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I SAW ADOLF HITLER

As Told by LOLA NEWBURN — Written by FRED NEWBURN

Editor's Note: Some people will call it fate! Others will call it God's providence! But whatever unseen force it is which shapes our destinies, it certainly operated effectually one day in Bad Tolz, the former health resort and bath spa near Munich, where the wealthy society of pre-war Germany once went for rest and recreation. That was the day a lonesome, homesick American soldier walked up and down the main thoroughfare for lack of anything else to do. If he had been anywhere else that day this story, might not have been written. But he was there when the beautiful and attractive girl walked by. He declares that she seemed so pretty and fresh and childlike in contrast to the hard looking girls he was used to seeing, that he knew he must speak to her. So he resorted to a G. I. strategy and in his stumbling, ineffective German asked her where to catch the bus to the kaserne where he was quartered. But the girl ignored him at first. He did not give up but continued to try and arouse a conversation, until finally, perhaps sensing his earnestness, she replied. The story that follows is the story of that girl, and the writer of it is the one time lonesome soldier, for the girl is now his wife.

It was difficult for Lola Newburn to rehearse this story. Her heart went back in memory to sights too cruel for description—to days of heartbreaking toil when death lurked near, to nights of worry and of weeping when it seemed the sun would never rise. Then there was the language barrier. When she first came to America in June 1947, she spoke but a few words of English. Because of previous hardships she has been sick much of the time, and unable to concentrate on the study of a new and difficult dialect. Brother Newburn has studied Russian in order to be able to help his wife bridge the gap between the two languages, but he declares he knows just enough Russian after a year of intense study, to get all mixed up and confused in trying to express himself in words. However, we are happy to say that Lola is improving in health, and it is hoped she will soon be completely well as an answer to long months of prayer; and the faithful attendance of skilled medical men may make it possible for her to enjoy the life to which she is so richly entitled.

There is another reason why this story must be brief. Many strange things happen

in Russia. There are prying eyes in the United States, looking for material detrimental to an enslaving power. One must be careful in revealing the truth about conditions. Something strange might happen to the narrator even in this land of the free—and then there are members of the family and friends who are not in this country. Something might happen unto them. However, we felt that our readers would appreciate the story of this faithful sister in the Lord Jesus Christ. She told it just as it happened, and her husband has written it down for us. Occasionally, where necessary in order to fill out the details, I have added a note containing information given to me in reply to a question about the specific matter under consideration. We are confident that you will read the story which follows with a deepening sense of humility, and that it will arouse you to a greater sense of duty toward our God. Will you also read it with a prayer for the one who told it, and for the one who wrote it?

* * * * *

Sometimes at night when I awaken and shiver in the dark, I am caught up again, momentarily, in the vortex of a swirling darkness that reaches back, and back, and down to the mouth of a deeper black pit—a pit filled with mangled and lacerated corpses. Then I return to the world of consciousness, and I realize that I am in America now, through the grace of God, and the black pit is but a horrible dream. Yes, a dream, but more than a dream, more than a terrible vision—it is also a memory, a personal memory, for I was there. But now I must forget that. I must seek to draw the shades of my mind and blot it out!

In this glorious land of plenty where God's light shines over the nation, and where truth is allowed, and even encouraged to illumine the pages of a free press, the nightmare of despair comes less and less often now. I pray to God that soon it may not come any more at all. In that other life which I once knew, the promise of God's hope was far dimmer and less visible than here in the United States of America. Truly in Communist Russia, as in Nazi Germany, one had to walk as 2 Cor. 5: 7, states, "by faith, and not by sight." Now that I have a visible and tangible hope of happiness, as well as the hope of an eternal salvation, I can more easily forget how Hope mocked me, taunted me, lied to me on a thousand yesterdays

while I wandered, orphaned, through a blackened, war-torn Europe.

The war—Ah! the terrible, bloody war! In one brief hour I have seen children torn from the arms of their parents, never to see them again. I, too, had that experience. I have heard the thunder of those four hell-riders: Conquest, War, Famine and Death. I have been trampled under the terrible pounding hoofs of their gory steeds. Now, since "Operation Cosmos" off Bikini Island, in July 1946, and later atomic explosions near the Caspian Sea, the four gaunt and grisly horsemen of the Apocalypse are known to operate underwater, and a mounting tension grips the hearts of men and women all over the world.

One hears, sometimes, this querulous plaint after the far-reaching echoes of atomic explosions have died away: "Would God, being a just God, allow the terrible things to happen to us that He does, if He were really an omnipotent Being, and interested in our welfare?"

Well, I come from a country where questionings are permitted too—even condoned and encouraged! But I know that *God is*. I learned that faith from my mother long ago when she fled with her three children to Poland, after our family had been rudely broken up by the iron hand of Communism, which reached forth to snatch my father and take him into banishment in Siberia. There was no charge against him except that he was of the nobility, born to a title about the equal of an English earl. He had large property holdings, and these were confiscated by the state. Women of lesser determination would have failed under the portent of worse things to come, but my mother believed in the never-failing presence of God.

As a child, then, I came to believe that God is always there to lend a guiding hand in the darkest hour, but He does not push one against His will! My ex-infantry husband adds this: "May those who complain, in this best of existing countries, of high taxes and of oppression, and who chafe at the mild discomforts of having to drive a long way to Sunday church services, or having to even walk occasionally, take to heart Hebrews 12: 4: "Ye have not resisted unto blood, striving against sin." And he adds: "Nor may they ever have their very church houses burned and their Bibles destroyed in front of their eyes."

That happened to our family. In Russia orders were issued to burn all Bibles. To disregard the demand meant imprisonment

if caught. Yet my mother never relinquished her copy of the Word of Heaven. True she had to read it to her children under difficult circumstances, and with an ear always tuned to hear the approach of a government agent—but she read it, believed it, and lived by it. Conditions finally became intolerable in our homeland, and we were forced to flee. Most of our belongings were crammed into a wooden box, and the precious Bible was concealed between sliding walls of that box. Mother had to carry that box over the frozen Buch River to Lwow, Poland, and herd her little brood of children safely before her. Shots rang out as some Bolsheviks fired at us, but somehow we were protected by the everlasting arms of Him whose Word we carried as we ran.

Mother was a competent and privately practicing physician in Lwow, but this demand upon her time did not keep her from reading the sacred pages almost daily to my brother Valerie, my sister Veronica, and to myself. Nor did it deter her from holding daily Bible sessions in the semi-privacy of our home, and there talking and explaining the simplicity of God's plan and of the church of the New Testament. The Catholic ruling class with full government sanction could read their Bibles to the populace which gathered for mass and other public services. One endangered her professional prestige, as well as the very safety of her children whom she loved, when she invited friends to come and pray and sing in such family groups which were frowned upon and banned as unorthodox by the Catholics.

I distinctly remember my mother repeating over and over to us, as if she would burn it indelibly into our consciences: "You are my children, and why should I not do what I can for you? Why, if necessary, should I not die for you? But you are also," she continued, "the children of God, and why should I not teach you about Him?" And this she did, both in our little daily Bible lessons when she read the sacred stories and then talked to us about them, and in the examples of her daily life. Often have I known her to give food, money and clothing to the poor in those days when the wealthy, as a class in Russia, were fast losing their wealth. Mother wanted to lay up treasure in heaven, where thieves, under guise of authority could not break through and steal. Her heart was where her treasure was, and her treasure was where her Savior was. Finally, when most of our family's worldly fortune had been confiscated by the Communist regime, mother gave all that she had left for the betterment of human welfare: her time and devotion in rendering medical aid to those who had and to those who had nothing, and her boundless energy in doing for her family and for others.

After the German blitzkrieg of Poland in 1939 with its terrible accompanying persecution of the poor unfortunate Jews, oppres-

sion arose against the true members of the church of Christ, first by the German invaders, and next by the Catholic state and clergy. These, who were harmless and helpless, and whose only crime was a wish to serve God according to His will, were looked upon as the worst enemies. Life became as dangerous and hard for us in Poland as it had been in Russia when my father was dragged away into Siberian exile. When, finally, Poland was taken under the "protection" of the communist "anti-Christ," mother decided to take us back to Russia. With the aid of seven faithful members of the church of Christ (at that time forced to operate "underground") my mother took us to Moscow where she obtained work in a sanatorium!

Editor's Note: Lola says that at first about sixty members met at various homes in Lwow, to read the Bible, sing and pray, and remember their Lord. But the watchdog of the state, driven by the priests, arrested first one and then the other, upon this pretence and that. One of those taken into custody was a preacher of the Word, who sought to hold up New Testament Christianity in the midst of the ritual and ceremonials of the orthodox religion. Eventually the number got down to seven, but these continued to meet when they could escape detection, and fervent indeed were the prayers offered for their comrades in the faith who were no longer with them, but who had been imprisoned. Most of these meetings were held at the home of Lola's mother, because the walls were very thick. It was hard to leave the seven members behind, when the little family group went back to Russia, not knowing what would befall them there).

In Moscow, as in Poland, gold was often of less value than bread, and a human life was measured in its worth to the politbureau. Nevertheless, sustained by her singular faith in God, my mother went unattended about her work through the dark streets. Once, a notorious outlaw and murderer was sent to her by the government for treatment, from a prison in which he was serving time for numerous crimes of violence. My mother was forced to amputate his feet because of the highly inflamed and rheumatic joints which would respond to no treatment. But she converted him to Christ in spite of his atheistic beliefs. He had been a notorious bad man, but despite the heartless treatment he had received—and given—the man succumbed to mother's Christian influence. "My son," she said to him, "you are a child of God, and he cares for you."

She talked with him, pleading in her soft and vibrant voice for him to give up his wanton killings, inspired by the terrible revenge which smoldered in his bosom. She told him of the Christ, and did it with such passionate tenderness, that dangerous and fanatic and bad as he was, the murderer be-

lieved her. Almost reverently, he went away without touching the communal household money, which lay in full view on the table. He left, when he was fully recovered, to return to the authorities and give himself up for his evil deeds. Much later we learned, too, that he had become a respected citizen of his community, after having served a term in prison, to pay for his misdeeds of early life.

Yes, my mother was a practitioner of the "golden rule" that Jesus gave. When we children, especially Valerie the hot-headed, urged her to vengeance against those who had taken our lands, destroyed our home and confiscated our several estates (even now I hesitate, out of possible harm to surviving friends, to mention our family name, which was once counted as great in Russia, at least, as the Romanoffs)—when we pressed her to vengeance, my mother would remonstrate: "Children, how should true Christians act under persecutions? Does not the Good Book say, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you?" (Matt. 5: 44).

Later I was to remember with difficulty that saying as I drugged in a Nazi concentration camp near Berlin—and with how much more difficulty I sought to understand how that rule could be applied when, one evening, Hitler himself, pompous, sneering and coldly proud as Herod must have been when he was struck dead by God at a feast, came to visit our camp and to gloat over its "able management!" Perhaps my mother could have forgiven even him—but, may God forgive me!—I was young and bitter enough that I almost spat in his face when I was selected as one of the girls to serve him his dinner.

(Editor's Note: In response to our question as to the demeanor of Hitler on this occasion, Lola replied that he looked like a murderer and a fanatic, with cold grey-blue eyes atop a long nose, complemented with a perpetual sneer. He paid no attention to the misery of the camp inmates, but confined his attention, and his gruff conversation in guttural tones to Goering and other generals about him, particularly to one marine officer.

We asked about the concentration camp

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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.

where she was interned, and learned that she was taken to it in an armored car, and thrown into a room with about sixty others, Jews, Poles, etc., all ragged, cold, half-starved, and dreading the future. In two hours after arrival, Lola was confined to a solitary cell, and kept there until seven months later, when she escaped. The internees were allowed a half hour daily "walk"—a routine for all. On this walk outside, they had to keep heads bowed and eyes to the ground. With their pitifully thin clothing, it was no respite, but often almost torture. Lola did not know until after her escape that the camp was in Germany. She thought it was in Poland until that time).

I remembered too well how, when his S. S. troops had come to the Ukraine, looting, pillaging, and murdering, we had eked out our existence on scraps of bread and potato peelings. I remembered, too, how children, in one brief hour, were separated from parents whom they never saw again, and I can never forget how blood ran down the streets of Odessa one dreadful day, a crimson river flowing from the bursting bodies of men and women, and how the dead lay piled in the streets, sprawled in the grotesque disarray of death from bombing. But now I must forget these things, for our God has said, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord" (Lev. 19: 18).

Soon after the visit of Hitler to our lager I was haled into the presence of the concentration lager commander to answer to a charge of sedition. I was accused of writing a book telling of Nazi atrocities. I made no attempt to deny the accusation. It was useless to do so. I had begun a work entitled, after Tolstoy, "War and Peace" and it had been discovered in my bunk one morning while I was reporting for work assignment. The manuscript was taken and it was all the evidence that was needed. I was sentenced to be shot. Life was cheap in those days! Why the execution was postponed until the following morning I will never know, unless God's hand operated in it, for before morning came, help arrived from a very surprising and unexpected source. A German major, who sensed the imminent end of the war, and was anxious to save his own life perhaps, unlocked my cell, and guided me to safety, just a short time before the Russian artillery and the American bombs brought destruction to the German capital.

Surely God must have had a hand in my escape and subsequent survival during the next frantic weeks, which I spent dodging the Gestapo. My husband says (and claims no originality for the statement—he believes it is from "The Bridge of San Luis Rey"), "Either we live by chance, and die by chance, or we live by design, and die by design." God watches over His own!

But now that I am in America, free from both Communistic and Nazi terrorism, I find myself confused sometimes, by the very freedoms which most Americans seem to take for granted. I am continually surprised at the seeming lack of pioussness which may be found, occasionally, in even congregations of the churches of Christ. In Russia, I remember how, in the Catholic orthodox churches, people filed in silently, devoutly, and prayed before the altars on their knees. (Sometimes my mother took us to visit these orthodox churches because the church of Christ congregations became fewer and fewer after the first five-year plan in Russia).

Yet, remembering how the solemnly intoning priests, resplendently arrayed in glittering vestments decked with gold and gems, would go from mass to maudlin ceremonies where they ate and drank like gluttons, I am truly thankful to worship in a church building, where there are no grafting priests to take the offerings of penitents and spend the same lavishly on themselves. Still, I continue to be amazed at the seeming levity which sometimes pervades the worship of God.

Please do not misunderstand me—I do not presume to take others to task for what I say. But here in America, we have a God-given right to worship as we please. For that I thank God, and pray that I may not abuse the privilege. Now that my mother, brother, and sister are all dead—killed during a Nazi bombing raid, may I always remember with fear, with reverence and with joy, that "God is God, indeed!" Thanks to Him, I am slowly regaining my health and hope. Since coming here, I have suffered an attack of tuberculosis, induced, perhaps, through poor diet and exposure during the war. I close with the prayer that all who

read this may live close to our Lord, who watches over and cares for His own. "He died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5: 10).

(Editor's Note: We are deeply grateful to Lola Newburn for touching again the well-springs of her heart and pouring forth this story which should make us all appreciate our opportunities and privileges. Surely we need more such mothers as she had, and when the screaming bomb took the life of this godly woman, it removed one of the saints of God from this earth to a better home, where fear and sorrow cannot come. We are thankful to Fred Newburn for writing the story as he has. A student of journalism, he has demonstrated ability, and we predict that he will go far in his chosen field.

We would obviously like to know your reaction to this type of material in the paper. If you deem it helpful and encouraging, we have several other stories of interest, to be told by our brethren and sisters from across the ocean. We are sure you realize that Fred and Lola Newburn cannot answer your correspondence under present circumstances, but if you'd like to write to them, you may address it to them in care of this paper, and mail it to our office address. It will be forwarded to them. We are earnestly hoping that our sister may soon recover from the illness induced by the privations and sufferings of bygone years. We are certain that she will be an inspiration in the little congregation in the midwestern state where they live. We pray for her and for all of our readers that we shall know "a closer walk with God" as a result of the trials of this life. May His grace abide with us all.)

WAS PETER IN ROME?

By ROBERT T. HARTMANN

For some time now reports have been coming from Rome that Vatican workmen, sworn to secrecy, are digging beneath the foundations of St. Peter's cathedral in search of the tomb of the apostle. It would not surprise me much to have the Pope announce, perhaps before this reaches print, that the bones of Simon Peter have been found. This would be a fitting climax to the Holy Year celebration which is taking thousands of tourists and dollars to the historic city on the Tiber.

And, for all I know, they may dig up Peter's bones. This interests me as a news-

paper man, but I am sure it is not of the slightest concern to me as a Christian—for a dead man's bones—even an apostle's—are not going to save my soul. All that Peter left in this world that can do me any good are his words, and they have been around for men to read and hear for a good many centuries.

But what brings the matter to my mind is that I have heard furious debates between brethren in Christ over the question of whether Peter was ever in Rome at all, whether he died there or not, and so forth. I have known brethren who were willing almost to make it a test of fellowship that the faithful must not allow that Peter ever visited the city. If it were profitable at all I could fill this issue of the *MISSION MESSENGER* with scholarly arguments on both sides of the question, but when I turn the



pages of my Bible for an answer, I do not find it. The Bible simply does not say.

An inference can be drawn from the reference to "Babylon" in 1 Peter 5: 13, because Babylon is understood to mean Rome in Revelation (14: 8), but an inference is far from a fact. The language of Revelation is deliberately obscure, while that of Peter's letter is plain and direct. On the other hand, the earliest Christian writers accepted without question the martyrdom of Peter at Rome under the persecution of Nero. But these writers, however reliable as human historians, did not write inspired Scripture. So I must conclude that this information about Peter is of no *spiritual* significance.

Still, it is a pity for professed Christians to get into a dither about it, or to take so uncompromising a stand, without Scriptural support, that the discovery of Peter's bones after all these centuries would make them, and to some extent the rest of their beliefs, subject to doubt and question. The gospel does not stand or fall on the itinerary of Peter's later years or the place of his interment, which is purely a secular matter, to be judged by historical evidence exactly as every other fact of history is weighed. The Bible is wholly silent on the subject.

It used to be the watchword of the church: "We speak where the Bible speaks; where the Bible is silent we are silent." This is not heard so often any more, and perhaps this is well, for there is a danger that such catch phrases may become creeds. We ought not to devise shibboleths to divide friend and foe. But it would be a good thing if we continue to practice what we used to preach, particularly that part about keeping silent where the Bible is silent.

Most of the hobbies that have fragmented the church over the years have their origin in the seemingly incurable desire of men to belabor a minor matter into a doctrinal dispute. I have mentioned the Peter-Rome controversy merely as one example of this failing, not a very serious one, but a clear case in point. On such matters a Christian should keep his mind open and his mouth shut. He is entitled to an opinion—the human mind must settle on something and not run forever in a wilderness. But he has no right to force his opinion on others, nor resent their reluctance to embrace it. He should not cook up some irrelevant theory or private interpretation and run around grumbling and sowing discord because the oversight of the congregation will have none of it. That, in blunt language, is being a busybody and walking disorderly.

We are seldom disagreed on the fundamentals of salvation in Christ: faith, repentance, confession, baptism and obedience to the extent we are able, repentance to the extent that we come short. We agree that the gospel furnishes us with all things necessary to life and godliness. Why destroy ourselves and others over pride of opinion?

"YOU TELL ME YOUR DREAM — AND I'LL TELL YOU MINE"

By BESSIE McCLAFLIN

Our county has a very fine unit of barber shop singers, and I'm plebeian enough to appreciate their programs. Incidentally, they sing without any instrumental accompaniment. Observing the precision tempo, perfect harmony and rich melody of those thirty male voices, I always wonder how the world ever conceived the idea that mechanical music could improve singing. If that wonder is voiced, some one is sure to ask why



I don't like instrumental music. Then I have to explain that I gladly lose sleep to hear a symphony orchestra or band concert, and occasionally I dust off my own piano keyboard. . . . But I wouldn't want an orchestra spoiling the effect when those barber shoppers sing "Let Me Call You Sweetheart," and it would be most annoying to have a brass band in action during a bird concert in my garden. I'm even allergic to a piano as an accompaniment for conversation. . . . So I can partially understand why our Saviour's specifications for worship did not include any of these mechanical agencies to divide the attention while his loved ones are teaching and admonishing one another in psalms, and hymns and spiritual songs, singing with grace in their hearts to the Lord. (Col. 3: 16).

These S.P.E.B.S.Q.S.A. singers often feature their special arrangement of "You Tell ME Your Dream—And I'll Tell You Mine." It's a tender, tuneful ballad, and somehow, I keep associating its sentiment with some thoughts from the Bible concerning the reciprocity our Saviour expects from his bride-to-be, the Church. This Dream of the Ages was designed by our God before the world began, and it is a continuous vision of mutual confidence, love and service. As in Eden, God decreed just one helpmeet for his beloved Son, and meeting her meant years of earth-life filled with temptation, heartache and suffering for that Son.

In Eph. 5: 23-33 Paul pictures the holy relationship between Christ and his Church. Since he gave himself to secure and safeguard her purity and future happiness, he has every right to expect something in return for that love. In Matt. 10:32 we hear him say, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." That is a fair proposal—yet many individuals ignore their part, but expect him to claim them anyway. In Mark 16: 16 he says, "He that believeth and is baptized shall be

saved." That is plain language—yet multitudes expect his salvation without their baptism.

The divine romance includes that little word "obey" which has been deleted from modern marriage vows. In John 15: 10 Jesus promised, "If ye keep my commandments ye shall abide in my love," and Heb. 5: 9 declares, "He became the author of eternal salvation unto all them that obey him"—yet many religious teachers promise salvation unto all that pray for it, forgetting that Jesus himself said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21).

"You Tell Me Your Dream—And I'll Tell You Mine" is equivalent to "You Do—And I'll Do." That principle is the golden thread which binds our Saviour unto every member of his blood-bought Church. Speaking of material blessings he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33). Many of us don't act as if we really believe that scripture!

No less conditional is the subject of forgiveness—and we're going to need a lot of it if we expect to appear in an acceptable wedding garment! We read in 1 John 1: 9 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But, Jesus placed a second "if" in Matt. 6: 14—"If ye forgive men their trespasses, your heavenly Father will also forgive you." He illustrated by the story of servant who was forgiven a great debt by a kind master, yet that same servant showed his ingratitude by punishing a fellow servant who owed him a small debt. (Matt. 18: 21-35).

Many times professed Christians show that belligerent pay-me-that-thou-owest disposition. Sometimes we spend so much time pulling out motes from the eyes of others that we forget all about the beams in our own—and if I read Matt. 7: 5 correctly, Jesus didn't think much of that spirit! Of course we all know that Jas. 5: 16 reads, "Confess your faults one to another," and we are willing to do so, but we are all inclined to be like the woman who said, "I don't see why people can't see the faults of their own children. I know I could see mine, if they had any!" Sometimes I wish we could call back Nathan the prophet long enough to look each of us squarely in the eyes and say as he did to David, "Thou art the man." Then—if we were as honest as David, there would certainly be a terrible crash of human organizations, creeds and personal grievances!

We need to remember that the same Jesus who said "If thy brother trespass against thee, go and tell him his fault" said also "If thou . . . rememberest that thy brother hath ought against thee . . . go . . . be reconciled to thy brother." (Matt. 18: 15, 5: 23-24). If all estranged persons will walk toward duty—instead of running away from it—we may expect a joyous meeting . . . and Jesus gave the starting signal in Matt. 7: 12, "All things whatsoever ye would that men

should do to you, do ye even so to them."

Last, but not least, we need to remember that this walk is "not for just an hour, not for just a day—not for just a year . . . but always." In His last letter we read that glorious pledge which will never grow old—"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10). This ceremony marks the consummation of the divine romance—the blessed day when Jesus shall bear his Bride tenderly and safely home.

They were clothed with authority to regulate the teaching and practice of the churches (1 Tim. 1:3; Titus 1: 5) and to take disciplinary action against evildoers (Titus 2: 15). Their authority was to continue until elders and deacons could be developed and appointed as local officials with authority to rule the congregation, for into their hands was committed the welfare of the congregation (Acts 20: 28). All members of the congregation have a voice in selection of such men, but when appointed, the congregation is scripturally enjoined to submit to the rulership of these men. They are Christ's ministers carrying out His will. Paul said, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief, for that is unprofitable to you" (Heb. 13: 17). Neither elders nor evangelists are lawgivers, but they are authorized to teach the law of Christ and enforce it among the citizens of the Kingdom. Christ alone is the lawgiver (James 4: 12). His laws are not self-enforcing, as are the laws of nature, so it is imperative that qualified men administer the affairs of his kingdom decently and in order.

The immutable laws of Christ are his commands given through the apostles, and there are no qualifying clauses attached to the command, "obey them that have the rule over you." We should practice what we teach the sectarian world—take the Word of God just as it reads and obey its holy requirements!

There are among us today those who are counterparts of certain characters in apostolic times who "despised government. Presumptuous are they and self-willed" (2 Peter 2: 10). They reject the congregational authority, become a law unto themselves and reserve the right (?) to go their own way regardless of the effect on the unity of the Body of Christ. Long ago Jeremiah said, "It is not in man that walketh to direct his steps" (10: 23), yet these men will submit to no rulership except the dictates of their own rebellious hearts. All who disagree with them are *anathema* and must be published to the four winds of heaven! The inevitable result is separation into numerous little "splinter parties" in flagrant disregard of the divine command to avoid divisions and to speak the same things (1 Cor. 1: 10). They reject or explain away Hebrews 13: 17 until it has no force at all. They imitate the apostate Jews at the time when "there was no king in Israel and every man did that which was right in his own sight (Judges 17: 6).

Certainly every man can be a king, even as all can be priests ministering in His temple, but that kingship is to be exercised *in fellowship* with God's people and not independent of them. We need to spend far more time thinking of the need of our

EVERY MAN A KING

By ROY LONEY

"And hath made us kings and priests unto God" (Rev. 1: 6).

It has not been so long since kings claimed to rule by divine right, and those who were ruled had no rights. Louis XIV, of France, said, "I am the state." All governmental authority was vested in him, and he was accountable to no one. The pope of Rome arrogates to himself all earthly authority, and on his mitre are the words:

"Standing in the place of the Son of God." Pope Leo XIII asserted, "We hold upon this earth the place of Almighty God." The Canon Law of the Papal Throne boldly declares the pope to be "independent of any human authority." He insolently claims unlimited authority as the vicegerent of Christ.

The American Revolution, which threw off the shackles of George III, paved the way for a rule of the people which we call democracy. The leaven of democracy soon spread to Europe until most of the monarchs grudgingly surrendered many of their powers to popularly elected Parliaments. The kings who ruled by "divine right" receded into oblivion. But democracy requires submission to delegated authority. Freedom from autocracy does not mean freedom from all restraint. The famous American Constitution, adopted by the people through their selected representatives, requires obedience. As long as man exists in an organized society, there must be compliance with recognized laws for the protection of society. Democracy is the working together of all for the common good. The rights of one individual are the rights of all, but the greed of individuals or corporations must be restrained for the common good. Thus we have restrictive laws lest some become a law unto themselves. Government of the people, and by the people must be *for* the people!

Our president and congressmen wield great power as the servants of the people, and the people are required to obey their

laws and directives, but at the ballot box the officials must surrender all of their authority to the unskilled laborer and common housewife. Authority in responsible government must be shared by all, and all must submit if orderly government is to survive. The alternative would be anarchy, and anarchy simply means that each is a law unto himself and responsible to no one. Under such a system, others have no rights you are bound to acknowledge, nor would others be under any obligation to acknowledge your rights or to protect you. Anarchy with every man a king, brings no protection to any individual.

To prevent lawlessness, God ordained governments among men (Rom. 13: 1-4; 1 Tim. 1: 8-19). Obedience to such governments is clearly enjoined by divine law (1 Peter 2: 13, 14). Each man may become a benignant king by regulating his own conduct for the good of others as well as himself.

In the church of the Living God, Christ is absolute monarch. He is King of kings and Lord of lords. He is vested with all authority in heaven and earth (Matt. 28: 18; Col. 1: 18; Eph. 1: 20-22). Like his divine Father, he can "do according to His will in the army of heaven and among the inhabitants of the earth. None can stay his hand, nor say unto Him, what doest thou?" (Dan. 4: 35). But the earthly affairs of his kingdom can be carried on only through the instrumentality of specially chosen officials, who derive their authority from him. Chief of these were the apostles, followed by evangelists, elders and deacons. Obedience unto Him through these selected officials is clearly enjoined in His word. The apostles were authoritative spokesmen or ambassadors (2 Cor. 5:20). They were sent forth to make his law known to the whole world (Matt. 28: 19). Receiving them as his representatives is a prerequisite of receiving Him (Matt. 10: 20). Obedience to their epistles is a condition of fellowship with his saints (2 Thess. 3: 14).

Evangelists are the next link in the chain of derived authority. They were co-workers with the apostles, and did the same general work among the churches (1 Cor. 16:10).



brethren for encouragement and love, and less time thinking of our own "incorruptible integrity" and "infallible (?) judgment." Splinter parties are nothing but monasteries where people shut themselves away from a true life of usefulness and become hermits. Jesus mingled with the multitude, healed them, blessed them, and taught them for their good. He only retired from them for brief periods of rest and relaxation demanded by hours of arduous, albeit loving labor.

I can be no blessing to my brethren while shut up in the narrow walls of a little faction. I may rule there as king, but a throne that feeds itself on selfish, stubborn pride is a hollow honor! Our place is out on life's broad fields of battle, where souls are dying and the Master is calling for us. Elijah was an heroic character on Mount Carmel as he challenged the entrenched power of Baal, but he was of little use to God, crying under a juniper tree that he was the *only one* faithful to the Lord. If some today would listen to something else than the thunder of their own self-righteousness they might be surprised, as was the prophet, that there are still many who have not bowed the knee to Baal! Elijah fled into the wilderness; God sent him back among the sinful people where he was needed.

Hermits are social misfits. God said long ago, "It is not good for man to live alone." That's true spiritually as well as socially. When Oliver Cromwell entered a cathedral he saw silver images of the twelve apostles,

and issued an order that they should be melted down into the coin of the realm and sent out like their Master to do good! If some apostles of dissension could melt their hearts from rebellious stubbornness, and go forth among God's people doing deeds of mercy and love, they'd find that "fellowship of kindred minds is like to that above." The best way to be a real king is to live and labor among the people of God, winning their love and affection, being a blessing to them by lifting them to a higher life! How sad that some are so blinded by the *brightness* of their own righteousness that they cannot see the need of others for our love!

I think the highest test of true Christianity is in our ability to work in unity and peace with all of God's people. Many turned from Paul and his teaching to their own shame and Paul's sorrow. He watched with burdened heart the development of an apostasy which would lead unnumbered thousands to eternal ruin, but he did not withdraw himself with a small and insignificant clique, behind the walls of a faction, there to shout defiance at everything in sight, but he continued to plead earnestly that there might be unity among God's people. The Jews in hateful and wicked pride shouted "We have no king but Caeasar!" How wonderful if all professed disciples of the Lord would resolve in all humility and tearfulness that in the future we will have no King but Jesus! Only a twisted and warped personality becomes a hermit; a true Christian easily learns to love all of God's people!

brother in the Lord, "Make few special acquaintances, but love the brotherhood." No doubt we all have friends in the brotherhood for whom we have a special regard, but remember we are all of one family, a large one it is true, but a family of brothers and sisters. In a family there is no place for cliques.

The next cause of strife, which I will name is *pride*, coupled with the twin evil of *jealousy*. These can ruin the most promising Christian life. Pride in our personal appearance, pride of our achievements, work, office, etc., and the attendant jealousy if anyone does better, or goes farther than we do.

I would point out that there can be two ways of being proud. Most men and women take a pride in personal appearance. It is fitting that we should present to the world a respectable appearance, one that reflects credit upon Him whose name we bear, but I am concerned at the moment with that pride in our appearance which prompts us to go one better than the next door neighbor; that pride that makes us want to "show off" at the expense of those less fortunate than ourselves. The same can be said of our achievements, abilities, or the office we hold. Jealousy has ruined many a man because another has made a better job of something than he did. Brethren, watch those two deadly twins, and let neither pride nor jealousy have any part in your life.

The next in my list of causes of "strife among brethren" is the *color bar*, that invisible wall or barrier that divides men of different color, and even makes "two" of those who should be "one" in Christ Jesus. This "color bar" is in at least three forms: racial, political and social. We in England cannot perhaps speak with authority on the racial color bar, not having one in this country, and no doubt much can be said for and against it. We can, because of our circumstances, claim a measure of impartiality, an ability to see both sides, but to us the whole argument is clinched by the apostle Paul in Galatians 3: 8, when he says, "There is neither Jew nor Greek, bond nor free, male or female; ye are all one in Christ." It is wrong, and I mean wrong, for brethren to allow any difference to come between themselves and other brethren who may happen to be of a different color. Were we not all "bought with a price" and that not of corruptible things, but with the precious blood of Jesus Christ? Our Lord paid the same price for a colored man as a white one. Who are we to set barriers where he intended for none to be placed?

The same can be said of the political "color bar." In England we have three main political parties: Liberal, Labour, and Conservative. Each has its own color: yellow, red, and blue, respectively, and many times churches are threatened with disruption because brethren so far forget their

STUDIES FROM LIFE

By HAROLD BAINES, Morley, England

(No. 1) *Strife among Brethren*

"There was also strife among them" (Luke 22: 24).

It is a sad reflection upon those who name the name of Christ, that there are divisions among them, and what is worse, strife among the divisions, Christian communities warring among themselves. The Churches of Christ were called into existence to stop this divisional warfare and to unite all believers on the one Great Book, God's Word. Alas, such is human nature that strife and division rear their ugly heads even among us, whose plea is unity on the basis of the New Testament.

Let us examine the cause of some of these strifes, not in this case among parties and sects, but those between individuals or groups of individuals *inside* the church. The early disciples as our text shows were by no means immune from this human failing. In the face of the greatest tragedy that has ever marred the face of God's earth, these men were so blind to the spiritual drama being enacted before their very eyes that they squabbled among themselves as to who

should have first place in the imagined earthly Kingdom our Lord had come to set up, they had neither eyes nor ears for the greater truths that were shortly to dawn upon them.

We, in our smugness, are apt to condemn them as being of small minds, but when one calls to mind the many petty things that cause strife among brethren, can we say we are any better in these supposedly enlightened times? Let us study some of the things which today cause "Strife among Brethren."

I think I can place first in the list, what we in England call "*cliques*," i. e. groups of brethren, close friends no doubt, who become so attached to each other, as to exclude all others. Their affection burns at white heat for awhile, but eventually burns itself out, there is a falling out, and what was at first a sweet and lovely thing, becomes a split in the ranks. We need to keep a check on our emotions, for sometimes it is almost as disastrous to love passionately as to hate passionately. Steer clear of cliques! In the words of a dear friend and

Christianity as to start arguing politics among themselves, or introduce them into church life. Brethren, these things ought not to be. Politics are of this world and have to do with our earthly citizenship, and while I heartily endorse that a brother has every right to his political opinion, such should be kept out of the church. There is no excuse whatsoever for Christ's Body, the church, to be torn asunder by political strife.

Lastly I would name the social color bar, known in England as "The Old School Tie," brought about because of the Higher Education we may or may not have had. That is, brethren despising those who have had a better education than themselves, or vice versa. I have known of cases where brethren

have left the church of Christ and joined the Church of England because after a course or period in a university, they have become too big. On the other hand, those with only an elementary education have been unjustly suspicious of those who have been to a higher school, or worn a different "School Tie" than themselves.

Brethren, are we much, if any, better than the disciples of our text? They, like us, allowed the material to supersede the spiritual, the earthly to overthrow the heavenly. Happily, all but one of them learned more sense, and lived to glorify the Lord. Let us, likewise, see that none of these things mar or spoil Christ's image in us. Let not the world point a finger of scorn at us.

used in obtaining it, the company desired to serve the public and offered the use of the wooden bridge for it."

This conversation illustrates the situation as the Bible presents it. Mankind has always needed salvation and it was to be made possible through Christ and his church. However, according to the Lord's great plan, many items of preparation were necessary to get the world ready for the final and complete institution. While waiting for that event, the temporary "bridge" was constructed in the form of the Mosaic law that was equipped for the needs of the time, but did not contain the elements of endurance required for an institution that was to "stand forever." The old bridge served God's purpose very well, but that purpose included only the needs of His people while waiting for the "perfect law of liberty," which could not be made possible until after the death and resurrection of Christ. When that was done all temporary "bridges" and means of service to God were suspended except for historical uses, and the entire world was invited to travel to the "Grand Central" station over the one road that crosses the river of death on the steel bridge that will never decay.

THE TWO RIVER BRIDGES

By E. M. ZERR

There never was a time since man was created that God did not have some form of law for his guidance, hence the heading of this article should be explained to have some specific thought in mind. Such thought refers to the law of Moses and the law of Christ. Even the most ordinary student of the Bible knows that Christ was to be superior to all others (except God) who have given laws of conduct to mankind. Paul wrote two of his longest epistles with this superiority of Christ as the main subject, and everyone knows that the law of Christ was to replace the law of Moses. Yet with all such understanding there is confusion as to why it had to be so. Moses was an inspired man and received the law from God. It may seem that such a fact should have made it perfect and one that would never need to be replaced.

God never makes any failures, but those made by man will cause Him to proceed accordingly and to adapt the plans for man's conduct to his ability to grasp knowledge. The Lord knows the future but man does not, therefore much of the dealing with him has been done in a way that might be regarded in the light of an experiment. For instance, the promise to Abraham of a great seed who was to bless the whole world, should have been sufficient to keep the people of God in line of duty until that seed appeared. The work and institution that the promised seed was to bring into existence was to have an extensive background requiring many years of time and the services of many prophets and other wise men.

Pending the time for such a great event, the Lord gave the law through Moses that was to strengthen the promise to Abraham. This law was adapted to the needs of God's people to carry them along in their religious service "until the seed should come." After that the thing that was *added* was to be *subtracted*. This phase of the subject may

well be illustrated by a railroad bridge. A company is constructing a line between one important city and a more important one in the distance. The line needs to cross a wide stream and for permanence a steel bridge is needed. But such a work would require much time and some materials not available then. Yet the road has been constructed and the company has transportation business that needs to be done. It cannot afford to hold up the business until a steel bridge can be built, hence it constructs a wooden one that can carry the trains over. This will enable the company to proceed with the service to the public while the steel structure is being built.

But the time comes when the permanent bridge is completed and the rails will be shifted from the old bed to the new. That may require a period of 50 days in which some extra switches and rails will be needed so that the trains can still use the old wooden bridge while the change over is being made. This very thing was done with regard to the Old and New laws. The beginning of the change occurred with the death and resurrection of Christ, but it was not until Pentecost when the announcement was made that the change over was completed and all trains would be run over the new bridge.

We will suppose that a spectator approaches the scene as the change is being made and the following conversation takes place: "Why are you making this change?" "Because the new bridge is now ready for use." "But why did you make this new bridge when the old one was working very well." "The old one was made of insubstantial material and would not withstand the ravages of time." "Did not the company know better than make a bridge of such material?" "Yes, they knew all about it, but the better material was not available then, and while time and effort were being

A NEW FEATURE

The Western States' *News*, edited by Kenneth Morgan, Box 530, Klamath Falls, Oregon, is introducing a new feature consisting of a brief biographical sketch of gospel preachers with the favorite sermon outline of each. This will make valuable material for your scrapbook. Send a dollar to Kenneth for a year's subscription.

A TEXAS CONGREGATION

Ellis Rotan announces the meeting of a new congregation in Room 7, Building T-175, Midland Air Terminal, Midland, Texas. If you know of anyone in the area who might be interested if called upon write at once to Bro. Rotan at 404 East Kentucky Street, Midland, Texas. Visit these brethren if you plan to travel west.

OUR HELPERS

We thank Ronald Wofford, Lester Stevens and Mona Faye Stevens, for assisting us in the mailing of the May issue. With several thousand copies going out each month we could not get the job done without assistance. No one is paid for work on the *MISSION MESSENGER*. It is a work of faith and labor of love!

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A LEGEND AND A LESSON

By W. CARL KETCHERSIDE

One of the most famous towns in my native state of Missouri is the world-renowned health resort city of Excelsior Springs.



Many of you who read this have gone to this mecca for the ill, and have imbibed of the mineral waters and bathed in the health-giving liquid which flows so copiously from the ground. You have seen the beautiful Hall of Waters, which stands on the exact position of the original springs, and

you have wandered through the corridors of this million dollar structure.

But when the springs were first discovered, this area was a wilderness. No buses or trains brought the weary and sick for healing, but instead the beasts of the forest came down winding wooded paths to find shelter and warmth in the valley. Legend has it that an Indian tribe under the leadership of Chief Wapoo, came here to bathe their wounds after a battle with members of another tribe. The Indian warriors were soon restored to health. News of this filtered among the other tribes, and soon warriors from many sections were converging at the healthful valley.

The chiefs of these warring tribes held

a consultation. They agreed that the "Great Spirit" had given these waters for all without money and without cost. It would be a shame to meet and shed blood on the very spot where all might be healed. Thus an agreement was reached that all warriors, when visiting the "Valley of Many Waters" would leave their implements of warfare behind them upon the hilltops. The waters produced a "valley of reconciliation."

Nineteen centuries ago, there was "a fountain opened for sin and for uncleanness" in Jerusalem. Here the weary and sick of all nations may come and find health and rest for their souls. A great "Hall of Waters" costing the most fabulous price ever paid for a structure, even the blood of God's beloved Son, was erected for shelter from the storms and stresses of life. There is no charge for admittance. "Whosoever will, let him come and take of the water of life freely."

Often however, men have carried with them into the valley of God's love the weapons of anger, hate, jealousy, malice and suspicion. The quivers have been filled with darts of gossip, evil-surmising, and distrust. The clash of arms has taken the place of the handclasp of peace. But men can be strong without being *little*. We suggest that you remember an old western sign, "Park your weapons on the outside, partner, and then come on in!"

be delivered from the worldly and competitive aspirations of the James and John clan and join the ranks of the true servants of the Great King.

There are three requisites if we are to move as little ducks in the big pond of humanity, and paddle successfully through life. First, we must show a genuine spirit of humility. Jesus taught that meekness of spirit would lead to exaltation in the day of account. Meekness is a fruit of the spirit, a virtue leading to a realization of the promise of inheriting the earth. It is not a wilful humility or inflicted submission, but a life that bows before the great I AM, and recognizes through study and experience that man is but clay in the hands of an Almighty potter. We must not forget that we are dust, and we must humble ourselves under the mighty hand of God.

Secondly, we must show a willingness to serve in a spirit of self-sacrifice. In the days of the Romans, it was imperative that a soldier or servant obey the commands whether he wished to do so or not. The centurion claimed absolute authority over his men with his commands to "Go, Come, Do this or that!" But we must serve because we want to do it, and this is the *summum bonum* of all motives. We are not forced to do right, or to help others, but must demonstrate a willing spirit. The people under Moses gave with willing hearts; Jesus gave himself for our sakes freely; the early martyrs were willing to spend and be spent for him. We must be willing to take up our cross daily and follow him. But are we first ready to deny ourselves?

Lastly, we must serve Christ and not ourselves. Paul told the Philippian brethren that "all seek their own and not the things of the Lord Jesus" or, that is, "Everybody is selfish, instead of caring for Christ Jesus." Let us learn to be slaves in mind, but servants in action. Too many of us are wed to the church instead of to Christ, to the man instead of the message, to the law instead of the spirit and fulfillment of the law.

Lately I read a speech of a college president, the essence of which is as follows, "The party spirit has led to undue exaltation of human leadership. Too often we have thought of men more highly than we ought to think. It does not make any difference what anybody teaches unless he can find it in the word of the Lord." He further stated, "The party spirit has also led to a habit of fault-finding and mote hunting which has gravely injured and hindered the brotherhood. We must reprove and rebuke, but let it be done with long suffering and teaching. When you condemn a man who is wrong, is it your desire to get him right; or do you desire to pin him to the wall and ruin him? If you want to know whether you are following Christ, or not, just answer that question. If the man in question should correct himself, would you sit in the scorner's seat,

LITTLE DUCKS IN BIG PONDS

By J. ED ULAND

One of the currently popular songs is called "A Little Duck in a Big Pond." Some of the words are as follows: "Plenty of room to swim, but the big fish pounce on him."



The end of the ditty is the story of a fish going back to his own pond, or the little man going back to his hometown, where both belong. This recalled to me a recent statement of a respected brother in the Lord who said, "Too many people in the church want to

be a big duck in a little pond, but what we need most is to have little ducks in the big pond of the world." This thought greatly impressed me.

Greatness in the Kingdom of heaven is not based upon wealth, knowledge, position or popularity. The false conceptions of religion, placing more emphasis upon the church than upon Christ, have clouded the vision we should have of the glorious insti-

tution purchased by the Savior's blood. It is not the preacher, elder, deacon, best organizer or biggest giver in the church who is necessarily greatest in the eyes of God. They can become the greatest, but the achievement of spiritual honor comes through an intangible characteristic called humility.

The philosophy stated by Jesus is exactly opposite that deemed important by men: "You know that the rulers of the Gentiles lord it over them, and their great men overbear them. Not so with you. Whoever wants to be the great man among you must be your servant, and whoever wants to be first among you must be the slave of all: just as the son of man has not come to be served but to serve, and to give his life a ransom for many" (Matt. 20: 25-28, Moffatt's Translation). Jesus demonstrated his own principle of teaching by giving all for man and being willing to serve all mankind by going to the cross in their behalf. How much we need to escape the frailties of the flesh and be made partakers of the divine nature. Let us

or would you give him the right hand of fellowship?"

In concluding his address, he said, "This is not in the Bible. It was said by Abraham Lincoln, but I think the principle and sentiment is in the Bible, and I think you will agree that it is. Lincoln said, 'I stand with anybody who stands right, stand with him while he is right, and part with him when he goes wrong.' Now that is the spirit of Christ. Jesus never went with anything that is wrong, but he never sought to destroy anybody. He wore nobody's handcuffs. He was nobody's servant except the Lord's and

he said the things that needed to be said for the purpose of saving souls, and never for any less noble purpose."

I believe that the spirit of the Sermon on the Mount can be a militant one. I believe we should be set for the defense of the gospel. We should contend earnestly for the faith once delivered to the saints. We should love men for their works' sake. We should draw a line between truth and error, the church and the world, faith and opinion. But we must not leave the Master out in pursuit of legality or perfection! "*We must look unto Jesus, the author of our faith.*"

parents sent them here to be reformed." Seeing such conditions prevail in church schools, why are they so superior to state schools in environment? The truth about the "environment idea" is that a person can find good people to associate with in either church or state schools, and the same applies to wicked ones.

In recent years the schools have disgraced God's people by the divisions which they have had and caused. Already in 1950 Freed-Hardeman College has had two disputes which were publicized by press and radio. Such things should make the school advocates blush when they are preaching to a denominational audience on unity, and hoping to convert them. How can we expect people to hear us when we preach unity and practice division?

Harding College has also created division and been guilty of fighting which has made a laughing-stock of the church. They were harboring false doctrines and some of the brethren fought them over the radio, through the papers, and in any way they could. While the fight was going on, a denominational preacher said, "I will be busy saving souls while . . . and his crowd fight." The church would never have been disgraced in this way if the schools had never existed.

Let us return to the restoration plea, and "speak where the Bible speaks and be silent where the Bible is silent." If we will do that, and do away with all the things the scriptures do not authorize we will do away with all of the division and hate that is in the brotherhood today. My heart's desire is that my brethren return to primitive Christianity.

I LEARNED ABOUT BIBLE COLLEGES

By JAMES E. SHOCK

(Editor's Note: The writer of this article is a gospel preacher in Arkansas who has written at our invitation. We endorse his suggestion as to the training of young preachers, and we commend unto you the final paragraph for earnest consideration. Let us heed the plea made by this brother).

Many times a thing looks good on the surface, but the interior is rotten. The schools looked good to me, but now that I have attended two of them I see that I was wrong when I thought I virtually had to attend a school to make a gospel preacher.

I am persuaded that the schools are a hotbed for division, false doctrine, unscriptural loyalty to men, and a perfect breeding place for a mass departure from the faith. What the teachers in the schools are today is what most of the preachers in the church will be tomorrow. The majority of the young preachers do not take the time necessary to study and make their own decisions on the teachings of the Bible. They accept almost anything the teacher says! While I was attending Harding College, one of the teachers said something with which one boy disagreed. When he talked with another boy about it, the second one said, "I don't understand it, but just leave it to the wisdom of Dr. ———."

Too many young preachers are like a child when he starts to school. They have the idea that if the teacher says it that makes it so. I do not mean that one should not recognize scholarship, but they should put the scholars to the test. If any so-called "scholar" or an angel from heaven teach anything that cannot be proven by Scripture we should repudiate it.

If the training of the young preachers was done by the elders and evangelists there would not be the chance of any one man having an opportunity to poison the minds of honest boys with his false doctrines. Neither would the church be full of "isms" if the education were left to the local congregation. Seducers would be handicapped in spreading evils without the schools.

Many people say, "I know the church schools are corrupt in some ways, but they are better for young Christians than state schools." I disagree. When a boy or girl that has been reared in a Christian home goes to a state school, they expect many evil things and will be on guard, but those who go to church schools expect them to be Christian in every respect. They are not, though, and young innocent persons are deceived. It may be argued that with a great number of Christian boys and girls present, the environment would be better than that of a state school. True, there are a lot of good people there, but like the state schools, there is a large number of bad ones. One of the teachers at Harding said, "We can't be responsible for all the students here. Many of them were so bad at home their

OLD TIMES IN TENNESSEE

By E. A. LOWRY

What shall I say? I have always been a timid lad when I go into a new house or among strangers. I am hoping where I go this time I will be among friends at least. While I was at the top (I thought) in teaching in my county, I had the brass to ask for the best school. There was a school where the girls had pulled the principal downstairs by the hair of his head. I had taught in that school when the fathers and mothers of those girls were children of about twelve years old. I knew the community, so I said, "I've lost nothing at Evansville, so I don't want to go there to look for it." But they told me I was the only man in the county who could manage it. I guess that "puffed me up" for I went. I found the chief difficulty there was ignorance. For years, it has seemed to me that this presents our greatest problem in all fields. Why is there so much ignorance in the church?

You who are younger wonder at it! Here are the reasons. First, there is a class of individuals who boast of having the Bible,

and who rest upon that fact, thinking it will take them to heaven and nothing else is required. Second, since Tolbert Fanning and David Lipscomb took away from us our elders and evangelists, we have no guide. An idiot may even try to preach because he is too lazy to work with his hands. Those to whom he "explores his splatterments" learn nothing about the Word of God, or any other word but his. Perhaps you factory-educated brethren have not run up on them, but they are like rabbits in the mountains!

If we could, or rather would, select *elders* (I mean Bible elders (Acts 14: 23) for no others are, nor can be), the church would move again in her godly sphere and Christ would say, "Well done, my faithful servants." I have fought for that for sixty years, but the devil will just not permit it! If one could see three men equipped, and thoroughly so, for that place, as I once saw them, it would make him feel as if he were in heaven compared to the formality of this present generation with its half-equipped church.

In the little church of those days, my grandfather John L. Hutcheson attended to the sick, needy and those who held back; and my two great-uncles declared the Word at home. Frequently, one of them (Uncle James Billingsley) went out over the country proclaiming the truth to others, while Uncle Andrew did the preaching at home. All over the country it was the same. But these godly, self-sacrificing men began to die off when I was about grown. In fact, my grandfather died while I was away at Burritt College in the fall of 1876. How blank it looked when they were all gone. I cannot keep from shedding tears after these many years. At the time, it was no doubt well that I was in other parts of the state finishing my education.

When I was called to Cold Springs to proclaim the Word, I felt lonesome. But I want to tell you about our meetings there. All of our evangelists were so busy they could hold meetings only once per year. Ours was in August, and lasted two weeks. Now I'll surprise you. We had two sermons per day, with no night meetings anywhere. People came in wagons, hacks, buggies, and on horseback (mainly the latter) and stayed with the neighbors and were happy. There was a fifty foot table in the yard which was kept piled with food, so the whole neighborhood could eat daily while the meeting was in progress.

In that congregation, and all others I knew, there was seldom an absentee. We rode four miles, and about a dozen rode five miles every Lord's Day. We had no hospitals in the country then, and when someone was sick, there was always a neighbor to "sit up" with the ill. Did the crop need working? The neighbors met and plowed and worked out his crop. His work went on just like that of the others about him.

What about the needy? We had no poor, except one—"Aunt Polly" Hickman. She visited the whole neighborhood, went when she got ready and stayed as long as she wished. Was there no "poor house"? Yes, there was one at Pikeville, but no one went from our community. Aunt Polly visited around, carrying her reticule, knitting, pipe and tobacco along. She always had her own corner by the fireplace. When she wanted to smoke, she filled her little stone pipe, raked it in the hot embers close up to the jamb, and let most of the smoke go up the chimney. No one else smoked. We were six—with father and mother there were eight—we had plenty and fretted about nothing.

Dear ones, contrast this with the present. That's why I am writing! We could if we would, live happily now, if we lived *in Christ*. Let us arise, put on the armor, demand that hirelings work or starve, go back and beg of the Lord to accept us at His table, throw away the International Sunday School lessons, cast off our old rags, put on

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

1 Timothy 2: 1, 2

The reader may wonder what suggested this passage for the column I am conducting. There are numerous items in the verses cited that would justify comments, but of course it would not be expected that all of them could be included in this one article. The part that will be considered is expressed in the words "all men." Again the reader may question the reason for citing those words in a column supposed to be devoted to



scriptures "generally misunderstood," when surely no one misunderstands this expression. Well, judging from their actions, it appears that a great many people are in error as to its meaning. They seem to think that "all men" includes "at all times" for they word their prayers that way. A brother will be asked to offer thanks at the Lord's table, or at the opening of a class study, or at the time of dismissal, all of which would call for a specific prayer confined to the occasion. But he will think he must pray for the widows and orphans, for the rulers of nations both at home and abroad, for the sick both mentally and physically. Then for

fear that something has been left out, he will generalize by referring to "all for whom we should pray." In doing the way described above the one praying comes near violating Matthews 6: 7.

Prayers should be brief and adapted to the occasion which would preclude the naming of every person who is regarded as "the subject of our prayers." All of the items referred to in our heading text are truly subjects for which Christians should pray, but there is nothing in the New Testament that says they must be included in every prayer. If a brother is asked to offer thanks for the bread, he is not asked to preach a sermon to the Lord about how necessary it was for Him to make some plan of salvation for man. If he is called upon for a prayer at the opening of a Bible study, he should concentrate on that subject in that particular prayer. A good time to pray for "kings and rulers" is in connection with a public lesson on the duty of Christians to use their influence for obtaining the right kind of rulers, for it is certain the church needs many such lessons. Brethren should be taught they have no right to pray for the right kind of rulers, then go to the polls and vote for subversive ones. Let our prayers be brief and to the point, then see that our actions agree with them.

the armor, and go out to battle against sin and Satan. I am only ninety-one years old, but my God will let me live to see the battle ended!

HARVEY TO RIVERSIDE

A. W. Harvey has been engaged to conduct a six weeks Bible Study at Riverside, California, starting in mid-October. We urge all to remember the date and attend.

FOURTH OF JULY

The church at Martinsville, Indiana has reserved the high school auditorium for the three days of meeting from July 2 to 4. Seating space for 600 will be afforded for brethren and friends who will gather from all sections of the United States, with a possibility of Canadian visitors being present. Reservations for rooms should be made at once, stating the number expected to be in your party, ages of children accompanying your group, and expected time of arrival in Martinsville. All requests for accommodations should be addressed to Mrs. Edwin

Hoover, 239 South Grant Street, Martinsville, Indiana. The services will include a program of mutual edification on the Lord's Day, with special stress upon work of the young people featured on Monday. The final day will be devoted to talks of an uplifting nature, calculated to inspire the churches to go forward in the great restoration movement now underway. The congregation at Martinsville is at a high tide in its history. Borden Higginbotham reports 11 added since April 1, some by renewal of covenant relationship with the Lord, others by primary induction into the Kingdom of our Master. Brethren are carrying on an activated program of development and Christian service, which is reaching out into the regions round about. They will appreciate the inspiration of your presence at this spiritual event which has been planned. Plan your holiday to include this fellowship and joy with the saints of the Lord. Highways are happy ways if they lead the way to this spiritual treat. Notify the brethren at once that you will be there. Tell others and urge them to go.

AS OTHERS SEE YOU

By ALBERT E. WINSTANLEY, Ilkeston, England

"Are there big differences between the Americans and ourselves?" This query has been put to me many times of late. I sometimes answer: "Yes indeed. When eating they always hold the fork in the right hand—when everyone knows it should be held in the left!" Then it is necessary to point out that we are two different peoples, with differing backgrounds, habits, customs, outlooks—and most certainly speaking different languages! Obviously our national character will be reflected in our worship.

The Classes

The radical differences in our ways of doing things was perhaps most evident on Sunday mornings. In the first place you begin with two or three hymns, sung seated. Well, we invariably begin with one hymn—sung standing! Indeed, to sit and sing is extremely unusual among us. Then you "divide for classes." Well, we don't. Our classes are almost invariably held on Sunday afternoon, as a service separate and distinct from any other. Always large numbers of children attend—the largest proportion of these coming from non-Christian homes—and usually there are adult Bible classes.

It is fairly common for churches to meet at 10 a. m. on Lord's Day—that is half an hour before the usual morning service—to spend some time in prayer. Usually the elders and deacons are present at this time, and perhaps twenty minutes is devoted wholly to prayers. But this is not in any way a part of the morning service, but is separate from it. Incidentally I know of no better way to start the Lord's Day.

The President

We noticed too that you never have a "president" for your Sunday morning meeting. Now do not misunderstand me—I am not talking about an unscriptural office existent in the churches here. Far from it. The "president" is simply the way we describe the fact that a particular brother is responsible to the overseers for the orderly conduct of a particular service. He no more has an office than does a "song leader." Brethren take turns at "presiding" over the services. That means that they must see to it that the meeting is guided aright, and all things done in decent and orderly fashion. Many brethren participate, but the "president" usually keeps his place on the platform (pulpit to you!) throughout. When that particular service is over, his responsibility is at an end. The following Lord's Day someone else will "preside."

By contrast, your method (each brother who participates coming to the front and introducing the next to minister) seemed the extreme in informality.

The Order of Service

The informality of your methods was at times refreshing. Doubtless the British are much more custom bound than you are—often hemmed in and restricted by traditions, so that they become set in their ways of doing things—and I couldn't help wishing sometimes that we could do with some of your spontaneity in our services. I'm sure that if we could blend the natural dignity of the British service with the brisk informality of yours, we should have an ideal type of service. However, there were some things to which we never grew accustomed during our sojourn among you. One was

The Position of the Supper

We were surprised to find so many assemblies where the Lord's Supper was observed right at the end of the meeting, often in much too hurried a fashion. I'm not suggesting that anyone ever meant to hurry this very important item of worship—but it seemed to us that the time given to it was often totally inadequate. Perhaps we were somewhat biased against this order of service already. You see, it is a common sectarian practice in this country to have the Lord's Supper as an appendage to some other service. The regular service will be closed, most worshippers will depart, then a few will stay behind to break bread. Obviously what we observed among the saints "over there" was not the same thing—but I believe that some of the same elements are inherent in both practices. Is it not true that when the Supper is observed last in a service it is frequently hurried? Is it not also true that a wrong impression is given to the unsaved who may be present? They cannot help thinking that the Lord's Table is relatively unimportant—on account of the scant attention it receives in comparison with the time given to other items. Of course I know that such an impression is never willingly given by any faithful church. I know too that the Word of God does not outline for us any special order of service we must follow. *But let us never forget that the Lord's Supper is the prime purpose for which the saints assemble on the Lord's Day.* This is obvious enough in the statement: "And upon the first day of the week, when the disciples came together to break bread . . ." (Acts 20: 7). Yes, there are other items of worship—and everything God requires of us is, in its right place, equally important. But the Breaking of Bread is the central act of worship in the assembly of the saints. The disciples came together "to break bread." Other things can be done on other days—the Lord's Supper is for the Lord's Day only. Thus whatever order our service takes when we meet to "break bread" it

should clearly show that this is the purpose of our assembling. That is why churches in Britain commonly observe the Supper about the middle of the meeting—as to time. That is why we were thrilled indeed to find some congregations of Christ "over there" where a similar order was being observed. Again, we couldn't help missing

The Prayers of the Church

This is an accepted part of the Breaking of Bread service in all the churches over here. It is a time when there is opportunity for any brother to offer prayer. Of course some churches suffer from "omnibus prayers"—when the one praying mentions every conceivable variety of need to God and leaves practically nothing for anyone else to pray about! But what we like—and try to develop—is the system whereby everyone who prays in this period makes one particular thing the burden of his prayer. Thus one will pray for the sick, another for the preaching of the gospel, another for the aged, another for the work among the young, another for our brethren in other lands, and so on. It is not possible to express in words the blessing and power of such seasons of prayer. The primitive church was a praying church, and we shall never recapture the power of its witness until we give prayer its rightful place in our worship.

Do we have Scripture precept for the prayers of the church? I believe so. Acts 2: 42 tells us that those who obeyed the gospel "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Revised version). Thus I believe that when the saints assemble there should be opportunity for spontaneous intercession.

FROM FRED KILLEBREW

Support for Brother Arthur Freeman lasted through March except for a few churches which are giving regularly. For those who labor in the gospel to live by it requires much more than we have done for this brother. Once more we are appealing to your love for the spread of the gospel. Send contributions directly to Bro. Freeman, 1034 East Monroe, Mexico, Missouri.—Fred Killebrew.

WIDE MARGIN BIBLES ARRIVE

Our first shipment of wide margin Bibles from Great Britain are in the process of distribution. These are leather bound and leather lined. The wide margin will take notes in waterproof india ink. The retail price is \$25 each. If you ordered one and have not received it, notify us immediately. The few we have remaining will go to the first ones sending check to cover cost. The supply is very limited and it takes months to get them, so please send at once if interested.

THIS and THAT from HERE and THERE

Bessie McClaffin reports one immersed last month at Bicknell (Ind.) . . . We are pleased to welcome into the fellowship, Bro. Dexter Royal and wife, at Bloomfield (Ind.). He was formerly an elder of the Christian church. . . . Winford Lee taught a Bible study for 2 weeks in the City Hall, Tarkio (Mo.), and assisted briefly at West Concord and Brookfield (Mo.) before starting at Speedway City (Ind.) May 14. . . . Two took their stand with the church at Bloomfield (Ind.) when Borden Higgenbotham spoke there April 30. . . . One immersed by Paul Ketcherside at Bartlesville (Okla.) April 30. Paul spoke at Centralia (Okla.) May 7. . . . C. R. Turner reports 2 restored at Vincennes (Ind.) where his Bible Study closed April 30. Winford Lee will assist in the Bible Study at Vincennes this year. Roy Harris will give 2 weeks song instruction there in August. . . . Ellis Rotan immersed 2 at Midland (Texas) April 30. . . . Brethren in Windsor, Ontario (Canada) have decided to inaugurate an extensive evangelistic effort in their part of the Dominion. W. Carl Ketcherside will work with the congregation in September. . . . Thanks to Bro. and Sister Paulsen, Red Cloud (Neb.) for a most encouraging letter. . . . J. Ed Uland started at Colby (Kansas) for two weeks on May 8. . . . Albert Winstanley reported 6 immersed at Ilkeston (England) where he and Ralph Limb are working. Incidentally, you may reach Albert by addressing him in care of Mr. G. E. Bullock, 74 Station Road, Ilkeston, Derbyshire, England. . . . Edith Gunn reports 3 immersed, 1 by restoration, 1 by membership transfer at Kansas City (26th and Spruce) in the meeting with Kenneth Van Deusen, whose time is booked until December 1. Bro. V. C. Ellis directed singing in the Kansas City effort. . . . Harold Shasteen starts a 2 weeks meeting at Unionville (Mo.) June 4, and on June 11, there will be an all-day meeting with a special invitation to all young people. Dinner will be served at the noon hour, with the afternoon service at 2:30 o'clock, according to Lily Mae Lemen. . . . J. C. W. Hawkins, Tarkio (Mo.) reports good interest in the Bible Study with Winford Lee. . . . Guy Gastineau tells of 1 restored and 1 immersed in the meeting at Ellington (Mo.) conducted by Fred Killebrew. . . . Milton Garner tells of 2 added recently at Bridge Church, near Dexter (Mo.) and reports J. H. Mabery spoke at the new Bloomfield (Mo.) church May 7. . . . Roy Loney enjoyed fine meetings with the churches at Holliday and Unionville (Mo.) and Corydon (Iowa) before leaving for Pennsylvania and extensive teaching work in that state. . . . Buell Boyce reports 3 added by membership transfer at Kansas

City (5906 Kenwood). . . . Naomi Douglas tells us that James Baysinger spoke at Festus (Mo.) on May 6, 7 with George Leonard at Canalou and Harry Thurman at Pfnister Schoolhouse on the same dates. . . . Borden Higgenbotham will conduct the Festus meeting the latter part of July. . . . A. W. Harvey begins a meeting at Jerusalem Church, near Bluffton (Ohio) June 18. . . . Harold Shasteen has just concluded a meeting with the church at Roseville (Penn.) . . . Mrs. Walter Andrews reports the death of Bro. Frank Sumpter, of Fairview church, near Clark (Mo.) April 17. . . . Roy Loney went to Agra (Kans.) for special teaching work after his meeting in Corydon (Iowa). . . . William Hensley began a mission meeting at Carlow (Mo.) on May 22, during which he will labor with the congregation at Gallatin (Mo.) in Vacation Bible Studies. . . . Lloyd Riggins will hold the meeting at Bogard (Mo.) in August, following which he begins immediately at Old Scotland. . . . Kenneth Van Deusen spoke at an all-day meeting at Old Scotland, May 28. . . . One added by membership at Midland (Texas) May 7. . . . William Hensley will conduct the Vacation Study at Middletown (Ind.) starting June 12. . . . W. Carl Ketcherside immersed 1 at Cowgill on May 14. There were 15 congregations represented at the meetings during the day. . . . Robert Brumback closed at Rock Hill (Mo.) May 21. . . . Kenneth Van Deusen is now in a series of meetings at St. Joseph (Mo.). . . . Arthur Freeman is working with Carrollton (Mo.) in Vacation Bible Study. . . . Hershel Ottwell has just concluded a work at Wakenda (Mo.). . . . James Truitt recently appointed three elders at Old Scotland church, which has finished clearing its record and is making real progress. . . . Bro. Truitt is with the church at Richmond (Mo.) at present and is doing a wonderful work in home Bible Studies. . . . Letha Wulfkuhle reports an all day meeting at Stull (Kans.) Apr. 23, with Bill Hensley; and another with Raymond Stephens on April 30. Roy Harris is scheduled for two weeks song drill at Stull in August, and Bob Duncan holds their meeting starting Oct. 22. . . . Robert Brumback tells of two added in his St. Joseph (Mo.) Bible Study. . . . A. C. Warren will hold meetings at Summersville and Flat Rock (Mo.) beginning July 9. . . . Wilbur Storm is now in a Vacation Study at Farmington (N. Mex.). . . . J. Ed Uland held a two weeks meeting at Colby (Kans.) preceded by a two weeks singing class at La Junta (Colo.). . . . Wilbur Davis spoke at Kansas City (6305 Blue Ridge) April 30, and George Kreeger spoke there May 7. . . . We salute Denton Keeth

who came to bless the Daryl Lancaster home in Kansas City, Apr. 24. . . . Clyde S. King reports one confession of wrong at Phillipsburg (Kans.) where Clifford Deister labors diligently. . . . Donald Nolte and Faye Wilson were married at Carrollton (Mo.) May 7, with Roy Harris officiating. . . . Speakers at the annual all day meeting at Webster Groves (Mo.) May 21 were J. H. Mabery, John Fleener, Bert Cain, Raymond Wolford and Berdell McCann. . . . J. B. Ruth spoke at Oceanside (Calif.) May 14. He reports the church at Compton moving along well, having cleared its church record of all delinquents. . . . Winford Lee is now in a meeting at Vincennes (Ind.) having just completed his work at Speedway City, Indianapolis (Ind.). . . . W. E. Ballenger was able to attend one night of the meeting at Rock Hill, during the stay of Bro. Brumback. . . . W. G. Roberts has been seriously ill and is in Carl Hospital, Champaign (Ill.). Our good brother has recently lost two brothers and a sister, and we earnestly entreat your prayers for him in his sorrow and physical weakness. . . . Harold Hays has been confined to his home for two months as a result of a blood clot. He has been seriously ill, and we solicit your remembrance of him and his family as you come boldly unto the throne of grace. . . . W. Carl Ketcherside has just completed a visit among the Pennsylvania churches. . . . Paul Ketcherside will conduct a meeting this fall at Centralia (Okla.) and is now in a work with Nowata (Okla.). Inasmuch as this is a wide open mission field and the burden of support is heavy for little struggling churches we earnestly beseech those places that have large bank accounts to give consideration to helping sound out the Word in Oklahoma. Would you rather meet Jesus with a large account in the bank or a number of souls in the church? . . . Don't forget the annual all-day meeting at Bonne Terre (Mo.) June 11. . . . Jim Mabery and Bob Marshall have just closed a meeting at Mount View, near Iberia (Mo.). . . . Alva Reynolds tells us that the church at New Liberty (Ill.) has grown in grace and knowledge the last two years. . . . L. C. Roberts closed a 10 day meeting at Pikes Peak church, in Indiana, May 14. . . . We'll pay a dollar for a book of "Historical Quotations" by E. M. Zerr. Do you have one to sell? . . . A sister is needed to do house-keeping for an aged couple in a small mid-western town. Do you know of someone who might be interested in a home and small salary? . . . We can furnish you tracts entitled "The Church of The Upper Room" for \$5 per 500. They are in 2 colors and folded.