

# MISSION MESSENGER

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## TALLOW CANDLES AND GOD'S LIGHT

By ROY LONEY

When God finished His creative work, He looked upon all he had made, and "behold it was very good." It was perfectly adapted



to the purpose for which it had been created, and could not be improved upon by man. David said, "As for God, His way is perfect" (2 Sam. 22:31). Divine wisdom and infinite power gave to man a physical homeland perfectly adapted to supply all of his needs. Vegetables, grains and

animals furnish men with a balanced food supply. Rivers, lakes and underground sources furnish water in abundance. Inside the earth, iron, copper, silver and gold ores furnish material for commercial and industrial needs. Nothing requisite to the needs of the human family is lacking!

The same divine power and wisdom also brought forth the church of the living God as a means of supplying man with all of his moral and spiritual needs. Christ said, "Upon this rock I will build my church" (Matt. 16:18). The New Testament reveals that church in all of its pristine glory. God, by His divine power, "hath given unto us all things that pertain to life and godliness" (2 Peter 1:3). Paul declared "Ye are complete in Him which is the head of all principality and power" (Col. 2:10). Everything needful has been supplied. Nothing is lacking! The church of our Lord, as it came from the hand of the divine builder, is as perfectly adapted to supply man with all of his spiritual needs as the earth is to supply his material needs.

But there are those who argue that because man has made such improvement and progress in art, science, government and industry, that the church should change its methods to keep pace with such modern development. They say that our forefathers went to market in old ox-carts while we go in modern cars, trucks and trains. Men used to plow the ground with a crooked stick, but now they employ modern steel plows. Our grandparents lighted their homes with tallow dip candles, but we have electric lights. The argument is made that because farming, science, government and industry have all changed for the better, the church must alter to meet modern conditions. But, hold on a minute, please!

Is there an analogy between those material things and the church of the living God. Let me ask a few questions. Who made the old ox-carts and the modern cars? Man did. Who made the tallow candles and electric lights? Man did. Who made the crooked stick plows and the modern steel machinery? Man did. But—Who made the church of our Lord? *God did!* To compare the church as it came from the hand of the Divine Architect with man's inventions is an insult to Almighty God! God never instructed man how to plow his ground, light his homes or market his crops. Had He done so, there would have been no need of a patent office in Washington. God would have made things perfect from the start and impossible for improvement. Man can improve only on his own works, but he cannot improve on the works of God!

Man has made remarkable progress in material things because God gave him the intelligence to do so, but the salvation of man was never an experiment, never subject to change by man! God, in founding the church, gave to man a perfect institution wherein man can save his soul. Peaches and pears still grow on trees as they did in Eden. Wheat, oats and rye must still be sown in the soil, where warmed by the sun, moistened by the rain and fed by the elements, they produce crops unto maturity as in the days of Abraham. That is God's method, and man with all of his modern knowledge can raise his crops in no other way. These natural and unchangeable laws are so because given by God. Man lives by eating and breathing just as he did six thousand years ago. He cannot live otherwise, because that is God's plan and any interference therewith brings death.

It is man's presumption in thinking he can improve upon God's church which has led to all of the confusion and division existing in the religious world. New things are not to be esteemed as valuable just because they are new; nor are old things to be rejected just because they are old. Nothing in the world is older than a mother's love, nor is anything more precious. Does modern man have a substitute for it? Adam and Eve rested their tired bodies by sleeping. Modern man has discovered no better method.

Jesus saves man through faith in Him and obedience to His Word. Nineteen centuries of progress on man's part has dis-

covered no new way of salvation. God says, "For my thoughts are not your thoughts; neither are my ways your ways: for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:8,9). There is no spiritual value to be found in a new plan of salvation, because everything of value was given to man at the outset of the gospel age by our Lord Jesus Christ. Any new or modern plan is counterfeit! "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest unto your souls" (Jer. 6:16). "The foolishness of God is wiser than men, and the weakness of God is stronger than men. . . . God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:25-27).

Recently I read the report of a sermon preached by a noted revivalist for a large denominational church. He spoke of the modern man-made institutions such as the Y.M.C.A., Christian Endeavor, Y.W.C.A., etc., as being organized by man as an aid to the church. He said that instead of aiding they had become competitors and had robbed the church of its glory, strength and power. How true! To presume that the church of God needs the aid of these is to affirm that God, in His wisdom, left out something necessary for the church's growth and progress. The church builded by the Lord needs no Missionary Society, Ladies' Aid Society, Bible Colleges, nor Orphans Home. It was made perfect in the beginning and is still perfect today, for "ye are complete in him which is the head of all principality and power." God "hath given unto us all things that pertain unto life and godliness."

The church in the days of the apostles was able to meet every condition of life and to supply every need. All of this was done through the application of the law of Christ found in the New Covenant. The gospel which was God's power of salvation (Rom. 1:16), turned men from darkness to light and from the power of Satan unto God. The moral nature of man has not changed and the gospel that saved then will save now! The perfected church which then met every moral and spiritual need is not failing in such work today. It can become "a glorious church, not having spot or wrinkle" (Eph. 5:27), if men will only have faith in its power and trust in Him who is able to do abundantly all that we think or ask!

## Better than Rubies . . . . . By NELL MAYNARD

Just recently, I heard a Christian, who had been chastised, make the age-old retort that he was just as good or better than the one who had administered the chastisement.



Many do not realize that by criticizing (or gossiping about) others, we are betraying our feelings of inferiority and thus, by talking about other people, are trying to drag them down to our own level. When we justify our wrong-doing by measur-

ing ourselves against another human being, we are using a poor yard stick.

The proper procedure, as I see it, is to measure ourselves by the Perfect Man and Him only. If we will do this, in a spirit of humility and love, we will readily recognize our shortcomings, confess and correct them and, in this way, approach the perfect standard. We become the MAN THAT JESUS SEES. In other words, we are fulfilling our ultimate possibilities, the person Jesus knows we can become, if we but hear and obey him.

We must do this because we cannot be-

come a whole man by pursuing any other course. In every human being, there are three people, so to speak. I will use myself to illustrate what I mean: There is the person I see, the person my neighbors see and the person Jesus sees in me. The same is true of everyone.

So the success of our Christian life depends upon which person we try the hardest to improve. (Let me say, right here, that I believe all three are perfected as we strive to perfect the one that Jesus sees.) If we are too concerned about what others think of us, we will disintegrate and fall apart; if we center our interests too much upon the self we know, then we will fail because it is not in man to guide himself but if we strive for the man that Jesus sees (our perfect self, the person we can become) then we are accomplishing our earthly goal.

Outstanding Biblical examples of this are the twelve apostles, Paul and many others. Certainly, the neighbors of Peter, the lowly fisherman, would have never guessed that he was capable of being a leader in the great new world movement of preaching the glad news but Jesus saw the man as he was to become.

HOW DOES HE SEE US?

of His kingdom on earth. Humanity looks at us and so accounts us as the ministers of Christ and stewards of the mysteries of God. It is required in stewards that they be found faithful. It is a small thing, of course, to be judged of men when we compare it with the judgment of the Lord.

If we consider talk as currency in the barter or exchange of a valuable commodity, we ought to study how to spend or invest the treasure to which we as stewards have been entrusted, and indeed it is a treasure! True it is contained in cheap, fragile and perishable earthenware vessels. "That the exceeding greatness of the power of the gospel may be known to be of God and not of us. Yet God who said, "Let there be light," (and the light shone out of darkness), "hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Whereas the "Law of sin and death" was written and engraven in tables of stone, the "Law of the Spirit of Life" is written in tables that are hearts of flesh. On the heart of the Christian is written the epistle of Christ, the New Covenant, the Law of Life. Jesus declared that "out of the abundance of the heart the mouth speaketh." What do we say or whereof do we speak?

If we are living close to Jesus there is something that He wants us to say to others. Some bit of truth, some revealing of grace or love, something we have learned in our study or meditation of the Word, some fragments of knowledge gleaned from a conversation with a friend, or brother, or sister, will be the source of the inner desire to forth-tell to the world the good news of Christ.

Our conversations should ring on the notes of gladness. Let us speak of happy things instead of yielding to the inclination to tell of our many and varied miseries and woes, our aches and pains and infirmities of the flesh. For conversation topics let us find substitutes for discouragements in business, the hardships of our occupation, and the troubles encountered in the duties enjoined upon us. Let us fill up this seeming void with something we can say of our prosperities, our health, our three good meals, our encouragement, favors, friendships and our manifold blessings. Let us not complain to others of our pains and losses and cares but submitting to the Lord's

## APPLES OF GOLD

By HERBERT ROBINSON

Recently I noticed a phrase that gave expression to a good thought in an impressive way: "Conversation is the currency of human relations." A good way of saying that talk is a medium of exchange in the relationship of human beings, one to another. Talk can be the hateful tool in sowing discord among brethren, but it can also be the effective instrument in redeeming of lost souls. Talk can encourage the faint-hearted or thwart the counsel of the godly. It can be the speaking forth of words of truth and soberness, or idle and filthy communication out of the mouth.

There are times when silence is golden. Solomon said, "Be not rash with thy mouth, and let not thine heart be hasty to utter any word before God; for God is in heaven and thou upon the earth; therefore, let thy words be few." He said, "A fool's voice is known by multitude of words," and "Be more ready to hear than to give the sacrifices of fools." It was Solomon who also declared, "The words of the wise are as goads, and as nails well fastened by the masters of assemblies." The mind of God is revealed in his message to Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word

at my mouth and give them warning from me. When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor seekest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand, yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

We have a duty to speak out! As Christians we are included in the universal commission, "The Spirit and the Bride say come, and let him that heareth, say Come." "If the light of his presence has brightened your way, O will you not tell it today?" We would be most ungrateful and certainly disloyal to the Captain of our salvation if we failed to tell to those who do not know, of the "excellent greatness" and the love and goodness of our God. We ought to witness the Christ of our profession, before men in strong, unequivocal words. We must warn the wicked from his wicked way for two very good reasons—to save him from the punishment of his iniquity and to deliver our own soul.

Jesus has entrusted to us the stewardship

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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.

will, cast all our anxieties on Him, for he careth for us. Before we make a plaint to the Lord, however, we might do well to check the balances and notice that we have a hundred mercies to one misery.

If our conversations should be made up of a discussion of our fellow mortals let us make sure first of all that our hearts are abounding in sympathy, brotherly love, compassion and humility, then from the abundance of our hearts our mouths shall speak. We need never fear under these conditions, the after remorse that would come from paying back evil for evil, reviling for reviling. "For he that would love life and enjoy good days, let him keep his tongue from evil and his lips from speaking guile: let him shun wrong and do right, let him seek peace, making peace his aim. For the eyes of the Lord are on the upright and His ears are open to their cry; but the face of the Lord is set against wrongdoers."

There is plenty of room to talk if we speak kind and loving words which will do good to others. We are as a general rule too chary of words of encouragement, compliments, praise for a task well done or heart felt thanks for a favor bestowed. Some people seem to think that to offer a compliment or a word of praise would show weakness and sentimentality. But there is a difference in blarney and the sincere and truthful commendation. Then there are those who are unable to see that a word fitly spoken at the proper time could be so worthwhile.

How is it? We see a brother or sister

about to fall and yield unto the overture of sin. We say it is none of our business we'll not say anything (except to tell someone else). We see some young person being tempted by the allure of the world at the time of struggle against the force and flame of youth, entangling alliances of ungodliness, hypocrisy, and false teachings combine with the influence of associates who have not had the teaching of the Church or the training of a Christian home, and you know that young person is in danger. You know it, you see it all. You may blame the young person, or the parents, or the system that will allow such an evil to exist. Maybe you have sympathy, your heart fairly bleeds with remorse as you tell your friends and together you talk of the danger of going to the devil and of your sympathy for the young people, but to the involved young person you say not a word. Unspoken sympathy is little better than indifference. What difference do you make in the compassion of the Levite and the indifference of the "certain priest" when you read of the good Samaritan who combined with compassion and action this statement, "Take care of him and what thou spendest more I will repay"?

Lord give me "the tongue of the learned, that I should know how to speak a word in season to him that is weary."

There are times when silence is golden. But there is also a duty of speech. "To everything there is a season. A time to keep silent and a time to speak." A word fitly spoken is like apples of gold in pictures of silver."

We are *obligated* to aid the saints by the very essence of fellowship, which is joint participation in material as well as spiritual blessings; we are *motivated* to aid others in society by the adoption of the characteristics of our Lord from a humanitarian standpoint. We are *compelled* to do the first to be Christians, and *impelled* to do the last because we are Christians.

We have a good example of the reaction of the early church in a catastrophe of such proportions that it affected the whole Roman empire. A great famine existed throughout the whole world in the days of Claudius Caesar. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11: 28-30). Such a famine would affect sinners as well as saints, but the disciples determined to send relief "unto the brethren." Incidentally they did this without any auxiliary organization. It was simple, effective and economical. So far as we know, every denarius contributed went directly into the hands of the needy.

Certainly the New Testament recognizes the prior obligation of the church toward destitute saints. It was "the collection for the saints" about which Paul gave order to the churches in Galatia and Corinth (1 Cor. 16: 1, 2). His mission in carrying the money was directly to the saints, "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints" (Rom. 15: 25, 26). This was called the "fellowship of the ministering to the saints" (2 Cor. 8: 4). It was for the poor saints that "every man was to give as he purposed in his heart" (2 Cor. 8: 7). "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." True it is that "liberal distribution was made unto them, and unto all" (verse 13), but the primary obligation of the church is set forth in the very terminology employed, "a collection for the saints."

At the time when Paul wrote, the nation of Rome had already set up a dole system for her citizens, and out of the taxation of the whole empire, the poor in Rome were receiving sustenance allowances. But the saints in Judea would not share in such a partial bureaucratic setup, administered for the few rather than the many. It is interesting to note, that even in times of universal catastrophe, the apostles did not go into new areas and start schools, or set up orphanages. The church did not develop the concept that it was a "food administration office," "a clothing depot," or a "medical dispensary." There was no appeal to hear the gospel because you would be fed, clothed or given medical relief. Quite the contrary, people were told that those who walked close to Jesus would suffer persecution "in weariness and painfulness, in watchings

## MORE ABOUT ORPHAN HOMES

By W. CARL KETCHERSIDE

Our article in last month's paper on the subject of chartered homes to care for the needy of the church has produced a number of questions, which deserve consideration. We feel that any position should be open to investigation and subject to testing. Accordingly, we present herein some of the queries which have been sent, together with our reasoning thereupon.

1. If it is the obligation of the relatives and the church to look after the needy members, would it be right for aged members to receive an old-age pension from the state?

Answer: The subject of the social welfare state may be a moot question in the minds of many, but the theory behind the pension for the aged is sound. Members of the church pay thousands of dollars annually in taxes to carry on this program. As citizens of the state they have a right to share in the benefits. The New Testament endorses the idea that Christians are entitled to the privileges for which they pay taxes to the state. We are entitled to protection for person and property, and God has ordained that civil government be the means by which we receive it, "For this cause pay ye tribute

(taxes) also: for they (civil governments) are God's ministers, attending continually upon this very thing" (Rom. 13: 6). We are only commanded to relieve financially those who have no other legitimate source of income. One who receives an old age assistance benefit has a legitimate income, and while the church may supplement it to extent of actual need, there is no reason why the saints who have paid taxes for this very thing should not be recipients of the benefit.

2. Do I understand that you teach the first obligation of the church is toward its members? Suppose a tornado hit a city and destroyed property of members and others alike? Should the church relieve the members before it does the people in the world? Does not God love them all?

Answer: In matters of a temporal nature, it is a question of how far one's resources may extend, rather than a question of love. That God's Word makes a difference in saints and sinners in the administration of temporal benefits is found in the statement, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

often, in hunger and thirst, in fastings often, in cold and nakedness (2 Cor. 11:27).

3. Since you say it is the duty to care for orphans in private Christian homes, what would you do if someone abandoned a baby on your doorstep, and it proved upon examination to be a negro child. Would you take it in and care for it?

Answer: Certainly I would, and may I say that in this I'd have the full consent of my wife, son and daughter. If there's any race prejudice in my family, I am not aware of it, but should there prove to be, I pray God to forgive such intolerant bigotry and help us blot it out of our hearts. Jesus died for all men, and all who obey Him are my brethren. We teach our boys and girls in the primary Bible Study class to sing:

Jesus loves the little children,  
All the children of the world;  
Red and yellow, black and white,  
They are precious in His sight,  
Jesus loves the little children of the world!

If Jesus loves them, I ought to do so. "Be ye therefore perfect even as your Father in heaven is perfect." The church of Jesus Christ cannot convert the world, by drawing lines of social, racial, or ceremonial demarcation. So if a helpless colored child is in need, I could not turn my ears from hearing its piteous cry because of the amount of pigment near the surface of its skin. I'd do all I could for it, and for its own benefit. I'd place it, when possible, in the home of Christians of its own color. Then I would continue to help them as I would anyone else who is rearing an orphan. Since our Oklahoma questioner indicates by his letter a snobbish, self-centered attitude, I'd like to ask him what Tipton Orphans Home would do under the same circumstances? Would they take such a child in and rear it? Or would they place it in a home of its own racial characteristics? What would they do?

4. Is not the opposition to "organized homes" as you call them, simply due to your interpretation of God's law? Why can't those who want to rear children in private homes do so, and the others maintain their organized homes, and all work together? Why all of the fuss?

Answer: There wouldn't have been any "fuss" about instrumental music in worship if no one had ever tried to introduce it. There would have been no "fuss" about the Bible Colleges if such parochial schools had never started. The same holds true with chartered charitable organizations set up by Christians to do the work of the church. It is the history of all sectarian tendencies that anything pleasing to man is started in the name of religion, and then the cry is made, "Let us alone!" This cry was made only by the demons in New Testament times (Luke 8:28). We deny that the conflict over other organizations to do God's work is a matter of interpretation. No one by logical interpretation can put another organization in James 1:27. It is a legal aphorism, un-

deniable, indisputable and recognized by all students of jurisprudence that, "Every interpretation of law which is so liberal that it begets new law, or new institutions not mentioned in the authorized law, is evidently vicious, and is in principle subversive of all law."

5. My wife and I have one little girl five years old, and we do not have room to take an orphan into our home, even if it was a relative of ours. What about the many others like us?

Answer: I trust there are not many others like these. I wonder what they would do, if *by accident*, they had another baby of their

own? Would they kill it, or give it away? It's not that we do not have room in our houses. Our grandparents reared six children in a two room cabin. The place that is cramped is our hearts. Yet, if circumstances are such that one could not possibly take an orphan into his home, he might do something just as good, that is, help support a widow and her fatherless brood, so that the mother could keep her home together and remain with her children to rear them in the service of God. The answer to most of our problems today is merely a crucifixion of selfishness within ourselves! A complete surrender to Jesus is needed.

## THE SPARKLING JEWEL

By J. ED ULAND

An old Roman actor once exclaimed, "O Coelum" (O heaven), and pointed with his finger to the ground. The critical taste of his audience was shocked, and they cried out, "This man has made a solecism with his finger; he has spoken false Latin with his hand." The greatest need of the world today is a consistent pattern of thinking, speaking and acting. Many of us are saying with our lips, "O heaven," and yet by our



lives are pointing earthward. "Consistency" is defined as "compatibility or harmony between things, acts, or statements, degree of firmness, a state of permanence." One of the most challenging quotations I have read was written by Dyer, who said, "Either take Christ into your lives, or cast him out of your lips; either be what thou seemest, or else be what thou art."

Brethren, we need to dig deeply for the brightest gem of all—consistency. Do you know of anyone who travels in a ditch on one side of the road for awhile, then in order to escape from his error, falls into the ditch on the other side? Some of us get so fanatic about one phase of religion that we lean over backwards, and then lean every direction on other important issues. A solid oak is not blown by every wind, but a thin willow sways back and forth with every breeze. The best balanced life and the only road to heaven is the middle road with no detours to either extreme. Some get over-balanced on politics, some on amusements, some on business enterprises, but most of us have a difficult time being consistent and steady in our religious life. As Bulwer said, "No author ever drew a character consistent to human nature, but he was forced to ascribe to it many inconsistencies."

First, let us be consistent in our *thinking*! In receiving knowledge of a lot of matters, we weigh things in the light of our heritage,

environment and early training. The best thing we can do with any subject is to ask, "Is it true?" David thought it a dastardly deed for the rich man to steal the ewe lamb from his neighbor. He pronounced a sentence of death upon the man. He didn't think of himself as being portrayed in Nathan's story. The mob surrounding Jesus cried out "Crucify him, crucify him!" But they could not produce one justifiable motive for such violent vengeance. Did they think consistently when they clamored for the death of Jesus and the release of Barabbas? The greatest benefit of education is the ability to think straight and to analyze problems. Do we always do that in matters of religious teaching and principle? Is our thinking sometimes warped by personalities, prejudice and party spirit? Paul teaches us in Philippians 4:8, "If there be any virtue, and if there be any praise, think on these things."

Second, let us seek to be consistent in our *words*. In Romans 2:21-24, Paul shows the hypocritical and inconsistent attitude of the Jews toward the Gentiles. "Thou therefore, which teachest another, teachest thou not thyself? Thou that preaches a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?" Jesus warned his own followers of the contradictory philosophies of the Pharisees, when he stated, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not." James shows the inconsistency of the human tongue in the following words, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." We must not set up a double standard for teaching; one for the teacher, another for the ones taught. We must not judge others in words, then prove our own guilt by inconsistent speech. Paul told Titus, "But speak thou the things which become sound doctrine." I have known brethren who would preach,

teach and argue loud and long for doctrines which they believed and practiced, but reject and be silent on other teachings just as important, simply because their own condemnation was written in those passages. "Consistency, thou art a jewel!" We can apply it to the words "faithful church," "loyal brother," "true fellowship" and many others. Should we not be guarded in what we say about others?

Third, we must be consistent in our actions. No one admires a Christian flirting with the world anymore than the chief priests and elders admired Judas for betraying Jesus into their hands. It is one thing to go to the house of worship; it is another thing to worship. It is one thing to profess Christianity; it is another thing to live it before God and men. It is one thing to think we are saved and on the way to heaven; an entirely different thing to make it in that great and final day. Many times we condemn those who differ with us over doctrinal issues, then turn about and refuse to accept some vital truth.

Institutionalism is a great evil which we must fight today, but what about the development of talent, discipline, brotherly love, kindness, punctuality, forgiveness, the bond of peace? Can we ignore these? Many times we strain out a gnat and swallow a whole herd of camels. In many instances we have neglected weightier matters of the law in vainglorying and pursuit of power. It was not wrong to tithe the mint, anise and cummin. These ought ye to have done, Jesus said. But we must also keep the important parts of the law—judgment, mercy, faith—if we expect to be saved in the day of reckoning. If our actions speak louder than words, both must still be consistent with our Christian profession, if we expect to save the world. "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Corinthians 15: 58).

### OUR SUBSCRIPTION DRIVE

We owe our thanks again to all of the friends of truth who have so loyally responded to make a better and larger Mission Messenger. We are making a drive for 1000 new names, and in the month just past, up to March 12, we received 156 new subscribers. This leaves exactly 240 to go in order to reach our goal! We have a fervent desire to sound out the Truth to all, but we cannot reach them without your aid. You have done a wonderful job so far. Now, let us finish the task! If everyone who has promised to make the gospel available to another this year will just send in one new subscriber, we'll go over the top in this drive in a very short while! The following have sent in 5 each this month: Mrs. Delbert Hurst, Harry Powell and Grace Bailey. We acknowledge 3 and 4 new names from several others. Thanks a million! Let's all get busy. It is later than you think!

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

### 2 Corinthians 8: 9

The mistake that is commonly made on this passage is in regard to the poverty of Jesus. A preacher will quote the verse and then stress the fact that Jesus was poor. Next he will make direct reference to Matthew 8: 20 to show how poor he was. There are several things wrong with such an idea, and the worst is that it entirely misses the point the apostle was making. In doing so the speaker (unintentionally, perhaps) robs



Jesus of due credit for his greatest sacrifice for us. The passage in Matthew does not mean that Jesus was too poor to enjoy a lodging place, but that he did not claim personal ownership of temporal property so as to give it to men who wished to "follow" him for what they could get out of it. Besides, if the want of such possessions constituted his poverty, then his former riches (he "was rich") consisted of such things. Furthermore, that would mean that disciples

of Jesus are promised houses and lands as a reward for following Him.

It should be observed that *through his POVERTY* (not his former riches), the faithful disciples are to be made rich. This settles it that Paul was writing of spiritual riches. How rich was Jesus before he came into the world? The answer is that he was an inhabitant of Heaven with his Father. When he came to the earth he dispossessed himself of all and took the rank of a human being, clothed with a body that was subject to sin (Hebrews 4: 15). Jesus did not sin, but had he done so he would have been lost since no sin can enter Heaven, and no plan of salvation was ever devised even for fallen angels (2 Peter 2: 4), much less for a fallen Christ. But by going to the "foot of the line" and working his way back through a faithful life, he repossessed his former riches which was a home in Heaven. By that example he made it possible for us who have never yet possessed such Heavenly riches, to become the joyful recipients of the same by being faithful followers of the once poor Jesus but who now is ever living and unspeakably rich.

## CENTRAL CHRISTIAN SAWMILL

By THE EDITOR

People are funny! And brethren in Christ are people! For a number of years the argument has been made by those among us who favor parochial schools like Harding College and Abilene Christian College, that these are merely individual enterprises. Occasionally someone has said that they are on par with farms and banks. One brother urged that if a man owned a sawmill, he would have a perfect right to take an hour off each day and summon his workmen around for a lesson in the Word of God. Those of us who have denied the parallel between such an arrangement and these human organizations to do the work of the church, have been hooted down as opponents of free enterprise and individual liberty.

It appears that there is to be another "individual" organization started like a sawmill, to produce "timber" for preachers, elders, and deacons, and to plane down some rough stuff into pretty smooth Christians. I refer to Central Christian College at Bartlesville, Oklahoma, which is making a considerable "cut" into the financial prosperity of the brethren, and is getting "set" for a real drive for extra cash. I just won-

der what the brotherhood would do if I started a sawmill camp, had some pretty stationery printed up, elected a board of trustees, and started out to get the rest of the folks to produce the necessary cash to run the thing? I wonder if I might just use the propaganda that has been devised for the colleges. All I would have to do is to change the word "college" to "sawmill" and the word "education" to "lumber making." If the two are on par in their relationship to the church, it would not alter the sense one bit. Let's try it!

L. H. Wilson, who retired from Florida Christian College, and expected to spend a considerable time fishing, according to his testimony, was called by the board to help organize Central Christian College. This brother is good at fishing cash out of the jeans of his brethren. His bait is unexcelled, and he will probably get a number of strikes. Let's revise his appeal in the *Firm Foundation*, for January 31, 1950. Let's suppose he was managing a Christian sawmill, in which the Bible was to be taught to a group of young folks daily.

"Plans for opening Central Christian saw-



mill (Bartlesville, Oklahoma), in September, 1950, are proceeding very satisfactorily. We have not been able to get everything we wanted thus far but we have been able to accomplish a great deal toward our goal—sufficient, I am sure, to guarantee the opening of the sawmill as scheduled.

The architects are now completing plans and specifications for the erection of three buildings—two dormitories and a combination cafeteria and gymnasium. . . . The citizens of Bartlesville promised to try to raise \$100,000 to help in these buildings. Their campaign is now about halfway finished. . . . Our own drive for funds is now nearing the halfway mark. . . . We appeal to all our friends to help us, now that we can definitely see the fulfillment of our plans.

Many have complained that some of our sawmills are getting too large. The only way to prevent them from getting too large is to build more small sawmills. . . . It is very foolish for us to criticize them for becoming too large while we do nothing to relieve the situation. . . . I have never advocated church supported sawmills, but I do believe with all my heart that God expects

each and every individual to "be ready always to every good work"—and I know that Christian lumber making is a good work—an exceptionally good work." (End quote).

We submit that our college brethren should revise their thinking. They have always had two stories—one which they tell among people who are favorable to their human organizations established to teach the Bible, and the other which they employ among those who are opposed. To the former, the college is set forth as an essential in the preparing of an educated ministry for the church; to the latter it is held up as merely an individual enterprise. What business is it of someone else how big a man's store becomes? Why is it anyone's concern in the church how large a chicken ranch becomes? Shall the church be begged for money to start small banks around over the country because some banks become too large? Isn't that an attempt to oppose free enterprise—the very thing they have always hurled at us? Yes, brethren are funny—but some of them are funnier than others—a lot funnier!

seven essential sacraments, and wide use of his book gave sanction to the number, but there was no general agreement. Like the organization of the Church, the sacramental system was of slow growth. It was not always imposed from above by authority, but grew out of the requirements and local customs of the people; in many instances the theologians and the papacy simply set their seal upon popular demand. What, no *Scriptural* approval!

Now, of course, there is only one common source-book of information, to which we can all go to see whether the aforementioned sacraments were actually rites of the New Testament Church. That book is the Bible. Without reading into its sacred words any false meanings, we shall place it alongside the recorded history of Christianity and see whether it confirms the theory expounded by the medieval theologians; a theory still enforced today by Roman Catholicism, and to a lesser degree, and with variances, by Protestantism.

The first sacrament to be examined is baptism. We read in Matthew 28: 19, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Baptism was commanded by Christ; we can all agree on that. And we know that the apostles taught baptism as a necessary step to getting into Christ. On Pentecost, when Peter preached to the assembled Jews, his listeners recognized their sin . . . they had crucified the Son of God . . . and asked, "Men and brethren, what shall we do?" Peter answered, "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Ghost." As we continue reading in the second chapter of Acts we find "they that gladly received his word were baptized."

Baptism was commanded by Christ, and was taught by the early Church. With that we have no argument. Now, what form did this baptizing take? If we are to examine the authenticity of the sacrament under consideration, we must make a thorough job of it. To Paul, baptism was the means of experiencing Christ's death, burial and resurrection (Rom. 6: 3-11). In likening baptism to burial, the apostle made clear the fact that the participant must be immersed. If we are to continue the doctrine of the early Church, then we must continue to immerse believers into Christ. And we must not overlook the fact that believers are baptized for the REMISSION of sins, and not for the fancied privilege of later placing membership with a denominational congregation, if the vote is favorable. Turn again to Acts of Apostles and read the 47th verse of the second chapter. "And the Lord added to the church daily such as should be saved." The Lord added them to the assembly, not man. This act took place at the time of baptism, or birth into Christ. The participant came out of the watery grave a

## THE SACRAMENTS

By MILLARD A. VAN DEUSEN

For centuries Christianity has been hogtied by at least seven sacramental forms of dogma. Some of them were merely convenient means of tightening "Mother Rome's" hold on the purse strings of rich and poor alike. In order to understand these man-made fictions better, let us examine them in the light of history; keeping in mind what Paul had to say to Timothy. "For the time is coming when men will not tolerate wholesome teaching. They will want something to tickle their own fancies, and they will collect teachers who will pander to their own desires. They will no longer listen to the Truth, but will wander off after man-made fictions."

Just what is the theory of the sacraments? According to medieval theologians there was only one way in which God's grace could be secured. God imparted his grace to man through the medium of the Church, the hierarchy of ordained clergy headed by the pope, the "Vicar of Christ and successor to St. Peter." The Church, founded by Christ, had instituted certain ceremonies whereby grace was infused into men. These ceremonies were the sacraments, defined as the visible signs of invisible grace. Soon the prevailing doctrine claimed that the sacraments not only were the signs or symbols of God's grace, but actually caused grace to exist in the participant. The medieval system of salvation thus became for the ordinary man quite simple and somewhat mechanical: grace was essential for salvation; it was imparted by the Church through the sacraments; participation in the sacraments

was open to every properly qualified "Christian"; every "Christian" could qualify by following the prescriptions of the Church. Good works of all kinds, some of them imposed by the sacraments, acquired for the doer merit in the sight of God, and were therefore also important. God, the Church, and the individual cooperated in making certain a blissful sequel to this impossible world.

That is the theory. Catholic scholars were guilty of the same sin we find so many teachers committing today . . . having an idea, and trying to prove its correctness by pointing to isolated portions of scripture, instead of taking the Bible as a whole. If only they would have heard Paul: " . . . concentrate on winning God's approval, on being a workman with nothing to be ashamed of, and who knows how to use the word of truth to the best advantage. But steer clear of these unchristian babblings, which in practice lead further and further away from Christian living. False teachings are as dangerous as blood poisoning to the body, and spread like sepsis from a wound." (2 Tim. 2: 15-17. LETTERS TO YOUNG CHURCHES, A translation of the New Testament Epistles—Phillips). They used the word of truth to their own advantage, thus denying God His rightful glory.

The seven sacraments were baptism, confirmation, penance, the Eucharist, or Lord's holy orders. Officially, the number was not restricted to the mystic seven until the Council of Florence in the fifteenth century. Peter Lombard in his SENTENCES listed

new creature; he was now in the one Body, which is the Church (1 Cor. 12: 12-27). But Catholicism and Protestantism would have him go through another step before he might become a member of the church . . . confirmation. We will discuss that point later.

When we examine the sacrament of baptism as it is practiced in many so-called Christian groups today, what do we find? Sprinkling of infants, for one thing. That most certainly was not taught by the apostles! Walker in *A HISTORY OF THE CHRISTIAN CHURCH* states that until past the middle of the second century only persons who had reached the age of discretion were baptized. The first mention of infant baptism was an obscure one, about 185 A. D. by Irenaeus. Tertullian discouraged the practice, because he felt so serious a step as baptism was best delayed until character was formed. As a result of his belief, he doubted the wisdom of such a step being taken by the unmarried. Others believed that it would be unwise to use so great an agency of pardon until one's record of sins was practically completed. Unfortunately there are many today who are likeminded. Origen in his *COMMENTARY ON ROMANS* stated his belief that infant baptism was an apostolic custom. Cyprian favored its earliest possible reception. There is no certain evidence to show why the practice of infant baptism arose. Cyprian argued in its favor from the doctrine of original sin. But older general opinion held to the innocence of childhood (Tertullian in *BAPTISM*). More probable explanations are the feeling that outside the church there is no salvation, and the words attributed to Christ in John 3: 5. Christian parents didn't want their children to fail to enter the Kingdom. They overlooked Christ's teaching in Mark 10: 14, 15 and Luke 18: 15-16. In these verses Christ confirms the innocence of children. Still, there are those who will turn to Acts of Apostles and "prove" that children were baptized. Wasn't the household of Cornelius baptized; what of the Philippian jailor's family? When I turn to my Bible I find no children mentioned. "Oh, but you must be wrong!" I am told. "Their families are included, and that would certainly mean children, too." My answer to that is, "My friend, you have overlooked several words in your search of the scriptures. These words are believe and repent; we might also add, confession. When Peter preached to Cornelius, his kinsmen and friends, he stated this truth: "To him give all the prophets witness, that through his name whosoever *believeth* in him shall receive remission of sins" (Acts 10: 43). Now, tell me, how is an infant to believe in something it cannot even understand? If the infant can believe, then why is a godparent necessary at the sacrament of baptism *by infusion*? The godparent answers the questions, and promises to bring the child up in the faith (?) until he is ready for confirmation. One more question: How is an innocent child to repent

of its life? Repentance, of necessity, implies a turning away of the mind and manner of living; a turning away from sin. This step can only be taken after the understanding has been aroused into action through the stimulus of faith, or belief. Again . . . a child is incapable of accomplishing this necessary act.

According to New Testament teaching, not only must the believer be baptized; he must confess *by mouth* his belief in Christ Jesus, (Rom. 10: 9). No one else can speak for him! (WHAT OF THE POOR INFANT!) As for further reference to the method of baptizing, suffice it to say that immersion was the prevailing practice till the late Middle Ages in the West; the East still observes it. Naturally, the New Testament Church still practices immersion; since, as we pointed out earlier, that was the apostolic teaching and example. Affusion, or pouring, and sprinkling are man-made innovations.

No one will ever be able to understand why man will not be content to observe the simplicity of the early church in worship and doctrine. By the time of Justin, fasting and an expression of belief, together with an agreement to live the Christian life were necessary prerequisites to being baptized. And by the time of Tertullian an elaborate ritual had been developed. "The ceremony began with the formal renunciation by the candidate of the devil and all his works. Then followed the threefold immersion. On coming from the fount the newly baptized tasted a mixture of milk and honey, in symbolism of his condition as a new-born babe in Christ. To that succeeded anointing with oil and the laying on of the hands of the baptizer in token of the reception of the Holy Spirit." (Tertullian, *BAPTISM*; COBONA) Baptism and confirmation thus were combined. Tertullian also shows the earliest known existence of Christian sponsors . . . godparents. The same customs of fasting and sponsors characterized the worship of Isis. And this is a SACRAMENT of the CHURCH! God forbid!

In this study of the sacraments we must point out one thing in particular: baptism is the only sacrament of the Catholic and Protestant Churches which can be administered by the laity. We will see, as our study continues, that the fears expressed in apostolic letters were too soon realized. False teachings and practices crept into the Church purchased by the blood of Christ, and before many centuries had passed it was no longer recognizable as His. We shall also realize the danger of subscribing to the sacramental theory of salvation and its corollary, the sacerdotal power. According to Roman Catholic doctrine grace is imparted to the believer by means of the rites mentioned above. Baptism is the necessary prerequisite to the enjoyment of the others, for without it the unwashed soul, whether heathen or child of Christian parents, would go to eternal torment; but the most excellent of the sacraments" is the eucharist, in which

Christ is mysteriously sacrificed by the priest to the Father, and his body and blood eaten and drunk by the worshipers. Without these rites there was no salvation, and they acted automatically on the soul of the faithful who put no active hindrance in their way. Excepting for baptism, they could be administered only by a priest, a "special caste with an indelible character" marking them off from the laity. You can imagine what power this gave to the clergy, and why man finally rebelled against it, supported by Holy Scripture.

Catholic dogma infers that salvation is dependent on participation in the rites of the church without actively opposing their effect. Is Protestant dogma any more right? Luther struck a blow at the sacramental system with his *BABYLONIAN CAPTIVITY OF THE CHURCH*. He made no appeal to reason; but appealed to the Bible which all Christians recognized as an authority, and showed how far the practice of the church had degenerated. He reduced the number of sacraments by keeping only baptism and the eucharist, which he considered to be the only true rites. The whole trend of Luther's thought in 1520 was to oppose the Catholic theory of a mechanical distribution of grace and salvation by means of the sacraments, and to substitute for it an individual conception of religion in which faith only should be necessary. How far he carried this idea is shown in his *SERMON ON THE NEW TESTAMENT, THAT IS ON THE HOLY MASS*. In it he makes the essence of the sacrament forgiveness, and the bearer of this forgiveness the word of God apprehended by faith, NOT the actual participation in the sacred bread and wine. If he had remained true to this conception he would have left no place for sacrament or priest. But in later years he grew more conservative, until, under slightly different names, almost the old medieval ideas of church and religion were again established; and, as Milton later expressed it, "New presbyter was but old priest writ large." It's too bad that Luther didn't continue his meditations in James 1 and 2; then he would have found that faith in Christ must produce works acceptable to God. Salvation is not dependent on faith alone, nor is it gained through works; we must have both, and they must spring forth from the WHOLE Word of God.

What must our conclusion on baptism be? We, in the Church of Christ practice it in the manner set by apostolic authority. It is the step which brings the individual into Christ, AFTER he has believed the Gospel, repented, and confessed. One step is just as important as another; it is impossible for anyone to become a Christian without complete obedience. We baptize for the *remission* of sins. So baptism while being a rite of the early Church, is not a Christian act to be set apart as being a sacramental show-piece; a step which opens the door to all sorts of sacrilegious practices, in the name of salvation. Salvation is the unmerited gift

of God to all believers; and belief entails obedience to ALL the Gospel teachings.

NEXT ARTICLE—CONFIRMATION

## HOW TO KNOW GOD

By JOHN H. PATRICK

The study of God is the greatest study in which man can engage. It is well for us to recognize that some subjects are inexhaustible and cannot be mastered in a lifetime. And although a single lifetime may be spent in an attempt to learn about God, we can derive knowledge concerning Him in these three ways:



### 1. Through nature.

There are certain evidences of God which arise from our observation of the world about us. To those who have eyes to see, "The heavens declare the glory of God: and the firmament sheweth his handiwork" (Psa. 19: 1). God is the great need of the vast creation in which we live, and consequently He must exist. One might as well think of throwing a rope into the air and climbing up, or of building a tower on nothing and expecting it to stand, as to explain creation without a Creator.

### 2. Through revelation.

Is a knowledge of nature sufficient for a knowledge of God? (Read Romans 1: 18-25). Here we have a picture of the heathen to whom God speaks through nature. The statement of Paul that the world by wisdom knew not God (1 Cor. 1: 21) is strictly true of the heathen's religion. No heathen religion ever embodied the true conception of God, while some have had most monstrous ideas of Him. Man needs the revelation of God's Word and God's Son to know God.

### 3. Through experience.

Just as a child knows his father and mother without certified evidence, so it is possible for the child of God to know his Father through direct contact and experience. With the Psalmist each earnest Christian can say, "I love the Lord because he hath heard my voice and my supplications, because he hath inclined his ear unto me" (Psalm 116: 1, 2). Christians can testify to a prayer-hearing and prayer-answering God (Matt. 21: 22; John 15: 7).

## BROTHER WINSTANLEY

Albert Winstanley has just concluded a period of work with the little group of brethren at Tunbridge Wells, England, and has moved on to Ilkeston, where he will engage in a six weeks' effort, assisted by Ralph Limb, who has given up his secular labors and will labor with Brother Winstanley for training. Let us pray for the work of these brethren in small and weak places, for they are worthy.

## DIVINE HEALING

RADIO SERMON BY THE EDITOR

I have been repeatedly asked in letters sent in by listeners what the Church of Christ believes on the subject of divine healing. I think that it is about time that we answer that question for you. We have nothing to conceal as to our convictions upon any matter. The only way that I know of to set aside all misunderstanding is to face an issue kindly but firmly, honestly and frankly, and to talk in terms which all can grasp. I shall pursue that policy in this instance.

In a certain sense, all healing is divine! God made all of the various herbs and plants which go into curative medicines. He gave the talent and skill, the ingenuity and wisdom, which the physician possesses. Any proper use of these factors, producing cure for any disease would therefore be in harmony with God's law, and in that sense, divine in origin. However, when the term "divine healing" is used in these days, it has reference to the miraculous, immediate and complete healing as performed in the days of the apostles, and during the sojourn of the Savior on earth. I do not believe that men have that power today, and I am certain the Bible does not teach that they do.

I am not charging that all who claim to possess such ability are wilful deceivers, but I do assert that they are deceived, and to the extent that they claim to possess the power, they do deceive others, whether wilfully or not. The claim that men possess the Holy Spirit in the same degree today as did the apostles is a false claim. No one possesses that power in that degree today, and no one ever did so possess it except the apostles themselves! The apostles were in a class by themselves as to authority and power. They alone still possess that authority, and anyone who claims to be equal to them is a usurper, and will fall under condemnation of God.

It is well for us to remember one thing at the very outset of this little discussion, and that is that the question is not whether God *could* heal people directly today! I do not question that he could do it, but the thing we are concerned about is if he *does* it! God can do anything that he chooses to do, but we are asking if he chooses to heal men and women miraculously in this age. I affirm that he does not!

The miracles Jesus performed were done to make believers. "Many other signs truly did Jesus in the presence of his disciples which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 30, 31). Men are not made believers today by miracles. The gospel has now been revealed in its fulness, and we are made believers by the acceptance of that testimony. "Faith cometh by hear-

ing, and hearing by the Word of God" (Romans 10: 17). "We walk by faith and not by sight" according to the Scriptures. The basic need having passed away for miracles, the miracles themselves have passed away.

Before the New Testament was complete as "the perfect law of liberty" (James 1: 25) it was necessary that those who preached the Word confirm the fact that they were men sent from God. Their credentials consisted of the use of miraculous power. Thus we read, "How shall we escape if we neglect so great salvation, which at the first was spoken by the Lord and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost according to his own will" (Hebrews 2: 3, 4). The Word is complete now. The testimony is perfect. If a man questions whether I preach the truth or not, it is not necessary that I show him a miraculous sign. He can take up his Bible and determine for himself by investigation.

Miracles were for the childhood age of the church. They constituted the scaffolding by which the building was erected. How foolish after a building has been completed in all of its glory to let the scaffolding remain? When a child is small, and learning to walk, it requires supports and aids. But a full grown man would appear a peculiar sight indeed coming down the sidewalk in a baby walker or kiddie car! The church is like a man. In its incipency it needed supernatural knowledge, the gift of prophecy, the gift of tongues, and the power of physical healing. But these things were only temporary. So Paul says, "Whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away" (1 Corinthians 13: 8). When will these cease? Listen! "When that which is perfect is come, then that which is in part shall be done away!"

Paul recognized the need of these things mentioned in the early church and compared it to his own life. In the very next verse he says, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." We believe that the gospel is a perfect revelation, affording us all that we need. We believe, in view of that fact, that supernatural prophecy and knowledge, as well as the gift of tongues, have passed away. To believe otherwise, you would either have to affirm that the gospel is not perfect, or that the apostle Paul was a prevaricator. I prefer to believe that the gospel is perfect and Paul told the truth.

You may ask me if I believe in praying for the sick. Certainly I do! But I also believe in doing all that can be done otherwise to relieve their distress. Do you call that lack of faith! Then let me ask you one,



Do you believe in praying "Give us this day our daily bread!" Then why do you go to work each day and earn the money with which to purchase that same bread? Is it because of lack of faith? No, you know and I do too, although we ask God to provide for us, that we must use all of the means which he has provided to help.

It would be ridiculous for a man to go out in his back yard and pray for God to give him a good garden with plenty of vegetables, and then not get up and plow that garden and plant the seeds in it! It is just as ridiculous for you to pray for God to heal you and not utilize the means that he has provided for your assistance! Probably you've heard the story of the two little girls who were on their way to school one morning. Neither had ever been tardy or absent. When they were about six minutes from school, the five minute bell rang. One little girl, crying, turned to the other and said, "O, we are going to be late. Let's kneel down and pray!" But the other one said, "No, let's run like everything, and pray while we're running!" That's good advice. My suggestion is that when you get ill, you do two things—pray and run for the doctor. That isn't lack of faith—it's good sense!

You can determine with a little horse sense that the claims of many of the so-called divine healers are outrageous to honesty and righteousness. At this time there are almost a hundred different sects and cults claiming that the Holy Spirit has given them the power to heal. They fight and divide, and refuse to fellowship each other. One claims the others all impostors, and all the others claim that the rest are. They will all show you crutches and braces taken off of poor, deluded individuals who have been made to believe in their preposterous claims, and yet they everyone deny that the others have the power to heal.

My Bible teaches me that God is not the author of confusion, but of peace! Do you mean to tell me that the Holy Spirit would inspire all of these different ideas and doctrines, all of these variegated ideas and notions? Is it possible that the Holy Spirit cannot even recall for two blocks what it taught? In that space, many times you'll find men claiming to have the power of the Spirit, and yet teaching doctrines that are foreign to each other. Who shall we believe? Each one jumps up (and I do mean jumps) and yells (and I do mean yells) for us to believe him. All the others are wrong! But I'm not that gullible. I shall not believe any of them. Instead I shall go to the Word of God and accept it. I shall not be a follower of man but of the Lord Jesus. Preachers have no copyright on the Word of the Lord. It's mine as much as it is theirs, and I shall not blindly swallow the claims of men.

Jesus said, "They that are well need not a physician, but they that are sick." I think he knew what he was talking about, and I propose to accept his teaching on this and every other point.

## AS OTHERS SEE YOU

By ALBERT E. WINSTANLEY

### "Food Enough and to Spare"

I shall never forget our first meal aboard the "Queen Mary," outward bound for New York. It was "dinner" (English equivalent



the American "supper") and the table steward was serving the second course. The two passengers opposite us had ordered "roast beef"—an uncommon thing nowadays. Indeed, though people here sing about "the roast beef of old England" they are beginning to forget what it looks like. The average

housewife would give a great deal to make its acquaintance again! Well, two large dinner plates were set before the gentlemen opposite. The steward literally covered them (the plates, not the passengers!) with delicious meat. "It's rude to stare" our parents told us as children—but we just couldn't help it. Each plate held meat about equivalent to one person's ration for a month!

This incident was characteristic of all meals on the ship—there was food enough and to spare for everybody. It was a fitting introduction to life in the United States. Among our first impressions there was one of abundance of food. I sometimes wonder what Ellis and Norma Crum, or the Vernon Hursts, thought about us during our first day on American soil. That hectic evening in New York, when we visited the Empire State Building, saw Chinatown, the Bowery and other sights, and last—but by no means least!—had our first meal in the New World. Again we sat and stared—though we didn't forget to eat! All the delicacies that money couldn't buy in our own land were here waiting to be bought and eaten. That delicious chicken pie!—we simply devoured it! We felt almost criminals to be eating like that whilst the folks at home chafed under a strict rationing system. All this would seem almost unbelievable luxury to them. However, such thoughts and emotions did not interfere with our appetites!

### "Let Us Be . . . Content"

The abundance of food in America (and I use the word to include Canada, of course) was rather like driving cars on the wrong side of the road—we never got quite accustomed to it. Perhaps it was because rationing has been an accepted part of British living from the beginning of the last war, but certain it is that this abundance never lost its novelty for us. That is as well, otherwise conditions at home might have seemed trying to us on our return. As it is, it hasn't seemed strange that among our first duties was the obtaining of ration

books for each member of the family, and that since our return domestic life has again been dominated by questions like: "How much do I get of this?"

It might interest brethren to know what some of the rationed foods are, and what quantities each person receives. For one week, one person receives the following: tea, 2 oz.; cooking fat, 2 oz.; cheese, 3 oz.; butter, margarine and bacon, 4 oz. each, and sugar, 8 oz. Until recently the cheese ration was 2 oz. a week, and the bacon ration was smaller than at present. Meat is rationed according to price, the present weekly allowance per person being meat to the value of one shilling and one penny. This, in American currency, is roughly 15 cents. Jean assures me that one person's meat ration for a week might sometimes "stretch to four undersized chops." Eggs are rationed too, and milk was until recently. Sweets ("candies" to you) have recently been increased to 1 lb. per person per month.

Lest the above gives an erroneous impression, I hasten to say that bread, vegetables and potatoes are plentiful. Fruit is much easier to obtain than it used to be too, and though we do not have the variety we would like, we have no cause for complaint. Perhaps there is a blessing in the fact that we do have rationing. Today we cannot buy things which we took for granted in pre-war days. Shortages have taught us the true worth of these things—for no blessing is truly appreciated until we lose it. Moreover, we can now feel keener sympathy for those less fortunate than ourselves. There are still large sections of the world's population where people do not have enough to eat. In China thousands die every year from starvation. We have enough. May God help us not to forget such as them. May we ever heed the apostolic exhortation: ". . . and having food and clothing let us be therewith content" (1 Timothy 6: 8).

### "Train Up a Child . . ."

One of the most pleasing things I saw in the work of the Churches in the States was the encouragement given to young Christians. It was remarkable to me that boys of 12, 13 and 14 years should be efficient song leaders. It was more remarkable that quite a number of youths in that age group should be able effectively to exhort the brethren or preach the gospel. I cannot deny that this thrilled me. The duty of overseers is to discover and develop the talents of every member. When a boy obeys the gospel the pastors in the church should first discover what he can do in the service of the Lord—then train and encourage him to do it. Herein lies God's answer to the sectarian "one-man-pastor system" which spoon-feeds the church, kills the incentive to study, and denies talents their usage.

# THE SABBATH DAY

RADIO SERMON BY THE EDITOR

From time to time we are asked by our friends why we do not keep the sabbath day instead of the first day of the week. The question is a good one, and we are happy to set forth the scriptural and logical reasons which govern our procedure in this matter. That a great many people do observe the seventh day yet, as a day of hal- lowed significance, there is no denying! If they are right in their contention that this is the day in which the Lord wants us to carry on the various acts of public worship, we are wrong. If we are right, they are wrong. The Word of God can be the only basis by which the matter can be decided. Let us consider it!

We need to inquire first of all unto whom the sabbath was given. Then we must note why it was given unto them, and also when it was given. We are certain this will settle the difficulty for those who are honest. But before we enter into the investigation let us assure you that the first day of the week is not the sabbath, never was and never will be. The sabbath God gave was the seventh day. In the law by which he gave it, he declared "The seventh day is the sabbath of the Lord thy God" (Exodus 20:10), and those preachers who get up and call Sunday the sabbath are "off the beam." They know not what they speak nor whereof they affirm!

We can prove by the Bible that the sab- bath was given to the Jews at the time of their deliverance from the land of Egypt and its bondage. Let us read Ezekiel 20:10, 12: "Wherefore I caused them to go forth out of the land of Egypt and brought them into the wilderness. . . Moreover also I gave them my sabbath, to be a sign between me and them, that they might know I am the Lord." Those who observe the sabbath to- day try to make it appear that God com- manded its observance from the creation. This is not so, for he positively declared that he gave the sabbaths to Israel when he led them out of bondage. If they had al- ready had them since creation, God could not have given them at that time. Moreover, it is well to note that the sabbath was to be a sign between God and the Jews. Nowhere does the Bible teach that the seventh day was ever given to the Gentiles as a nation. It never was a sign between God and the Gentiles.

In pursuance of our study I call to your attention that the record of the deliverance of the Jews is given in Exodus, we find the first mention of the sabbath. This was al- most 2500 years after the creation. Those who would bind the old law on the people of today will look in vain for any mention of the sabbath by that designation for al- most 25 centuries. The first time it is men- tioned is in connection with the giving of manna from heaven, and God says, "To-

morrow is the rest of the holy sabbath unto the Lord" (Exodus 16:23). This would have been a peculiar thing to say, if these people and their fathers had been observing it for 2500 years. God would certainly not have needed to tell them what the morrow was.

But their fathers had not been observing that sabbath prior to this time, for that law was not given to their fathers. Let us prove that. I ask you to listen as I read in Deuter- onomy, chapter 5. We read now verses 2 and 3. "The Lord our God made a covenant with us in Horeb (Sinai). The Lord made not this covenant with our fathers, but with us, even us, who are all of us here a- live this day." Please note that whatever this covenant consisted of it was made with those who were present that day, and only with them. It was not made with their fathers. What was the covenant?

The covenant is set forth identically in verses 6 to 21. Listen to the statement in verse 14, "But the seventh day is the sab- bath of the Lord thy God, in it thou shalt not do any work." That was a part of the covenant, and it was not made with their fathers. But why was it made with those who were then present? Why did God choose that day and give it to them? We read in verse 15, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm: therefore the Lord thy God com- manded thee to observe the sabbath day." Only those who were in Egypt and their descendants were ever commanded to keep the sabbath. Being Gentiles, our fathers were never in the Egyptian bondage, were never delivered from it, and thus, were never told to keep the sabbath day.

I read for you once more the words of the Lord, "Speak unto the children of Israel, saying, Verily my sabbaths shall ye keep: for it is a sign between me and you through- out your generations. . . . Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their genera- tions, for a perpetual covenant. It is a sign between me and the children of Israel for- ever" (Exodus 31:13, 16, 17). Nehemiah declares in chapter 9, verses 13 and 14, "Thou camest down also upon Mount Sinai, and spakest with them from heaven . . . and madest known unto them thy holy sabbath." These scriptures are perfectly plain. They prove that God gave the sabbath to the Jews; he gave it after they were delivered from bondage; he gave it because they were so delivered; it was intended to be a me- morial between him and Israel. There is no denying these facts!

The sabbath command was one of the com- mands of the old covneanf. That covenant no longer is in force! It was taken out of the way, being nailed to the cross of Christ.

"But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Ephesians 2:13-15). "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of Sons . . . Now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, where- unto ye desire again to be in bondage? Ye observe days, and months, and times and years. I am afraid of you, lest I have be- stowed upon you labor in vain" (Galatians 4:4-11).

The sabbath days had their place in God's former covenant, but they have no place in His new testament. They were but shadows until the real substance in Christ should be revealed. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ" (Colos- sians 2:16, 17). "Wherefore the law was a schoolmaster to bring us unto Christ . . . but after that faith is come, we are no longer under a schoolmaster" (Galatians 3:24, 25). Thus, those who go back and place themselves under the old law have not yet come to Christ in fulness, nor do they recognize that faith has come.

The ten commandments were written and engraven on stones. The covenant of God today is engraved upon the hearts of be- lievers. I read, "Forasmuch as ye are mani- festly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Corinthians 3:3). That law is done away (verse 11). Why cannot people understand that and cease to be governed by the old testament or covenant written on stones? Let the Bible answer, "Moses put a vail over his face that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded: for until this same day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ" (verses 13, 14).

Christ came to take away the vail over the faces of those who thought the old covenant was never to be removed for the new. But some still have that vail over their hearts. How can they get rid of it and see with un- veiled face? Listen, "Nevertheless when it (their heart) shall turn to the Lord, the vail shall be taken away" (verse 16). We plead with those who still read the old testament with a vail over their hearts, who cannot see that these types and shadows were fulfilled to get rid of that vail. Turn to the Lord, so you can see clearly. As God

said when Peter would build a tabernacle to Moses, Elias and Christ, "This is my beloved Son, hear ye him." The glory of Christ is not to be shared with the Old Testament. Let us then observe the Lord's Day, as the Lord's people in the Lord's house!

### ARIZONA MEETING

Our meeting conducted by Wilbur Storm opened on the right note, with one making the good confession the first night. We had excellent attendance both weeks, and one other was immersed, one reinstated, and two placed membership with us. We ended the series with a basket dinner in the park. Another was immersed on March 3.—*Majoria Lee Shetler.*

### DENVER ACTIVITIES

Bernell Weems is back with us for 15 weeks. Plans are being made for our Vacation Bible Study, in which we enrolled more than 100 last year. Bro. Weems is instructing the teachers on Tuesday nights, and conducting a development class for brethren in public work on Friday nights.—*Ruth Herndon.*

### "I SAW ADOLF HITLER"

This is a story which might not have been written. The author, a faithful sister in Christ, was sentenced to death in a concentration camp for her writings on the atrocities which she witnessed. She escaped by God's providence. You will read her thrilling story in our June issue. Truth is really stranger than fiction!

### THANKS FOR HELP

Last month in addition to all members of my own family we had the assistance in mailing out the papers of the following: Ronald Wofford, Kenneth Kohr and Woodrow Ball. We deeply appreciate their capable assistance cheerfully given.

### OKLAHOMA WORK

On March 5 we had 10 congregations represented in our morning meeting, at which Sherill White of Coweta, Oklahoma; Clifford Collinge, of Ottawa, Kansas, and myself were the speakers. The afternoon service was conducted by young brethren in attendance. We are now engaged in a series of nightly Bible studies, and doing personal work and advertising for our meeting soon to start. Following this we will have a series of development classes for the young brethren. Dale Suddeth is here and is of great assistance in the work.—*Paul Ketcherside.*

### POMONA MEETING

Our meeting with Bernell Weems was the best attended by non-members of any we have ever had. Our son, who was immersed

the first Lord's Day was the only one added. We had three 100 word announcements daily on the local radio, and a 15 minute program each of the two last Lord's Days.—*C. H. Cassell.*

### GOOD NEWS!

We have received an ample supply of Johnson's Peoples' New Testament with Notes, and can fill all orders immediately. The cost is only \$5 for the set of 2 large books. If you don't have a set you ought to get one immediately! These books are the best we know of for students and teachers. Send to us for yours at once!

### THANKS FOR CARDS

"I want to thank you for printing the note about my card shower in the MISSION MESSENGER. I received 80 cards and a lot of letters from 14 states and have made a number of very dear pen pals. I greatly appreciated every one of them and would like to thank all for remembering me. I was confined to my bed for 4 months but am able to be up now and hope to be able to attend the services of the church soon again."—*Jean Atkins, Lemons, Missouri.*

### SOUTH CHICAGO CHURCH

Dick Kerr reports that brethren are now meeting in Odd Fellows Temple, 6316 South Yale Avenue, Chicago, Illinois. The first meeting in this southside location was on March 5, and rental rate is such that the congregation will not need to use any of its accumulated building fund. Meetings on Lord's Day evening and Wednesday evening are held in the apartment where Bro. Kerr lives at 6730 S. Dorchester. He is working as a stock clerk five days weekly at Carson Pirie Scott and Co., and is assisting the church in its program of service.

### THE SCRIPTURE STANDARD

A. L. Frith, 12 Poulton Street, Fleetwood, Lancashire, England, informs us that at the present rate of exchange one dollar will secure one copy of the paper published by our British brethren, "The Scripture Standard," for 21 months. All subscriptions should be sent directly to Bro. Frith at the address given.

### ELLIS CRUM DIES

The church at Bloomfield, Indiana, as well as the whole brotherhood sustained a great loss in the death of Ellis Crum, Sr., whose funeral service was conducted March 20. Brother Crum had exercised leadership in the work at Bloomfield and was an ardent laborer for the new meeting house recently finished. He was the father of Ellis Crum, Jr., faithful gospel preacher, who was laboring at Oakland, California at the time of his father's decease. Our sympathy goes out to the whole family in their hour of grief.

### TEACHER'S BIBLE

Black Morocco Binding with genuine leather lining, gold (over red) edges, gold stamped, 2 silk markers, Concordance, 60,000 center column references, 16 maps, geographical index, self-pronouncing, large clear type. This book with all of these features is less than an inch thick. And the cost is only \$10. Send us your order for one of them today!

### YOUNG PEOPLES' MEETING

A total of 284 persons attended the afternoon meeting at Webster Groves, Missouri, March 19, to be spiritually upbuilt by thrilling singing and edifying talks. Raymond Wofford presided, and speakers were Laverne Wheeler, Hartford, Illinois; John Patrick, Champaign, Illinois and F. R. Bailey, Jr., Chillicothe, Mo. At the morning service there were 214 in attendance. Bob Stevens presided and the speakers were Jim Mabery, Bonne Terre; Charles Fleener, Chillicothe; and Milton Woodruff, Saint Louis, Missouri. Six states were represented with the following number in attendance: Illinois 35, Iowa 11, California 3, Indiana 7, Nebraska 1, and the remainder of the audience from various Missouri congregations. Luncheon was served by the girls of the Saint Louis churches. W. Carl Ketcherside spoke at a special meeting at 6:30 o'clock.

### SUMMERSVILLE MEETING

Congregations at Summersville and Flat Rock, in south Missouri, combined to have a joint service on the morning of March 19. Lessons were taught by Lloyd Cochran and Sylvan Stoops, with Bessie Smith teaching a fine group of children. The speaker at the service was W. Carl Ketcherside. The two congregations and the one at Hartshorn, Missouri, are doing excellent work in co-operation. Clarence Cochran, who teaches in the Summersville schools, has baptized 8 in recent months in the area.

### NEXT ISSUE

We have lined up some excellent material for the May issue of the MISSION MESSENGER, and we feel sure that it will be helpful to all of your friends, especially those who may not be members of the One Body. Why not send in those new subscribers now so they will not miss any of the good things in the near future?

### OUR SINCERE THANKS

The editor has been traveling and speaking so frequently that it has been impossible to reply to scores of letters which have been received expressing appreciation for the MISSION MESSENGER and the type of material provided in it. Our heartfelt thanks is extended unto all of you with the fervent prayer that God may bless all who have given such encouragement.

# THIS and THAT from HERE and THERE

We regret to know that Bro. Frank Baker, Lawrence (Kansas) departed this life last month. . . . Fred Killebrew reports 3 immersed at Senath, Missouri, Feb. 26. . . . Roy Loney was with the congregations at Red Cloud (Neb.), March 5, and Agra and Phillipsburg (Kans.) February 26-28. . . . Thanks to Harold Shasteen for 4 subscriptions. Harold began a 2 weeks meeting at Lyons (Ind.) Feb. 26. . . . Nancy Suzanne arrived to bless the home of Thomas and Anne Dennis on February 28. Congratulations! . . . William Hensley will be at Ottawa (Kans.) April 2-21, with all day meetings on April 9 and 16. He will be at Kirksville (Mo.) April 24-May 14. Bro. Hensley announces reprints of his tracts: "You Have a Right to Know" and "Which Church Did Christ Build?" These may be obtained at cost by writing him at 1704 Plum Street, New Castle, Indiana. . . . J. Ed Uland began a 3 weeks meeting at Topeka (Kans.) March 26. . . . Roy Loney immersed a young man at Phillipsburg (Kans.) March 4. In the last meeting which Bro. Loney's father held before his death, he immersed the young man's father, so the oncoming generations carry on the work of the fathers. . . . Hugh Hedrick reports that C. R. Turner will labor at Vincennes (Ind.) in April. . . . Winford Lee reports that he immersed 1 at Topeka (Kans.). He labored with Kirksville (Mo.) brethren March 4, 5 and at Promise City (Iowa) March 6-12. . . . There are only 60 copies remaining of the book "Lessons From Yesterday" by W. G. Roberts. If you want one you should send a dollar immediately to Brother Roberts at Hammond, Illinois. . . . One immersed at Fredericktown (Mo.) by Jim Mabery, March 5. Another added at St. Louis (5344 Lillian on the same date. One immersed at Hartford (Ill.) March 8. . . . The brethren at Fredericktown have started a Bible Study in the Christian Church building at Womack (Mo.). . . . Thanks to Otto Schlieper for five names and the subscription price. . . . Bonnie Shasteen reports 1 immersed in the meeting conducted by Harold Shasteen at Lyons (Ind.) and the meeting was still in progress at the time of her writing. . . . Russell Phelps, Nevada (Mo.) says he enjoys the paper very much and urges us to keep up the good work. . . . Amy Farley, Bloomfield (Iowa) thinks the paper is the best yet and wants to send it to her children soon. . . . Harold Baines, Morley, England, sends greetings to all of the readers and expresses the great joy of the congregation there when they viewed the films of American churches as taken by Bro. Winstanley. . . . Joe Kerr, Harthill, Scotland, reports 5 immersed and 2 restored in the work at Blackridge, with Frank Worgan. . . . John McCallum, Blackburn,

Scotland, expresses his appreciation for the article by Brother Brumback, "Handle with Care." Brother McCallum endorses his remarks about the evils of the movies (cinema) and their influence upon the young. . . . Fred Sugden, Gildersome, England, took time out at his lunch period one day to write us his appreciation for the pictures shown by Bro. Winstanley, and to report that the work of the church at Zoar Street, Morley, improves perceptibly. . . . W. Carl Ketcherside was slated to speak at Bloomfield (Ind.) April 1, 2. . . . We'll be disappointed in you and you will miss something valuable if you do not read *and study* the article by Millard A. Van Deusen, starting on page 6 of this issue. . . . Hildred Conway reports that they are enjoying the spiritual comfort of the new church at Kansas City. . . . Darrell Foltz, Leon (Iowa) says he generally reads the paper through the same day he gets it. . . . Keith Feters has moved to Blockton (Iowa). . . . Mrs. Hazel Bunker, Coronado (Calif.) declares the paper was heaven-sent and greatly appreciated. . . . Mrs. T. J. Short, Des Moines (Iowa) does not want to miss a copy. . . . Audiences were excellent and interest outstanding in the study conducted by W. Carl Ketcherside at Hartford (Ill.). . . . L. J. Karkosky, Jr., Brookville (Penn.) says it is like running into one of the brethren for a few minutes of visiting when he sees their names in the paper and reads the reports of work being done. . . . W. G. Roberts reported that he was feeling good on March 10. . . . Roy Loney began at Colby (Kansas) on March 19 for a few nights, and from there went to Fairview and Las Animas (Colo.). . . . We are sorry to learn of the illness of Karleen Williams, our only subscriber in Central America. . . . We are pleased to report that Sister Allen Harshey, New Castle (Ind.) has made satisfactory improvement after a serious operation. . . . We are sorry to chronicle the death of Sister Ida Sallee, whose funeral was conducted at Meadville (Mo.) March 13. . . . Congratulations to Nathan Ridgway, one of the elders at New Castle (Ind.) whose remarkable prowess as a salesman at the age of 85, brought him a front page writeup in the Fremont (Ohio) *News-Messenger*. . . . A. W. Harvey spoke twice at Sarasota (Florida) in the month just past. . . . We urge all of you to write to A. W. Harvey, Bloomington (Ind.) for his tract on the Bible College question. . . . E. M. Zerr, Box 149, New Castle (Ind.) has a book for Bible study, containing 434 pages, and 16,000 questions on the New Testament and he will mail you a copy for one dollar. Write to him for NEW TESTAMENT QUESTIONS. . . . We send congratulations to Dwayne Lee and JoAnn Rupe, who were

married March 4 at Phoenix (Ariz.). . . . The church at Kansas City (6305 Blue Ridge) reports an inspiring message by Don Fritz, March 5. . . . Two immersed, one added by membership at Saint Louis (5344 Lillian) on March 12. . . . Bro. Fred Bower, Saint Louis (Mo.) departed this life on March 14. Our sympathy goes to the bereaved family. . . . Ellis Crum reports 3 added by membership transfer, 1 by immersion in the 3 weeks of work at Carmichael (Calif.) following which he began at Oakland, March 15, for 10 days. . . . Frances Peters, Farmington (N. Mex.) thought the March issue exceptionally good. . . . The editor will be in another Bible Study in Windsor, Ontario, Canada this coming autumn. . . . C. J. Beidel, Shippensburg (Penn.) placed 2 copies of "A Clean Church." . . . Winford Lee was at Chillicothe (Mo.) March 19. . . . Thanks to W. D. Mundy, Edwardsport (Ind.) for 5 subscriptions. . . . Clyde King, Phillipsburg (Kansas) also sent five names in and we appreciate it. . . . The editor starts a meeting at Phillipsburg (Kans.) on April 5, to continue for two weeks. . . . Our aged Brother J. A. Freed, Topeka (Kans.) reported on March 16 that his condition was not too good, as he had a recurrence of heart trouble. . . . James Truitt was at Antioch, near Bethany (Mo.) on March 12 and 19. Chad Freeman was with the congregation there on March 26. . . . Ernie White, Anderson (Ind.) reports his enjoyment of the March issue. . . . Thanks to Mrs. E. C. Groves, Monett (Mo.) for aid in sending the paper overseas. . . . It is expected that A. C. Warren, Farmington, New Mexico, will be secured for meetings in the Summersville (Mo.) area for this coming autumn. . . . Fred Killebrew has just finished some effective work at Etterville (Mo.). . . . We'd like to mail you a Cruden's Complete Concordance for only \$3. While at it you should order a Bible Dictionary to match at the same price. . . . The paper of Wayne Barker, Indianapolis (Ind.) has been returned for the reason of incomplete address. Can you supply it for us? . . . Excellent attendance and interest were registered at classes held every night at Saint Louis (5344 Lillian Ave.) by the editor. These studies were arranged for indoctrination of new members, to help them explain the Word to their friends. Several who were not members of the church took advantage of the studies to learn the position of the churches of Christ. . . . W. Earl Fiscus, Riverside (Calif.) says the paper is fine. Thanks! . . . We appreciate the subscriptions sent by Cecil Garrison, Mackeyville (Penn.). . . . We are still hoping that we shall get the 1000 *new* names completed in about one more month. Have you sent in a new subscription yet?