray hair. However, in the sight of God a gray head is a crown of glory, if it be found in the way of righteousness (Prov. 16: 31). So Christians should worry less about the number of years lived, and be more concerned about the way those years have been spent.

Self-control is always a timely topic. Everything created must be controlled if it is to be a blessing to man. A man who controls his own temper has a better command of the situation than a stronger man who is blinded by his own rage. And he who rules his own life has shown greater mastery than one who conquers a nation but has no self-mastery. Alexander the Great is a good example from history. At thirty years of age, he had conquered the world, and is said to have wept because there were no more worlds to conquer. Nevertheless, according to reliable historians, he was subject to fits of anger and passion. Under their influence he would often try to kill one of his best friends, or do some other act which later filled him with remorse and made life miserable. Apparently it was his unbridled lusts that helped bring him to an early

grave. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16: 32).

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20: 1). During the year 1948, the American people spent near ten billion dollars for intoxicants of various kinds. There was little if any food value obtained from these ten billion dollars; yet there were starving children and older people as well in foreign lands. Many of them could have been fed with the grain, sugar, and other products used to manufacture something to steal away men's brains, as Shakespeare once put it. Not only did strong drink deceive men to the extent that they robbed undernourished children; it also caused them to break up homes, dissipate their bodies and send their souls to hell. There is more than one way to be deceived. You may be deceived into thinking it is all right to sanction the sale, or by condoning its use in others. But the "others" may sooner or later be members of your own family.

Let us build our monuments while we live. I do not mean the kind that was built by a certain man in Kansas. He erected a tombstone, then enlarged it, adding statuettes, putting adornments upon it, until he spent his entire fortune of approximately one hundred thousand dollars upon it. It was looked upon by his neighbors as a work of folly, as indeed it was. Regardless of the amount of silver and gold you leave behind you, what can compare with a good name, and the loving favor of those with whom you have associated? What greater heritage could you bequeath your heirs than a reputation for honesty and favor with mankind, especially if that "good name" included the name Christian? (See Prov. 22: 1).

Are you nearsighted? "Where there is no vision the people perish: but he that keepeth the law, happy is he" (Prov. 29: 18). Many congregations do not look ahead. Just because they are doing well at the present moment, they see no need for developing others for the future. There are places today where once strong congregations met, but now they have disbanded, or a few struggle to keep what is left together. Other factors may enter into the picture, but very often conditions such as this exist because there was no vision, no looking ahead. Individuals often fail to see where their paths will lead until too late. Men who go through life without obeying the gospel sometimes look back with regret in later years. The man who takes his first drink usually does not look ahead to see what his condition will be after ten years of imbibing. And Christians who are careless and neglectful do not as a rule realize how far from Christ it will take them. "Where there is no vision, the people perish."

It seems appropriate to close with a prayer

found in Proverbs 30: 8, 9. "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." I fully believe the man who is neither rich nor poor, who labors for his living, who has enough to meet his obligations and help others in need, who has learned to be content with and find delight in the ordinary things of life, yet has time to serve God, attend services of the church, and read the Bible, finds the greatest happi-

ness of anyone in the world. He has learned the contentment that comes from earning his own living, and owing no man anything save to love one another (Rom. 13: 8). At the same time the world does not possess him. Perhaps not all of us can achieve that happy state of "neither poverty nor riches" but it is a good prayer for us, and a desirable goal for which to strive. Above all, if our true treasures are laid up above, even when our earthly house is dissolved, we will realize that we have a building of God, a house not made with hands, eternal in the heavens.

## CAN YOU UNDERSTAND THE BIBLE?

BY L. C. ROBERTS

The Roman priests say you cannot, but sensible reasoning says you can. It may be accepted as a correct principle that inspira-



tion never commands or entreats us to do anything impossible or unprofitable for us. Paul exhorts us to "study" (2 Tim. 2: 15), the purpose being to show ourselves approved unto God. Connected therewith is a statement to "rightly divide" or "handle aright the Word of God." It is evident,

then, that the Word can be properly handled so that study of it will bring God's approval. The only possible way to obtain God's approval is to understand His will and do it, and His will is revealed only in the Bible.

God has not only given man the Bible, but has endowed him with an intellect capable of understanding it, if studied as commanded. Isaiah declared when speaking of the gospel way: "the wayfaring men, though fools, shall not err therein." This does not mean that the casual reader will gain an adequate understanding. The word rendered "study" is defined in 2 Timothy 2: 15, by Thayer, "To exert one's self, endeavor, give diligence," and is rendered by these terms several times in the New Testament; by "labor" (Heb. 4: 11), and "diligence" (2 Pet. 1: 10; 3: 14). This implies a consistent and systematic effort, which, in turn, requires frequent and regular periods of study and meditation.

A few suggestions will be helpful for a profitable manner of Bible study. First, create the proper environment. Quietness is essential. One cannot concentrate with the radio playing or with frequent interruptions of conversation. The purpose of our studying any portion of scripture should be well defined. The general purpose of Old Testament study is for examples, admonition, learning and comfort (Rom. 15: 4; 1 Cor. 10: 11).

The New Testament is God's will to us, but care must be exercised to see who is speaking in any certain passage, by what authority, and unto whom he speaks. We may study by books or by subjects. In the former method the book should be viewed as a whole to determine the purpose of the writer.

In any sentence the "word" is the unit of thought. A word is a sign intending to convey a particular thought. Obviously, one must have a clear conception of the meaning of each word. An authoritative *English dictionary* is therefore indispensable. Without it, one cannot hope to gain proficiency in the art of Biblical interpretation; with it, one may go far in the mastery of the Sacred Text, however defective his learning may be in other respects. We would recommend Webster's Collegiate Dictionary. Words undergo changes of meaning however, and may have become obsolete with the passage of time since the King James version of 1611 A. D. As an example, observe the use of "let" (Rom. 1: 13; 2 Thess. 2: 7); and "prevent" (1 Thess. 4: 15). While the meaning may often be ascertained by the use of the dictionary, later translations are quite helpful. Many have been made since the year 1611, but the last, and a very good one is the *Revised American Standard* of 1946. For a better knowledge of Bible words, and also of places, customs, plants and animals, one should have a *Bible Dictionary*. Smith's is a popular one. A *Bible Encyclopedia* is further helpful. For more advanced students, Young's Analytical Concordance and Thayer's Greek-English Lexicon are standard authorities.

Having ascertained the meaning of each word in the sentence, the combined meanings of them should ordinarily be that of the sentence and the exact thought the writer intended to convey. But this is not always correct as they are modified through their relationship to each other and their position in the sentence. The sentence must be studied in its context (that which precedes and follows). A good example of this is the



entire sentence in 1 Corinthians 2: 9. This is a quotation from Isaiah and the wrong conclusion may be reached if the purpose of the original speaker and Paul's purpose in quoting is not determined from the context.

Before reaching a conclusion as to the meaning of a passage it should be checked against any others on the same subject. The center reference of our Bibles may help, although they are often on the word rather than the thought. A Bible concordance is necessary at this juncture. *Cruden's Complete Concordance* is good.

Finally, advantage may be taken of the painstaking and exhaustive study of the Bible by others. Care must be used however in the use of commentaries and writings of

others. One must check them carefully with the teaching of the Scriptures. It is fallacious to conclude that any one commentator has *all* the truth. As we become proficient in the study of the Bible, many commentaries may be used and checked against one another and the Bible, but the beginner must be careful not to depend on any commentary to the neglect of the Bible. It is easy to misuse such a work with the text written on the page. The text should not be read, and then the comment, without first attempting to determine the meaning from the text. In the use of a commentary all passages given in support of any position should be carefully scrutinized. **YOU** can understand the Bible! It is God's *revelation*.

they only "give cheerfully"! They will go and spend \$100 for an outboard motor, and only give \$1 to the Lord's bride; yet sing heartily "O how I Love Jesus"! Imagine what a wife would think if on her birthday her husband came home with a \$100 boat for himself, and only a \$1 box of candy for her! Too many professed Christians honor the Lord with their "lips," but their hearts (pocketbooks) are far from Him. Christ said, "where your treasure is, there will your heart be also." Some today have an evil heart, like Ananias and Sapphira, which prompts them to hold out on the Lord. All that saves them from being struck dead, when they place a dollar in the Lord's treasury pretending to "give as prospered," is that God's period of special judgments is past.

"Will a man rob God?" Indeed he will, just as he did in the days of Malachi: of his time, talent, and tithes. If you have any doubt as to how much to give, always favor the largest amount. You can't give too much! In return for faithful stewardship he has promised "manifold more" in this life, and "in the world to come life everlasting." All that we have belongs to the Lord; let us give our talents back to the giver of all good gifts. If we will "give as prospered," "not grudgingly, or of necessity" (not high pressured), and if elders and deacons as faithful stewards of God will not bury the Lord's money (\$1000 surpluses), the work of the Master will go forward!

## CHRISTIAN STEWARDSHIP

BY ELLIS CRUM, JR.

"It is required in stewards, that a man be found faithful" (1 Cor. 4: 2). Every disciple of Christ should be a faithful steward, but



many are like the unjust steward who wasted his lord's goods. In Biblical times a steward was one who dispatched food, clothing, and other necessities to the slaves and children. The steward of the Lord should be interested in distributing spiritual food and clothing to those enslaved in sin, also in

bringing up his children in the "nurture and admonition of the Lord."

As stewards of the Lord "every one of us shall give account of himself to God" (Rom. 14: 12). The giver of every good and perfect gift has given us all that we have; it is really not our own, but merely entrusted into our keeping. Sometimes brethren will make the statement, "It's *my* money; I can use it as I please!" This statement, however, is contrary to the scriptures. Paul says, "whether we live therefore, or die, we are the Lord's." Others seem to feel that their bodies are their own, and that they can drink, smoke, and abuse their bodies if they wish. God's Word tells us that our body is the "temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own," but "are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Time, too, is not our own. We should be "redeeming the time, because the days are evil."

In the last great day, we shall stand before the judge of all the earth and give account of our stewardship. We are going to have to answer for the way we've handled the money the Lord has entrusted us. The records will be opened and it will be re-

vealed how we fared sumptuously every day, owned fine cars, homes, and farms; yet cheated the Lord. It will be made known how we spent more for tobacco or dog food than we gave to support the Lord's work, and how that we spent more time reading the newspaper than in studying God's Word.

Many brethren who make a lot of noise about the church doing more missionary and benevolent work, also make a lot of noise when the collection is taken up. They claim to "give as prospered," when in reality

## WHITENED FIELDS

BY E. M. SMITH

Jesus, addressing his followers, said, "Lift up your eyes and look!" He requested them to do this so they might have a first-hand knowledge of the fields which were "white and ready for the harvest."



Such a gaze would eliminate the prolonged excuse that the reaping time was still four months in advance. It would make the lookers realize that it was high time to arise out of sleep and to go forth as workers in God's great har-

vest and ingathering of souls.

By looking we exercise the faculty by which objects are perceived physically and mentally. But to fully perceive any object we must stand in such a position that nothing will obscure or obstruct the view. The command to lift up the eyes and look is for God's people in all generations. Many of them never look, and many others gaze from a position where the view is restricted. The greatest obstruction is one that is self-

created. It is the mountain peak of indifference which we have mentally thrust up between ourselves and the fields on the other side. The grain of human souls ripens unseen, falls and is lost, because we cannot see beyond the pale of our own selfish little interests. The devil gleans in what could have been the field of the Master, and enriches his harvest for damnation, while the granary of heaven goes begging.

Where can you go to get the best possible vista of the broad fields? Is it not out into the very midst of the growing grain? Is it not out in the fields themselves? Have we not condemned the monasteries in which the apostate religious orders have shut themselves off from the world of service, while we shut ourselves within the walls of our own indifference and lack of interest as securely as those whom we condemn? But do you say that the fields are blackened with the smut of vain-glory, schism, strife and confusion? That is all the more reason why you should wield the sickle of Truth though it be in the midst of bitterness, heartaches and tears. It is only in the field that we can see the vast need of humanity for a living Savior to lift up the dying.

Can you not go? Then will you be Christ-like enough to send someone who can go? Let us go to work for Jesus!

# A CHEMIST MUST BELIEVE

A DOUBT-SHATTERING ARTICLE BY LYNN R. KINNAMON

Some questions may arise as to the meaning of the title of this article. You may ask, "What must the chemist believe?" Stated simply, a chemist who is without prejudice must believe that there is a God and that He, by His creations, directs the physical course of the universe.

To many people, chemistry is a medium by which many new things are created for human consumption. They are vaguely aware that chemistry gives them new plastics, nylon stockings, and a host of other things. To others, it is a mystical science closely akin to sorcery by which spectacular changes are wrought from unspectacular substances. And to others, chemistry is a bad memory of fretful hours and days spent trying to pass it as a subject in school. To me, chemistry provides a source of infallible proofs that establishes beyond doubt that there is an all-powerful being who has fashioned and is in control of the physical world.

One of the first things that becomes apparent in the study of chemistry is the order which exists. True, there is much confusion about the science but that confusion exists in the minds of men, not in the science itself. Time and time again man has discovered or reasoned himself to a great principle that further dispels the clouds of confusion surrounding chemistry and left a shining golden fact in its place—a fact that further establishes the supreme order of the physical universe.

Let us examine a few things that will demonstrate the existence of this order. Many of us take the existence of water for granted with no thought of its composition though some are aware that its chemical formula is  $H_2O$ . One molecule of water is composed of two atoms of hydrogen and one atom of oxygen. When hydrogen gas is burned in the presence of air, some of the oxygen in the air combines with the hydrogen to form water, always in the proportion of one atom of oxygen to two atoms of hydrogen. This can be demonstrated time after time to substantiate the principle that like causes produce like results or effects. Here it might be well to point out another interesting fact. Hydrogen and oxygen are both invisible gases but when they combine to form water they become a visible liquid. Change the conditions under which hydrogen and oxygen come together and another compound, hydrogen peroxide, is formed having the formula,  $H_2O_2$ , or two atoms of hydrogen for every two atoms of oxygen. It is possible, also, that if the conditions are right, hydrogen and oxygen will not react but will mix as two gases; but, it can be demonstrated



time after time that under the same conditions, these two gases will form the same end products. This same behavior can be observed with other elements and compounds.

The field of chemistry provides many other opportunities to demonstrate the evidence of a master designer. A topic much too complicated to be discussed in this article is radioactivity, the process by which some of the heavy elements such as radium and uranium "decay" to give a different element such as lead. Then there is the phenomenon of catalysis, the process by which an inactive compound or element speeds or retards the rate of reaction between other elements or compounds without itself entering into the reaction or influencing the degree of completion of the reaction. A compound may act as a catalyst for one reaction but would not act as a catalyst or influence another type of reaction where different compounds are involved. All this tends to illustrate the influence or working of a power greater than man's.

"How," you may ask, "does this prove the existence of a Supreme Being?" We observe the workings of a fine watch and marvel at its design and workmanship. It keeps excellent time day after day. There is definite order to its movement. The minute hand does not move faster than the hour hand and then suddenly slow down and allow the hour hand to speed up. Nor does it suddenly reverse itself while the hour

hand continues to move forward. We observe a modern bottling machine at work and express wonder and amazement as it takes a bottle from a bin, sterilizes and dries it, then moves it under a spout where a certain measured amount of fluid is put into it, the bottle capped and then labelled—all mechanically. Truly, here is a masterpiece of design—all the parts and movements are coordinated.

But these are all the work of human minds and hands. Is it so hard then to believe that there is a higher power that has designed the physical universe? The creation must be subordinate to the creator, the invention subject to the inventor—that is axiomatic. Man has never been able to design or create the affinity of one element or compound for another. Neither has he been able to design or create the crystal lattice of a chemical compound with the spaces between the atoms so infinitesimal that only an X-ray or electron microscope can reveal their structure and arrangement. Truly, here is evidence of the design and work of a Master Craftsman.

This is but a very small amount of the proof that makes the chemist believe in God.

## THE WRATH OF GOD

BY BOB DUNCAN

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1: 7-9). "But unto them that are contentious, and do not



obey the truth, but obey unrighteousness, indignation and wrath" (Rom. 2: 8). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1: 18). Such passages as these leave no room for doubt in the minds of those who believe the Bible as to the reality of God's wrath. These scriptures constitute a very small sample of the many passages which could be quoted proving that God is a God of wrath as well as a God of love. "God is just" is the scapegoat by which

### EVALUATION

Born in a borrowed cattle shed,  
And buried in another's tomb;  
Small wonder our complacency  
Leaves such a One no room!

But castles were as poor as sheds  
Until that prince was born on earth,  
And tombs were mockeries of hope  
Before He changed death into birth!

—Elinor Linnen.

many are vainly endeavoring to send their sins away into the wilderness. The very fact that *God is just* proves that He will punish those who are disobedient as well as reward those who are righteous. Would you consider a court of the land just which would exonerate the criminal along with the person who was free from guilt? If not, then why expect a just God to reward the wicked along with the righteous? "Oh, but I don't think that a good God will send men to hell" is the battle cry of some. Goodness ceases to be when it tolerates badness. God could no longer be God if He compromised with evil. The very being of God is at stake when people strive to prove that God will not punish the wicked. You can no more think of a free nation without judges and jails than you can think of a world which is under God's control without judgment and hell. No law abiding society would last six months on the spurious reasoning which takes the wrath of God out of the Bible! If you disbelieve in judges and jails, then you also disbelieve in justice and goodness. And the

same goes for those who disbelieve in the wrath of God and a place of punishment for the disobedient. Deny the right to punish the criminal and it makes no difference what he does. Deny God the right to punish the wicked and you are left with chaos and despair.

The wrath of God is not capricious as was the anger which the ancients ascribed to their false deities. Rather it is a manifestation of God's love for truth and righteousness. It discloses to us the hatred which God has for sin. If God tolerated sin and we knew it, what would be the point in our avoiding it? If God tolerates it then it couldn't be so very bad, we would reason. We would even cease to think of God as being righteous if He condoned sin.

If you are a fundamentalist in your concept of the Bible (which indeed you should be), you must agree after a sincere and diligent study of its truths that God is a God of wrath as well as a God of love. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

turn away from the vanities and follies of a world of sin, and give yourselves to him who is the way, the truth, and the life, and be happy forever. "He is the chief among all the ten thousands, and altogether lovely."

## UNITED—WE STAND

BY ROY LONEY

The great Prince of Peace was organizing his army in readiness for the greatest war of the world's history. The eternal destiny



of unnumbered millions of precious souls hung in the balance. Christ's aim was to bring freedom to the helpless captives bound with sin's strong chains, and He had called to His aid twelve men, whom He had commissioned as His chief officers to lead the hosts of righteousness in this great cru-

sade of freedom. He realized that unity of effort was essential to success and so he prayed, "that they all might be one even as thou Father art in me and I in thee, that they may be one in us, that the world may believe that thou hast sent me."

The opposing army of Satan was superbly equipped and trained to perfection, veterans of a thousand successful battles, and supremely confident of their ability to conquer every foe. Had not millions fallen before their mighty power? But in the initial battle when they first met the organized army of heaven's king, they fled in disorderly retreat, leaving three thousand of their bravest soldiers as captives of their enemy. As the war spread to other lands, the fortified citadels in a thousand places fell before the forward march of these consecrated soldiers who loved not their lives unto the death. Christ's devoted soldiers swept the foe from the ramparts of entrenched power, and there they planted the glorious banner of the cross. Captain Paul once exultantly declared: "Now thanks be unto God which *always* causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in *every* place." As long as they presented a united front to the enemy, victory was ever perched upon their banners and heaven resounded with the melodious songs of rejoicing angels.

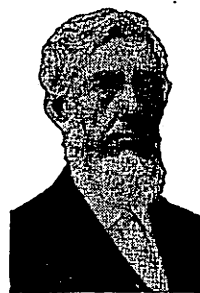
How different would be the moral and spiritual condition of the world today had such unified efforts always characterized the activities of God's people. But alas! an evil day dawned and dissension crept into the ranks of this once mighty army and it all but disintegrated, while Satan slowly but surely regained his lost power. This is and was the world's greatest tragedy! Today the professed servants of God war with each other far more than with Satan, and our

## A VOICE FROM THE PIONEERS

AN EXCERPT FROM THE PEN OF BENJAMIN FRANKLIN

The supernatural gifts of the original church have long since all passed away. They served the purpose for which they were intended, and, according to the will of God ceased. So, also, shall the finest ordinary gifts possessed by man all cease. They shall all fail. In the same way, all that we possess shall fail. Houses, lands, moneys, goods, and chattels of every sort, shall all be nothing to us in a short time. All earthly

friends must also fail us. Even faith itself shall culminate in actual knowledge. The things that we now enjoy by *faith* we shall then enjoy by *sight*. Hope shall also be swallowed up in real possession. That which we now hope for we shall then actually possess. What, then, have we now that we shall carry with us? We have that wonderful *love* of which the apostle speaks, and shall have it forever. It is stronger than death. It first moved our hearts to turn to God. We love God because he first loved us. The same love that first moved us to turn to God, has moved us in every righteous effort, every holy impulse, every prayer, every song, every time we have gone to the house of God, from the day we confessed the Savior till now; and shall move our hearts in all that is holy, just and good, till we die. In the hour of death it shall dwell in us richly, in joy and peace inexpressible. It shall dwell



in us forever and ever. It binds in holy union and oneness all the heavenly hosts. Its years are the years of God. It shall last co-existent with the Infinite One himself. Let it, then, rule in our hearts, reign over us, and abide forever and ever.

Love is the golden link connecting the good on earth with the heavenly hosts, binding the whole family, in heaven and on earth, in one pure and holy union, communion, and fellowship—in the same spirit, the same mind and the same judgment. It shall never fail. When health fails, when earthly friends fail, when property fails, when life fails, when we shall cross the cold and chilly river of death, and sink into the grave, love shall not fail. Beyond the rolling river it shall live and abound forever and ever. Happy are the saints under its hallowed influence. Happy are all the heavenly hosts, animated and bound together by it. Happy shall be all the pure in heart forever and ever, for it shall never fail them.

But what is the prospect for the human being not under the influence of this love? Truly, it is gloomy for such. They are without the greatest comfort now in existence for man; in a cold and cheerless world, with death before them, the judgment and eternity—not a ray of light nor a gleam of day. No heart animated by love! No hope and without God in the world! Eternal night lies away in the wonderful future! Can any intelligent man or woman live in such a state of gloom—not a promise, not a hope—all dark and threatening? Come, be entertained by all that is kind and lovely, to

victories are few, while Satan's servants sit entrenched in seats of power. How sad!

But friends, the great victories of yesterday can be duplicated today and a triumphant army of unlimited power can again shake the earth. Jesus still prays for unity. Shall we not help God to answer that prayer? Millions of captives are still bound with Satan's cruel chains. It is time for the broken ranks of God's people to reorganize into a solid phalanx of concentrated power and to drive Satan from his strongholds. *Can the Lord depend on you?*

Brethren, can't you catch the vision of the glorious victories that may be won if only we would become "workers together with God" and speak the same things, being perfectly joined together in the same mind and in the same judgment? A UNITED army wielding the sword of heaven's truth

would be invincible; and such an army, thank God, is within the realms of possibility, if every servant of God would daily wrestle in prayer that the present divisions among His people might become but an unpleasant memory of a sad past.

Must brother forever fight with brother in deadly combat upon the bloody fields of spiritual Gettysburg, or shall we unite "as one man" to rescue the enslaved souls of men from the terrible thralldom of sin? United we can stand against all the black battalions of hell, and they shall not prevail. Will you not, dear friends in Christ, pledge all of the combined strength of your heart and body to unify the divided forces of truth in order that millions of others may rejoice with us in the hope of the glory of God? *It is later than you think!* Shall millions perish for whom Christ died?

a package of cigarettes each day and pay 20c for it (current price), you burn up \$6 per month. If you smoke two packs daily you burn up \$12 per month, or \$144 per year. How many contribute half that much to the church of Jesus Christ? Please answer! If you smoke a pack per day that would be \$720 in ten years. Two packs per day would be \$1,440 in ten years! How many give that much to the church? Some do, but if they quit smoking they can add \$1,440 in ten years and give \$2,880 to advance the work of the Lord, and be none the worse off financially.

Think of all the meetings one man could support in that time. Think of the souls that might be saved. God will credit you for what you contribute in his trust (Matt. 25: 14-21) but not for what you give the tobacco trusts. The use of tobacco is a wasteful and expensive habit. You puff into the air the money which your family might later need. Even if it does not hurt you physically, it certainly wounds you in the pocketbook!

Too, the use of tobacco is a poor example to set before the young people. It teaches them poor manners, disregard for others, profligate spending and waste. Why not show them how to keep themselves free from this poisonous habit by abstaining from it yourself? Show them the danger and folly of it! Who knows but what in all of this you may even save your life and your house? Many have lost both, you know, as a result of smoking in bed!

## THE STINKING WEED

BY W. G. ROBERTS

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16). The Spirit of God dwells in you. The church is made up of individuals. If one individual takes poison into his body, to that extent at least, he defiles the temple of God. Do you think the Holy Spirit likes a dwelling place filled with the poison of nicotine? Is it courteous to force Christ and the Spirit to



live in a smokehouse? I want YOU to answer these questions fairly and squarely!

"But when ye sin so against the brethren, and wound their weak conscience, you sin against Christ" (1 Cor. 8: 12). If it is wrong to wound a *weak* brother what must it be to sin against a strong one? Many of those who are strongest in the faith are wounded by your cigarette smoking, and puffing on the stinking weed which has been dried. You transgress the text which says you are not to wound their conscience. Do you want to die a transgressor? Stay on the safe side, and make your calling and election sure!

Someone says, "God made the tobacco plant and said it with all others was good and very good." Surely, but good for what? God made June bugs and potato beetles, but not for us to eat, chew on and spit out the juice in a dirty vessel in the house. They were not made to take into the human system. Tobacco juice is probably the best remedy for lice on cattle and mites on chickens. The stinking weed is very good for the purpose for which God made it, so if you are lousy try a little of it externally,

not internally. It will run the lice off. But don't inhale it, or eat it!

Corn, rye and hops are good for the purpose for which they were made, but they were not made to be converted into intoxicating liquor. Neither was tobacco made to be smoked or chewed. It no more belongs in one's system than whiskey and beer as you well know.

But let's study it financially! If you smoke

## FLEE YOUTHFUL LUSTS

BY HERSEL OTTWEILL

Run for your life! That is the best advice to young people confronted with many evil influences originating in the mind of Satan and promoted by his agents to deceive you into gratifying fleshly desire. The greatest safety from the lusts of youth is in flight. Paul told a young man to "flee youthful lust" (2 Tim. 2: 22).



It has been said, "if you do not wish to trade with Satan, keep out of his territory." How true! Satan is in a great business, that of destroying souls. He is bidding for the soul of every Christian youth. His greatest offer in exchange is "the pleasures of sin for a season." Carnal habits soon enslave those who practice them, and soon they are yielding wholly to these fleshly desires. They make of us shackled prisoners. Peter called such things "fleshly lusts which war against the soul." He admonishes us to abstain from all such (1 Pet. 2: 11).

Satan works continually on the youthful emotions through varied channels, and chiefly through entertainment, recreation and amusement. Let me say here that I believe there is a social side to Christian living, and this should be encouraged by every congregation. However, let us never forget that Satan seeks to get his fingers in the good so as to contaminate it with evil. Sometimes a thing may be right within itself, but wrong to engage in because of the worldly associates connected with it. Young Christians must never run to the same excess of riot as do youth of the world, you may find yourself drifting down, down to destruction. Paul knew whereof he spoke when he said, "Evil companionship corrupts good morals."

If Paul was enumerating the lusts which modern youth should flee, I am sure that among others he would certainly catalogue the filthy habit of tobacco using. It is injurious to one's health, therefore eventually will destroy the body through which we are to glorify God (1 Cor. 6: 19, 20). I feel certain his list would include dancing, card playing, liquor drinking, nude dressing, etc.



Young Christian friend, as you sing "I Want to Be a Soul Winner for Jesus Every Day" I trust you'll realize you cannot win souls for Jesus with a life fashioned after the world. If life is precious and good days are desired, hear this, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace and ensue it" (1 Pet. 3: 10, 11).

All of us may benefit by observing Joseph's reaction when confronted with a temptation to youthful lust (Gen. 39). He was young. He was away from home. To many, the absence of parents gives license to do as they please. Not so with Joseph. Instead of yielding he overcame by turning his back on the temptation and fleeing in the opposite direction. Three things are outstanding in Joseph's statement recorded in verse 9. First, "*How can I do this?*" Others may take this liberty perhaps, but I cannot. Joseph had been reared by godly parents. He had respect for God. Though young he knew he could not afford to sin and displease his maker. Second, "*This great wickedness.*" So young in years, Joseph was able to discern between right and wrong. He put sin in its place. He called it by its right name. Many young men would have looked upon this as a trivial thing, but not so with Joseph. Third, "*Sin against God.*" True, one may sin against himself, another, or the church, but the ultimate of all sin is against God. If every young Christian could but realize that every sin committed is against God I feel sure they would follow the example of this lad and flee from the clutches of the ugly monster. With God's help Joseph was able to flee from this terrible sin. God's grace enabled him to overcome this terrible evil.

Christ is ever near to help in time of trouble. God will not allow us to be tempted above what we are able to bear. He will, with the temptation make a way of escape. We can say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4: 13). Flee youthful lusts!

### FREE FOLDERS

Our editorial of last month entitled "The One-Man Pastor System" and consisting of a radio talk made on Station KDRS, Paragould, Arkansas, has been made into an attractive 8 page folder. These will fit in a large envelope for mailing. We will furnish these free upon request, and while the cost of publication has been heavy, and your contributions voluntarily given to aid will be welcomed, there is no charge. Write for as many as you will present to your friends to help them see our position relative to the clergy system in the churches.

We will appreciate your prayers for our work in new fields.

## What Does That Mean? . . . by E. M. ZERR

### 2 Timothy 2: 15

This is a passage that has been previously considered in this column but it is again selected because of a different item in it.



The part to be handled this time is the expression *rightly dividing*. A common procedure is for the speaker to draw a diagram on the blackboard showing the three dispensations of religion that God has given to the world. He will then explain that each of these dispensations had its own law of government, and that what would apply to one person (the Jew, for instance) could not be applied to the Gentile. Perhaps he will next attack the "sectarians" who make the wrong application of various commands, and will explain it by saying they do not make the necessary distinction between the different dispensations, or between the Old and New Testament. The speaker will then "clinch" his argument by saying that is why Paul commands us to study so as to be able to be "rightly dividing" the word of truth.

Most of the above remarks are correct in

themselves, but that is not what Paul means. The two words rightly dividing are from the one Greek word *orthotomeo*, and Thayer defines it at this place: "To handle aright." The unfortunate use of the mathematical term "dividing" in the A. V. has misled many expounders of the Word and caused them to make the erroneous use of the passage mentioned in the preceding paragraph. Failing to distinguish between the Old and the New Testament is a mistake, but not the worst one by any means. Besides, the New Testament had not been given when Paul wrote his epistle to Timothy, hence he could not have meant what the popular theory shows. Space would forbid considering all the instances in which the passage at hand would apply. Of course we should make the distinction cited above as one of them. But we should "study" (be concerned) to apply the scriptures where and how they belong. That includes distinguishing between the work of elders and deacons; between elders and evangelists; between official and unofficial members; between individual and congregational worship; between qualifications of elders, and their work; between evangelistic oversight and that of elders. We should handle God's word aright.

## MOVIE MAD MILLIONS

BY ROBERT H. BRUMBACK

Every week seventy million people in the United States attend movies where they feed their carnal appetites upon smut, vice and



immorality. The average show will not attract crowds to the box office unless it features some lewdness, or a character who demonstrates his prowess with two guns, or his ability to outwit the law after the commission of a vile crime. Most of the theaters would be compelled to close their doors unless they catered to those who feed upon these things. A recent magazine reports that objectionable and immoral pictures have increased fifty percent in recent years, and that this has contributed to the looseness in morals and delinquency so apparent in our nation. Will you, Christian friend, support an industry that promotes

and upholds such things? That is what you do when you patronize the movies!

Gangster films reveal that crime pays in easy money, wealth and high living. Who has not witnessed the neighborhood boys playing "cops and robbers"? Where did they obtain the idea? At the movies where the criminal is usually the hero, where the gun fights and the jail breakings are filtered into the minds of youth by the silver screen, only to be reproduced in their play, and sometimes in reality in their later years. The charge has been made by the Council of Research on Problems of Alcohol that drinking is encouraged by the pictured interiors of cocktail lounges where the ability to carry one's liquor is portrayed as a mark of social distinction. The movies, with their low standards of morality, their portrayals of crime, their upholding of lawbreakers and approval of drinking, are opposed to Christian principles! Can you, Christian friend, support such things and yet be what God wants you to be?

Recent surveys by cultural groups reveal that the movies are a prime factor in moral decay, contributing alike to the delinquency of adults and children. In a report of more than 400 popular films the following scenes were portrayed: marital unfaithfulness, 117 times; divorce as a remedy for marital ills, 38 times; the struggle of a girl to defend her honor, 113 times; immodest dress, 172 times. The Scriptures teach that marriage is a divine arrangement. In contrast with this fundamental truth, the movies glorify divorce. They never attempt to hide, but often boast of the fact that a certain star has a new husband, or is romancing with this film director or that actor, and that the announcement of their marriage is expected soon. Thus the much-married and oft-divorced actors and actresses set the pattern for the movie mad millions of America. Can you, Christian friend, support a group of people who thus contribute to loose living and moral decay. This is what you do when you frequent the Hollywood movies!

Someone says, "Preacher, how did you find out so much about them if you do not go?" It isn't necessary to go to find out that the movies are evil. Read the reviews of the latest attractions in the Sunday paper, view

the illustrated ads picturing nudity, crime, vice, or the hint of sex. Read some of the titles and see if they do not make you blush. Then turn to the news columns and read of the divorces, romances and remarriages of the popular stars. When you have finished there will be no doubt in your heart that the movies and the movie mad millions who go to them are responsible for our increase of crime and delinquency. Here is a monster more dangerous than communism, for it blasphemes religion, ridicules the marriage tie, and strikes at the foundation of our nation—the home! Can you, Christian friend, patronize, uphold, defend and apologize for such things, and still please our Lord?

Christian parent, would you place your boy or girl in the care of a bandit, murderer or thief to receive instruction on how to hold up a man, how to take another's life, or how to escape detection after committing a crime? Would you place your daughter under the care of some person who would seek to destroy her purity, break down her morals, and lead her into a life of shame? This is what you do every time you permit your loved ones to join the movie mad millions of America!

through fire and water for her, then failed to meet her as promised because it was raining?

A business man once complained to his doctor of loss of appetite. The doctor surveying the portly figure of his patient said, "Have you a car?" The answer was "Yes." "Well, lock it up and throw away the key and walk to your office." He did, to the great improvement of his health, for by walking he worked up an appetite for food. Do we work up an appetite for God? Thirst is caused by heat. The heart on fire for God is bound to be thirsty for the waters of life. The soul walking in the paths of righteousness is bound to create an appetite for the bread of life.

Scientists tell us that water is composed of 2 parts hydrogen to 1 part oxygen. They have tried to make it by mixing these two elements in the correct proportion, but what an insipid lifeless thing this artificial water is compared to the God-created real thing. So, in spiritual matters, men try man-made water in preference to the water of life given by the Father above, and with dire results. Like a clarion call the words of the prophet Isaiah (55: 1) ring out even today: "Ho! everyone that thirsteth. Come ye to the waters, and he that hath no money. Come ye, buy and eat. Yea, come, buy wine and milk without money and without price."

## STUDIES FROM LIFE

BY HAROLD BAINES, MORLEY, ENGLAND

### (No. 5) *Hungering and Thirsting*

As pants the hart for cooling streams  
When heated in the chase,  
So longs my soul, O God, for Thee  
And thy refreshing grace.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matthew 5: 6).

There may be few of my readers who can conscientiously say they have ever hungered and thirsted. Hunger has been spoken of as "a sharp thorn"; thirst as a "maddening pain." How fierce, only those who have experienced its searing agonies can fully realize. We may have known food shortage, yea, we have known it, known what it was to go on month after month on the same unending diet and poor quality at that. But what we endured in the blackest of the war years pales into insignificance beside the sufferings of a shipwrecked sailor or a traveller lost in the desert beneath a blazing sun. To such, food and drink become a stark necessity, a passionate longing beside which all other passions fade into nothingness.

The dictionary defines hunger and thirst as a vehement longing for food and drink, an agonizing; giving us the picture of great distress prompting an earnest seeking. In that part of our English history known locally as the "Hungry Thirties" when nearly 3 million workers were out of work, unem-

ployed and in many cases, unemployable, men have been known to fight for shovels in order to go shovelling snow, not because they liked shovelling snow, but because it meant a few hours work which, in its turn, meant a few extra shillings to buy food for themselves and families. Food, in a land of plenty, which was denied them for no other reason than they had no money to purchase it.

Let us, however, turn to the spiritual hunger and thirst of which our Lord spoke, the hunger and thirst for righteousness. The hymn verse at the head of this article illustrates Psalm 42: 1, while in Psalm 82: 2, we read, "My soul longeth, yea, even fainteth for the courts of the Lord. My heart and by flesh cry out for the living God."

Now, can we imagine any present day Christian saying that his soul longs and even faints, and his heart and flesh cries out for God? I know we all love him, and many work long and faithfully for him, but by no stretch of imagination can we say we long high unto fainting for the courts of the Lord. Yet that is what hungering and thirsting spiritually means. The very soul of us longing with an intensity bordering upon agony for the things of God. O, how far short we fall of spiritual perfection. Are we not like the young lover who vowed to the girl of his choice that he would go

## SUPPOSE

Suppose, my little lady,  
Your doll should break her head;  
Could you make it whole by crying  
Till your eyes and nose were red?  
And wouldn't it be pleasanter  
To treat it as a joke,  
And say you're glad 'twas dolly's  
And not your own that broke?  
Suppose the world don't please you,  
Nor the way some people do;  
Do you think the whole creation  
Will be altered just for you?  
And isn't it, my boy or girl,  
The wisest, bravest plan,  
Whatever comes, or doesn't come,  
To do the best you can?

—Phoebe Cary.

## FRIENDS IN NEED

Thanks to Lester, Laddie, Louise and Mona Faye Stevens, Clifton, Ann and Rita Gayle Ephland, Jerry and Nell Ketcherside, for assistance in mailing out our issue of last month. We are sorry it was dated August instead of September.

## OKLAHOMA MEETING

Paul Ketcherside, who is doing effective work in northern Oklahoma urges you to remember the special meeting to be held at Nowata, Okla., Nov. 11, 12. Your presence will greatly encourage the church.



# Apes in the Family Tree

The Folly of Materialistic Evolution Theories

BY W. CARL KETCHERSIDE

The monkeys have been dropped with a resounding thud from the human family tree by the same persons who tried so hard a few years ago to prop them up on one of the limbs. Modern scientists have so far abandoned the ape-man theory that they are trying to deny they ever projected it. To their own discomfiture, and the probable disgust of the apes, they wrote too earnestly in defence of their wild guessing and we can locate the "missing links" in their speculations. That's more than they could do.

Here are some quotes to prove our statement. "Conceivably the human ancestor at the opening of the Cenozoic period was a running ape, living chiefly on the ground, hiding among rocks rather than trees. It could still climb trees well. . . ." (Outline of History, Vol. 1, p. 66). Charles Darwin flatly asserted "Man came from the Old World monkey" (Descent of Man, chapter 6). Raymond L. Ditmars, curator of mammals and reptiles for the Zoological Gardens, Bronx Park, New York, facetiously said, "Our apish grandsires chattered love amid the coconut branches of the unexplored jungles long before Adam lost his sparrow or Paris rolled the little red apple."

That was back when Bible believers in God were laughed to scorn. The story of the creation as recorded by Moses was ridiculed as a Jewish traditional fable. But a great change hath been wrought. The "monkey business" didn't work! The first one of the ape theorists to throw a *monkey* wrench into the guessing machine was Henry Fairfield Osborn, then president of the American Association for the Advancement of Science. In a speech before the society, at Des Moines, Iowa, on December 28, 1929, he gave up his former bold contention. The Topeka Daily Capital headlined their story on his speech, "Osborn Brands Ape Theory Bunk Before Savants." The Topeka (Kans.) State Journal headed their account, "Apes in Discard!" Since that date a number of other modernists have crawled sheepishly out of the gorilla's

cage and climbed on the bandwagon with those of us who have never thought of our forefathers as dumb, slick and hairy.

Dr. Austin H. Clark, of the United States National Museum, Washington, D. C., said in 1930, "Every bone in the body of a man is at once distinguishable from the corresponding bone in the body of any of the apes. . . . Man is not an ape, and in spite of the similarity between them there is not the slightest evidence that man descended from an ape." (The New Evolution Zoogenesis).

Prof. Arthur P. Kelley, Director of the Landenberg Laboratory asked in 1941, "Where, then, does Evolution come in? Evolution cannot exist for a moment without demonstrable transformations. But botanical phenomena provide us with no transformations—not even one. What shall we do? Shall we destroy all living plants and smash every plant fossil that can be found, in order to live comfortably with Evolution? Or shall we submit to fact and give up the antiquated philosophy of Evolution which some 19th century atheists dug out of bare-foot Greek antiquity?"

Prof. P. Lemoine, once director of the Museum of Natural History, Paris, France, affirmed in 1938, "It follows from this exposition that the theory of evolution is impossible. At the bottom, in spite of appearances, nobody believes it any longer. . . . Evolution is a kind of dogma which the priests no longer believe, but which they maintain for their people" (Encyclopedia Francaise. Vol. 5 (1938), p. 82-88).

In spite of the fact that evolution as a theory is a "dead duck" with true scientists, it has come to be a sign of liberalism and revolt to accept it, and as a result, a lot of gullible college students swallow it "hook, bait and sinker." It was said by Prof. Arthur P. Kelley (see above): "One of my university students once said to me, 'We are determined to believe evolution, not because it is true nor that we believe there is any evidence for it, but because it has become

the symbol of our Liberalism.'" Such an attitude is unscientific, ignorant and subversive of all true learning! How saddening to know that college professors who do not believe the soul-destroying theory will cram it down the throats of a bunch of unsuspecting freshmen and laugh at their gullibility.

Get awake to what's going on! Don't argue for something which has long ago been rejected as unworthy of the confidence of true scientists. You are behind the times so far you can't see out, if you contend for the theory of evolution as taught by Darwin. The truth of the whole matter is that the supposition that scientists descended from apes has now become as unpopular among the scientists, as it would have been among the apes all along; if someone had given them the sad news! The axe has been laid at the root of the family tree and no chimpanzees have been found in it!

## WHY BE BAPTIZED?

BY WILLIAM J. HENSLEY

This is equivalent to asking, "Why become a Christian?" The Holy Scriptures count both as being essential to salvation and part of the Divine Plan. Before we question God's purpose in commanding immersion in water, let us first think of the manner employed by the Creator in other matters. Why did God say, "Let there be light?" Why did He take six days to create the things recorded in the early part of Genesis?

Could He have done all this in less time? I am convinced that He could have created everything in any manner and in whatever length of time he desired. Yet the facts reveal that He selected a certain manner.



Baptism as taught in the New Testament is a commandment ordained of God. And with the proclamation of any valid commandment of Jehovah, the human family, to gain the benefits of salvation must comply. The fact that immersion holds such a place is sustained by the Word of God which must rightly govern any final decision on these matters.

(1) The Word of God teaches that baptism is a command given by divine authority. "And he commanded them to be baptised in the name of the Lord" (Acts 10: 48).

(2) The relationship of baptism to other generally conceded essentials is very clearly stated. In Mark 16: 16, Jesus issued that which the apostles were to preach to the entire world. He said, "He that believeth and is baptized shall be saved." Notice how

baptism is here linked with belief. Again we find a kindred relationship in Acts 2: 38, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of sins" (RSV). Here the need for repentance is conjoined with baptism, making both essential for the forgiveness of sins.

(3) In Acts of Apostles, known to many as "the book of conversions" are found at least nine notable accounts of people obeying the gospel in order to be saved from their sins. In all of these records baptism is mentioned as an important item of man's obedience. The proof of our statement is found well-wordsed by Ananias who said to Paul, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16).

Now turn your Bibles to Galatians 3: 27, and read, "For as many of you as have been baptized into Christ have put on Christ." Then to be "found in Christ" and to "put on Christ," one must be baptized. Nothing could be more certain than this. Since man cannot find salvation out of Christ, but alone "in Christ" we must conclude that baptism is linked with salvation.

Why be baptized? The law of God teaches that the sinner must be. The Lord's commandment is clear and unmistakeable on this issue. The demand of our Saviour is not too difficult to merit respect, obedience and appreciation. May our answer to this question be the words of Jesus before He gave His life for us, "Not my will but Thine be done." Then our wills certainly will be in agreement with the will of God the Father.

## SEVEN CONDITIONS OF LIFE

BY JOHN H. PATRICK

In the universe, seen from the Divine point of view, there are no races or nations: there are, however, two humanities. There are those who are born of the flesh, and they belong to the humanity of Adam; and those who are born of the Spirit, and belong to the humanity of Christ. What physical birth is to the child of nature, baptism is to the spiritual child of God. Children resemble their parents because they share the



same nature; so through baptism spiritual children begin to resemble God, for they are now born of His nature. Baptism not only marks a change of direction but a regeneration.

There are many parallels in the physical and spiritual existence. For instance, in order to carry on natural existence, mankind finds seven conditions required: men must be born; they must be nourished; some of them must grow to maturity and assume its responsibilities; if their bodies are wounded, the wounds must be healed; if there is disease, the traces of that disease must be driven out; there must be propagation to perpetuate the race; and there must be some rule of order and government under which humanity must live in order to survive.

Our blessed Lord has instituted seven conditions analogous to these we have cited, to enable us to live a spiritual life.

As a man must be born before he can lead a physical life, so must he be born in order to lead a spiritual life. That birth occurs in baptism. To survive as a spiritual child he must be nourished on the "sincere milk of the Word." For God's children to survive

among the children of the world it is essential that some of them grow to maturity and assume responsibilities of the Christian life. When our spiritual bodies are wounded by sin and offenses those things must be righted. Just as disease cannot remain in a healthful human body, so sin cannot dwell in the spiritual body, and all traces must be wiped out.

Some people in backward countries refuse vaccination. They fear to be saved by a mystery they do not comprehend. Some sick

people do not want to see a doctor. They are afraid that he might advise an operation as a condition to recovery. In the spiritual realm, we can also refuse to be healed of our wounds and diseases if we will not co-operate with God. The grace of God is a gift, and any gift can be rejected. The refusal of God's supernatural gift is the most tragic mistake a man can make.

The seventh comparison between the fleshly man and the spiritual is that to survive each must live under some rule of order and government. If fleshly man did not have any order or laws to govern him he would soon destroy himself from the face of the earth and so it is with spiritual humanity.

## "WITHDRAW YOURSELVES"

BY W. G. ROBERTS

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly . . ." (2 Thess. 3: 6).

Recently some seem to have concluded that this does not refer to the church withdrawing from persons who walk disorderly, but signifies that the individual is to withdraw himself from the church. We have not space to quote and compare other passages with this one, but wish to note other authorities and translations. Those who take the position mentioned have to convert the plural into a singular, and the singular into a plural in order to prove their theory. In the verse, the words "brethren" and "yourselves" are plural and they are the ones commanded to do the withdrawing; whereas the one to be withdrawn from is indicated by the singular "brother." The plural is commanded to withdraw from the singular, and until they can reverse these, they can never prove that a brother is to withdraw himself from the brethren, i. e., the church.

Paul said, "We command you brethren, in

the name of our Lord Jesus Christ." "In the name" means by authority of, so Christ gave Paul this authority to give to the brethren, or the church to whom he was writing. Christ authorized the command to be given to the church, not to some individual. Notice also that the command is to "withdraw from every brother that walketh disorderly," so it was not the disorderly individual who was to withdraw from the orderly persons (the church); but rather, the church (plural) was to withdraw from the disorderly brother (singular).

Thayer, one of our best lexicographers, says: "To abstain from familiar intercourse with one" so it is the "one" that the several are to abstain from familiar intercourse with. You cannot reverse that and make the singular to abstain from familiar intercourse with the plural (the church). This is a command, it was given by Christ, and transmitted to the church through Paul.

From the Cottage Bible, I copy this note: "He then exhorts them to the maintenance of proper discipline in the church, with-

drawing themselves from communion with anyone, though in the judgment of charity, a Christian brother, who should be found to walk disorderly and bring disgrace upon his profession." This is as I have stated it above.

The Standard Revised Version says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." From the Interlinear, I take this verbatim translation: "Now we charge you, brethren, in (the) name of our Lord Jesus Christ (that) ye withdraw from every brother walking disorderly."

Here is Wilson's word for word translation: "Now we charge you, brethren, in

the name of our Lord Jesus Christ, to withdraw from every brother who walks out of order, and not according to the instructions which ye received from us." Here is the quotation from Macknight: "Now we command you, brethren, by the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother who walketh disorderly." I now quote from the American Bible Union: "Now we command you, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother walking disorderly." I have 14 translations before me, but it is unnecessary to quote from them all as you can see that they are in agreement.

method to his own profit. Some methods of study tend to go "over the heads" of those young in the Faith. Others, being so adapted, impress mature students as elementary. But this method can be understood and used by all—regardless of the stage of development attained spiritually. Moreover, I liked

### *Its Permanency*

When a student has analytically studied an epistle—he has it! First, in that he has not only heard it—but has also seen it put on the board, and has drawn the charts for himself too. Further, that his own charts form a complete record for future use. Thus, what he has learned, he keeps.

I could write much more about the study, but must not do so now. I commend all those who are responsible for such spiritual feasts, and urge all who can to take advantage of them. I would love to see the day when similar studies—for the same period—could be held in the Churches here. That leads me to tell you of the nearest equivalent to your prolonged studies, held over here. I refer to

### THE HINDLEY BIBLE SCHOOL

Don't jump to conclusions about the word "school"! This isn't a Bible College! The word is approximate to "study" as you use it. The "Bible School" at Hindley is a series of day by day meetings for study, prayer, devotion and exhortation, conducted under the guidance of the overseers of that congregation. It is of six days duration, Saturday to Thursday inclusive, and has come to be regarded as an annual event. Activities begin at 8 a. m. daily, and usually go on until after nine o'clock at night. That's packing a lot into each day, and for your information I'll give the schedule for a week-day, as arranged for the last "School"!

### *Devotional*

We begin the day with a prayer meeting at 8 a. m. until 8:30. During this period practically all the time is devoted to prayers. It is common to have a dozen (often more, rarely less) petitions during this time. The spiritual joy of such a time of intercession has to be experienced to be understood. It sets the spiritual temperature for the whole day. By the way, I missed the "prayer meetings" to which I am accustomed, whilst "over there." We commonly devote a good deal of time during a mid-week meeting to prayers only. Some churches have a devotional meeting every week where practically all the time is used for prayer. I believe that we shall never see the church as powerful as she was in New Testament times until we see her as prayerful as then.

### *Study*

From 10 to 11 a. m. each morning is a study period—usually in the form of a lecture delivered on selected topics. Another hour period follows from 11:30 to 12:30—this year the time being devoted to friendly

## AS OTHERS SEE YOU

BY ALBERT E. WINSTANLEY, ILKESTON, ENGLAND

Our stay in your great country was packed with good things. It was like trying to pour a gallon of water into a pint pot—got through so much in so short a time! How Americans hustle! By the kindness of brethren I was able to visit many places of great scenic beauty during those hectic months. My trip "out west" with Hershel Ottwell (a grand companion in travel) was a never-to-be-forgotten experience.



There was the breathtaking beauty of Crater Lake, Oregon—lying like a shining jewel among the mountains, and bluer than any water I have ever seen. Again, I had been fascinated as a youngster by stories of "Buffalo Bill" Cody—but never thought that I should stand beside his grave atop Lookout Mountain, Denver, Colorado. Then again, what a big thrill it was to travel through the Rocky Mountains! If there is any sight more impressive for sheer, massive splendour, I haven't seen it. Then there were the giant sequoia trees of sunny California—especially "General Sherman," the world's biggest living thing, which has to be seen to be believed! Yet again, I marvelled at the fruit of that fertile state—I'd always wanted to see oranges grow. Incidentally, Harry Powell, of Martinsville, Indiana, did me a great service when he loaned me his "movie" camera. Many of these thrilling sights were thus preserved, and we are able to re-live those wonderful experiences thereby.

So I might go on, but time would fail me to speak of the Ozarks, of New Salem, of the sights of your capital city and many another place. Every one of these things is indelibly fixed on my memory. Yet, thrilling though these experiences were, our dearest memories are of things spiritual. One of these was

### THE SAINT LOUIS BIBLE STUDY

When Brother Ketcherside visited Great Britain, he introduced us to his analytical chart method of study. All who participated in the few sessions held were greatly impressed. Personally, I wished it were possible to see the method applied during a much longer period—and in intensive manner. My wish came true when the pastors of the Manchester Avenue congregation arranged for the six weeks study to be held during my stay. Under their authority Brother Ketcherside conducted the studies. I shall never forget them, and am constrained to say that for that experience alone my stay among you would have been immeasurably worthwhile. There are many factors which are worthy of commendation, but I mention

### *The Method Itself*

Do you know what a "Scripture Scrap Doctor" is? Well, it's a person who tears texts, phrases or words of the Bible right out of their context. We apply this term colloquially to sectarian teachers who make the Word of God support their heresies (apparently) by this very method. The beauty of the analytical method is that it relates every word to its divinely fixed context, and consequently minimizes the possibility of interpreting the Scriptures wrongly. This method—analysis and synthesis combined—is surely ideal, for it treats every book of the divine library as a complete whole, and not a thing of odd bits and pieces. Our great need today is for church members who have a sound knowledge of the whole Bible—and a real grasp of the scheme of redemption throughout. I was impressed by

### *Its Simplicity*

No, I don't mean "easy"! No worthwhile method of Bible study is easy in the accepted sense of the word. Bible study is work—hard, but joyous labour. I refer rather to the fact that anyone can participate in this



debates on sectarian issues. The purpose of this was to let brethren hear—and learn to meet—arguments advanced to sustain denominational errors.

### Forum

The afternoon session begins at 2:30 p. m. with a "forum" on similar lines to those you hold. This lasts three quarters of an hour. After it, until four o'clock there is another lecture period, with a different teacher each afternoon. This period is usually devoted to a study of fundamentals.

### Open Air Preaching

In the evening the brethren gather at 6:30 p. m. for open air preaching. A loudspeaker is used, and at selected points in the town the group sings gospel hymns. This is followed by pointed gospel talks and an announcement of the gospel service indoors. This work is not done on the main highways, of course, where the noise of passing traffic would compete with the sounding out of the Word, but on less busy roads in residential areas. Remember that not so many folks

here have automobiles, so the danger of cars distracting listeners is small. The authorities will usually allow us to preach in any section of a town or city so long as we do not obstruct the highway or sidewalk.

### Gospel Services

Every night of the Bible School an indoor gospel meeting is held from 7:30, with two brethren preaching the good news. This meeting is supposed to end at nine o'clock—but you know what preachers are! Altogether these activities make a long day, and it is sometimes felt that too much is attempted. But this is due to a desire to get as much as possible into the time available.

I have outlined the Bible School somewhat fully, to show you that it follows a pattern roughly similar to that of the studies held among the churches in the States. Obviously it would be a great advantage if this study could be of longer duration. So far it is the only one of its kind among the assemblies here. I long to see the day when these will be as common here as they are "over there."

see and understand dangers chargeable to indifference. Men of vision, armed with the sword of the Spirit—this you must be!

Finally, we must arouse *all* our brethren to the great need for supporting the valiant warriors of God who shall actively participate in this warfare—away from home and loved ones, but never looking back, and with no regrets—their faith sustaining them . . . spiritually. *You* must help sustain them in this life. Your encouragement and support, your awareness of the need for sending them wherever they have opportunity to go, that will be evidence of the fact that you also have taken in your hand the Word of God.

Armed with the same weapon, fighting with the same purpose and for the same victory—removal of ignorance and acceptance of the whole word of Truth—we shall have come closer to Jerusalem.

### REQUEST ANNOUNCEMENT

For the protection of faithful congregations and for the information of the brotherhood, we wish to announce that the church here no longer endorses Ralph Acree as a preacher of the gospel. He has separated himself from the church and aligned himself with two factional groups in Kansas City, so that we have been forced to withdraw fellowship from him.—*Davis D. Taylor, George W. Kreeger, Walter E. Kreeger, Elders, Independence, Missouri.*

### LABOR DAY MEETING

The Labor Day meeting, climaxing two weeks of services at Hammond, Illinois, in which six were immersed by J. Ed Uland, produced record breaking attendance, and resulted in unparalleled spiritual enthusiasm among the more than 500 persons present. Meals were served and many of the services held under a large tent at the farm home of Cecil Fleener. The local church again did yeoman service in caring for the guests, and the meetings were kept on schedule by Bro. Uland as chairman. A breakdown of the number of congregations represented on Lord's Day night showed a total of 59, distributed as follows: Illinois 16, Missouri 15, Indiana 14, Kansas 4, Iowa 2, Pennsylvania 2, Colorado, New Mexico, Connecticut, Ohio, Arizona and California (each one).

### GIFT SUBSCRIPTIONS

We suggest that you send a yearly subscription to your friends or to the children away in school. They will benefit spiritually and the cost to you is only \$1.

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We have had a number of additional copies of the paper you are now reading printed for your friends. We'll be pleased to send them one at your instruction.

## OUR FIGHTING WEAPON

BY M. A. VAN DEUSEN

When Paul wrote to the church at Ephesus, he gave his brethren—and all succeeding Christian generations—the secret of spiritual strength. "Be strong—not in yourselves but in the Lord, in the power of his boundless resource. Put on God's complete armor so that you can successfully resist all the devil's methods of attack. Our fight is not against any physical enemy: it is against organizations and powers that are spiritual. We are up against the unseen power that controls the dark world, and spiritual agents from the very headquarters of evil. Therefore you must wear the whole armor of God that you may be able to resist evil in the day of its power, and that even when you have fought to a standstill you may still stand your ground. Take your stand then with Truth as your belt, Righteousness your breastplate, the Gospel of Peace firmly on your feet, Salvation as your helmet and in your hand the Sword of the Spirit, the Word of God. Above all, be sure to take Faith as your shield, for it can quench every burning missile the enemy hurls at you" (Eph. 6: 10-17).

Brethren, here is the strength we need for today! We are indeed waging a spiritual warfare. The sad part is that those "spiritual agents from the very headquarters of evil" have infiltrated our lines of defense, and are accepted as brethren in Christ. The rebellious elements in the church far outnumber the defenders of the Faith. What can we do?

First, we must find evangelists who are not afraid to cross over to the stronghold of

the adversary; and, armed with the sword of the Spirit, meet the lies of digression. We recall Paul's words to another evangelist: "Preach the word, be urgent in season and out of season, convince, rebuke and exhort, be unfailing in patience and in teaching . . . be steady, endure suffering, do the work of an evangelist." That work entails waging war *offensively*! By remaining behind safely locked doors—indifference and lack of zeal—you will never defeat those who revolt against Christ's teachings, yet practice religion in His name. Ignorance of God's Word has blinded many who follow these false teachers. Unlock the shades of ignorance and they will see the Truth! But the chains that bind them must be cut asunder by the sword you wield. Not all will want to accept what they see—Satan will take care of that! But some will discover the error of their ways. Their souls are precious to God! Brother, dare you neglect your duty? Armed with God's word, the true disciple will not fall victim to the pitfalls of digression, financial ease, the blessings of human organizations that deprive God of His glory, dictators over what belongs to God, for they are based entirely on *lies*!

Next we need elders, unafraid to prepare men for the battles that lie before them . . . shepherds who realize the danger of compromise with and passive resistance to the father of lies or his agents. For it is the elders who must approve work to be done by the evangelists committed to their care. This means they must be fearless in the face of unscriptural opposition, and able to fore-

# THIS and THAT from HERE and THERE

John Patrick immersed a lady who was 72 years old, and a man about 35, in his Cottonwood Falls (Kans.) meeting. He was assisted by Paul Fleener as song director. John returned to Cottonwood Falls for further work after a meeting and Bible Study at Dentonia (Kans.). . . . Hershel Ottwell spoke at the annual all-day meeting at Des Moines (Iowa) Sept. 3, visiting the churches at Unionville (Mo.) and Promise City (Iowa) en route there. Hershel has just concluded a meeting at Richmond (Mo.). . . . Velma Nighthart, Bethany (Mo.) says a good sister in Christ gave her a year of the MISSION MESSENGER as a birthday gift, and she gets much spiritual aid from it. She renews and sends in an additional gift subscription. . . . Thanks to John Patrick for 10 subscriptions, and to Otis and Alice Sumpter (Perry, Ohio) for five each. Such cooperation really helps, folks! . . . Eldon Newman and other saints in our Lord are meeting at 317 Thomson Street, Flint, Michigan. You are urged to contact these brethren, if in that area. . . . C. I. Waggoner, Green City (Mo.) tells us that William Hensley begins a two weeks meeting with Holliday Church, near there, on October 2. . . . William Brown reports two immersed last month at Windsor, Ontario, Canada. . . . Joe Kerr tells of two immersed at Tranent (Scotland). . . . E. M. Smith concluded a meeting at Klamath Falls (Ore.) Sept. 17. . . . C. R. Turner began with the church at Topeka (Kans.) Sept. 18. . . . Marvin Mayden reports that Robert Brumback immersed 2 at Wakenda, and Raymond Stephens immersed 1 there on August 27. . . . C. H. Cassell reports excellent results in home Bible studies he is conducting at Pomona (Calif.). . . . Wilbur Storm reports 16 added in his two weeks mission at El Mirage (Ariz.) with 12 of them being baptized. He tells us that work at Phoenix (Ariz.) is progressing nicely with tremendous outside interest. We thank God and take courage from such reports. . . . Albert Winstanley tells us that the work goes on apace at Ilkeston, Derbyshire, England. The church there is over 70 years old. . . . Jim Mabery has just concluded work with the churches at Lamine and Iberia (Mo.). . . . Bob Duncan is now laboring with the Charleston (Ill.) congregation, having closed a two weeks meeting at Mattoon, on Sept. 22. . . . The church at Topeka (Kans.) announces a Bible Study to be conducted by Bob Duncan, December 17-30. There will be three sessions daily, and you are urged to attend. . . . Darrell Bolin and Dick Kerr are conducting Home Bible Studies in Chicago (Ill.) and hope to report visible success at a very early date. . . . All who are interested in the ever-present problem of institutionalism in the

church are urged to write to A. W. Harvey, Bloomington (Ind.) for a free copy of his "Treatise on Bible Colleges." . . . Bro. Harvey will be engaged in a Bible Study at Riverside (Calif.) beginning on October 16. All who can are urged to attend and hear these wonderful expositions of God's Word. . . . Lloyd Riggins has recently closed a period of work with the church at Sulphur Springs (Ind.) and is now with the church at Kansas City (26th and Spruce). He will also conduct a meeting at Center, near Carthage (Mo.) before returning to California. . . . Borden Higginbotham is continuing the work at Martinsville (Ind.) with special emphasis on the training and development of the brethren. . . . The new meeting house at Decatur is fast nearing readiness for service, and it is reported to be an excellent structure. . . . Brethren at Hartford (Ill.) announce that the new church building at Alton will soon be ready. Hershel Ottwell will labor in the establishment of the new congregation there, a nucleus of which will be furnished from the present Hartford congregation. . . . We thank Minnie Price, Shelbyville (Ill.) for 5 new subscriptions. . . . Thanks to Guy Foreman, Hammond (Ill.) for his contribution to sending out the paper to others, and that goes also for Arthur Coleman, Princeton (Ind.). . . . A brother, in north Missouri, who wishes to remain anonymous has just notified us that he will be responsible financially for sending the paper to a hundred persons at home and abroad for a period of one year. All of this assistance in the work overwhelms us with gratitude and we take courage and press onward. . . . Hershel Ottwell has just closed a work with the church at Richmond (Mo.) and we may mention that he is to spend April, May and June (1951) with the church at Windsor, Ontario, Canada, laboring to establish another congregation of disciples in that area. . . . This is your final notice to notify "The Deacons, Church of Christ, 7121 Manchester Avenue, St. Louis, Missouri" if you expect to attend the Bible Study starting Nov. 6. It is imperative that they hear at once, for rooms are difficult to obtain due to increased tempo of war production, and these brethren are busy men. Write at once. . . . J. Ed Uland concluded a meeting at Holliday (Ill.) Sept. 23. . . . Our thanks to Mrs. Charles McNew, Desloge (Mo.) and Mrs. Mae McEvers, Globe (Ariz.) both of whom have sent in five new subscriptions recently. . . . Thanks to J. Harrison Daniels, Baltimore (Md.) for six subscriptions. . . . Art Freeman performed the ceremony uniting Alfred Bowman and Arlene Bailey, Chillicothe (Mo.) Aug. 27. . . . Harold Shasteen starts a two weeks meeting at Mexico (Mo.)

October 2. . . . Compton (Calif.) celebrated their 25th anniversary as a congregation on Sept. 10, with Millard A. Van Deusen as speaker. . . . Ruth Herndon reports that the Labor Day meeting at Joes (Colo.) was one of the most inspiring she has ever attended. Six sisters prepared food for more than 100 persons. . . . Reba Martin, Pattonville (Mo.) says her faith is doubled each time she reads the paper. . . . Mrs. B. E. Yearick, Altoona (Penn.) would like to see more articles like "I Saw Hitler." . . . Thanks to J. F. Bosher, Chesapeake (W. Va.) for a gift of 5 sheets of one cent stamps. This is a gift most welcome. . . . Ada Carriedo says the faithful in Painesville (Ohio) still meet. . . . Thanks to C. H. Cassell, Pomona (Calif.) and Bert Maycroft, Sullivan (Ill.) for five subs each. . . . C. R. Turner reports that his meeting at Nixa (Mo.) started off well. . . . Majoria Lee Shetler reports that Merle Clark spoke at Phoenix (Ariz.) Sept. 3, on "Obedience." . . . Sorry to hear of the illness of Sister Shearer of Reedley (Calif.). . . . Nannie Gingrich, Oakland (Calif.) mentions good talks recently by Lee Munger and Thomas Booth. . . . Bro. and Sister Charles Wren, Windsor, Canada, have contributed 15 subscriptions to brethren overseas. They are originally from the Furness district in England. . . . The opening day service in the new meeting house at Bogard (Mo.) has been announced for October 22. Everyone is urged to attend. . . . Ashley H. Elson reports \$10 received from Springfield (Ill.) on the building project at Pueblo (Colo.) and calls to our attention that our notice last month was incorrect in view of the fact that others had previously contributed and been reported. . . . Loren McCord reports visits to assist churches in the vicinity of Agra (Kans.). . . . A meeting for young people will be held at Des Moines, Iowa (2907 Dean Ave.) Oct. 14, 15 during a meeting by C. R. Turner. If you plan to stay overnight write Levon Coe, 3227 Dubuque, Des Moines, Iowa, or Dale Suddeth, 3646 Vandalia Rd., in the same city. . . . Several have been added in the Bible Study at Windsor (Canada) taught by W. Carl Ketcherside. . . . Owen Taul reports good work at Canalou (Mo.) by Jim Baysinger and Bob Marshall. . . . Two immersed in Chicago (Ill.) under preaching of Darrell Bolin and Dick Kerr. . . . One immersed at Compton (Calif.) Sept. 3. . . . Help sound out the Word of God by sending this paper to your friends and loved ones. . . . Joyce Albrecht, Reedley (Calif.) says they are praying that many will be helped by the articles in the paper. So are we! . . . All 12 pages of the paper next month will be crammed with material you will want to read and keep.

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