

MISSION MESSENGER

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"THOU FOOL"

BY ROY LONEY

The above words are those of Christ. He applied them to a prosperous farmer whose barns and granaries were filled with grain from the preceding year while a new crop was ripening in abundant yield. The small barns must be torn down and larger ones built to receive the additional grain. Anticipating the bountiful yield, he planned a life of easy idleness during which he could "eat, drink and be merry." But his plans did not meet with God's approval whose sentence was "Thou fool, this night shall thy soul (life) be required of thee, and then whose shall these things be which thou hast provided?" And Jesus adds, "So is he that layeth up treasure for himself and is not rich toward God" (Luke 12: 15-20).



It is a true saying that "The fools are not all dead yet." It's no satisfaction to me to know that many of them are in the church of God today. Such people think that church membership will protect them from hell while living for Mammon, deluding themselves with the idea that when the latter falls them in death, their membership with the saints will entitle them to a mansion in heaven. But God's mansions are not given to fools. Nor can a man buy his way into heaven. We have many whose only gifts to God are the few miserable dollars they put into the collection box. They are destitute of good works which are the Christian's greatest wealth (1 Tim. 6: 18). These think they can spend their whole time in pursuit of material gain, and that God will be satisfied if they give a very small part of that to Him. They give no real spiritual service to Him who gave all for them. They are so busy saving money they have no time for saving souls. They can take no part in the public services, make no talks, teach no lessons and give no spiritual encouragement to the church. They are so busy amassing dollars that the spiritual treasury of their mind is empty, so all they can give God is a miserable dollar!

A dollar in this inflationary age is very small change, but they evidently think that today's dollar is just as large in God's sight as it was back in the "Depression Twenties." They give no more than they did then. Their

giving is not as God has prospered them, but throwing in a dollar is a habit, and dollar habits are hard to change. God who gives man the power to get wealth (Deut. 8: 18) is not ignorant of the value of a dollar. He can appraise the spiritual worth of a giver by the size and nature of his gift. Unless a man truly gives his heart to God his dollars will never be deposited in the bank of heaven. You may salve a rebuking conscience with gifts of silver and gold, but a spiritually bankrupt heart has no assurance of heaven. Those whose chief interest is in material things need to consider Jesus' uncompromising statement, "Ye must be born again."

One who is born of God lives for God, not self. A spiritual birth is evidenced by a spiritual life. Paul is my authority for saying, "If we live after the flesh we shall die, but if we through the Spirit do mortify the deeds of the body we shall live." Yes, *live!* Jesus said, "I am come that they might have life, and that they might have it more abundantly." The fool thought the abundant life consisted of food, drink and possessions. That's why he was a fool! Life is more than meat and the body than raiment.

To live in the spirit is the only way a spiritually reborn soul can live. Too many seem to think that Christianity means we must sacrifice the best things of life now to live hereafter. Just the reverse is true. We must truly live now if we expect to live hereafter. The soul must get a taste of heaven here to relish it in the hereafter. And there is no foretaste of heaven in raising hogs merely for the sake of money. The glorious songs of Zion are not learned by listening to the clink of silver and gold as we deposit it in the bank. True living is not found in getting and receiving, but by giving to bless others. How slow we are to learn the meaning of Christ's words, "Give and it shall be given unto you: good measure, pressed down, shaken together, and running over."

Giving comes before real living, for to give is to live. No one can truly live until he learns to give. The greatest gift is that of self to God in service, love and devotion. God cannot possess you as long as the love of money does. Don't delude yourself into thinking you can find happiness without first giving happiness to others, especially to God, and His greatest happiness is in your salvation! Christ purchased you, not

with silver and gold, but with His own precious blood. He will be satisfied with no gift from you that does not require a real sacrifice upon your part. He taught, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

Christ did not cheapen life in giving His life for you. He glorified it by making it worthwhile, a blessing to all who receive Him. He found happiness in His sufferings. "Who for the joy that was set before Him, endured the cross, despising the shame." That joy was not a selfish pleasure. It was the joy of saving us from hell. In asking you to give he is not asking you to become a pauper, as he did for you. He's asking you to become a spiritual millionaire through giving. He became poor that we through His poverty might be rich (2 Cor. 8: 9). The fact is that his riches were worthless to Him unless He could share them with us, so according to the most beautiful story ever told, He happified Himself by giving all He had, even His life, to us. Believing that story with all my heart, it is easy to understand Solomon's statement: "There is that maketh himself rich, yet hath nothing. There is that maketh himself poor, yet hath great riches" (Prov. 13: 7).

We are not made rich through getting; but the wealth of heaven is ours when we give to enrich the lives of others. Through judicious giving, you can have a greater income than J. P. Morgan and it will be invested in securities not subject to the fluctuations of a worldly market. This Fool thought that the golden days for him would be when he could retire from physical toil and have no concern except to eat, drink and be merry. Again I say that is why he was a fool. The days of real living are not days of winebibbing and sensuality, but the days of opportunity when you can pour out yourselves in loving, active service to others.

Christ gave us the highest incentive of all time to live for others when he said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." The starving beggar, the homeless child and the needy widow present unto us opportunities to feast the King of kings and Lord of lords. What a glorious thought. Recently many thousands thought they were honored when they could catch a mere glimpse of England's princess. But I can catch a glimpse of heaven's Holy Son in the grateful faces of those whom I have helped, and in helping them I help myself more than others, for "It is more blessed to give than to receive." This blessedness of giving enriches the heart far more than possession

of silver and gold. The Corinthians, through their giving, were "enriched in everything and in all bountifulness."

I often wish for a power I do not have—the power to picture hell just as it will be to make men and women see it in all of its horrors. I also wish for the power to picture heaven in all of its beauty and glory as it will exist in the dawning of the morning of God's perfect day. If we could see heaven and hell as they will be, I'm sure we would not be so indifferent to welfare of souls that

are eternally doomed to perdition and hence are to be denied the happiness of heaven, but we know so much now that it will be to our eternal condemnation if we do not sacrifice our material possessions to spread the gospel in the regions where men are living in the gross darkness of sin. Thou Fool, wilt thou deny them the saving light of heaven's truth? He that winneth souls is wise. This Fool did not even save his own soul. Are you a wise man or a fool? Your destiny depends on the answer.

How should we let our light shine? In such a manner that the world, seeing our lives will know that we are in harmony with the teaching of God. This is by the works that we do.

Yes, the Christian is bidden to work. The illustration in the parable of the Savior, concerning the vineyard, and men being called to work, also the story of the wiseman and the foolish one. One was wise because he heard the sayings of Jesus and obeyed them, he worked for Christ, but the other was foolish, for he obeyed not. These two illustrations prove that we must work.

Are you a light for Jesus? Is your candle shining into the darkened corners of this sinful world? If it isn't you aren't a Christian. Be a light for Jesus.

LIGHT

RADIO TALK BY WILFORD LANDES

Our Saviour taught us, in His Sermon on the Mount, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5: 14-16).



Let us consider the verses consecutively. If your Bible is handy, open it and reason with us. "Ye," referring to His disciples, those that are learners and followers of Jesus. The next phrase, "are the light of the world." Light is defined as "a form of energy which can be detected by the human eye," or "the opposite to darkness." It is said by science that the moon has no light of its own, but merely reflects the light of the sun; yet we speak of the moonlight. In John 1: 9 we are told, referring to Christ, "That was the true light, which lighteth every man that cometh into the world." Again in John 8: 12 "I am the light of the world." Thus Christ is the light and we, Christians, are the reflectors of that light. However, when a reflector of a light becomes dull, the brilliancy of the light is lost, and may become so dim that it is useless. A Christian that allows himself to become dulled and dimmed by the things of this world, so that he cannot reflect the true light, is useless to the Master.

Again to our text, "A city that is set on an hill cannot be hid." This was known of the Saviour many years ago, and was proved to the world in the last war. Man endeavored to hide the great and small cities of this world. Lights were turned out completely, camouflage was used, yet it was possible for the enemy to find and discover those "supposedly" hidden cities. London, Berlin, Rome, Paris and hundreds of others felt the weight of bombs. Christians are to be like unto a city that is set on a hill, im-

possible to hide, dim, smudge or to destroy the reflecting qualities that send forth the rays of the Son of God.

Let us now consider verse 15, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. How many of you can recall the kerosene lamp as a necessity? Remember those that fastened to a polished reflector and were hung on the wall? You wouldn't put a lamp or a candle on the floor or cover it, if you wanted the room lighted. Yet many who call themselves Christians have covered their lights with the affairs and cares of this world, so that none can be directed to the world from the Master. A man doesn't have to commit murder, become a thief or be a drunkard to have his light hidden. He may let his job, his family, his home, a hobby or other interests become so great that they keep him from his obligation to the Lord, and therefore hide his light. An elderly brother told me a few years ago that many think they are hiding their light under a bushel, when a pint tin would be large enough.

Let's examine verse 16 now. In this verse we are told where, why and how our lights should shine. "Where should our light shine? Before men." A light shining on a path that no one walks, or in a room where no one enters is of no benefit. A Christian hiding his light in a deserted area or in a closed room, does not lead others to Christ. He may save himself, but he cannot save others. The righteousness of the Christian is of benefit, when others can see, and know the reality of service to the Master. However Jesus said, Matt. 6: 1, "Take heed that ye do not your alms before men, to be seen of them!" A man's deeds for good are to help and assist, and to guide others to Jesus, not for the praise of men.

Why should we let our light shine? That our fellowmen will see the good works and glorify the heavenly Father. Man's purpose on earth is to glorify God. Isaiah the prophet said, Isa. 43: 7, "Even every one that is called by my name: For I have created him for my glory. I have formed him: yea, I have made him."

A TANGLED WEB

Our college brethren are in a genuine old-fashioned mess of their own making. They have established schools for the purpose of developing better Christians and training better preachers. Ira B. Douthitt, recognizing that this is the work of the church, thinks schools can be supported out of the church treasury. He has W. L. Totty and G. C. Brewer as his allies. A lot of brethren in the south deny that these human organizations can be supported from the treasury. They think the way to do it is to hold back the cash and give it to the schools before the Lord can get His hands on it. That way they can make preachers for Him without His having anything to do with it. And some of the preachers turned out prove it too.

I hope these "rugged individualists" will not think I'm nosing into their affairs if I ask a question or two for information. These brethren think that it is wrong to take money from the church to support a school, but right to take it to support a home like Boles Home. Before me right now is the Boles Home News, for Nov. 10, 1951. The lead article states that "Blueprints and specifications for the school building at Boles Home have been received, and prices are being obtained for the construction of this building at the earliest possible moment. . . . It is absolutely necessary to the program at Boles Home, and it will present a very greatly improved opportunity in our school work. . . . We do not have enough funds on hand to complete that building, and we are probably \$40,000 short of enough to furnish and equip the building. It seems that a contribution will have to be made at some time in the future to complete the funds for this construction."

1. What is the difference in principle in the church contributing to the erection of a building in which to teach arithmetic on the Boles Home campus, or one in which to do the same on the Harding College campus?

2. Since Boles Home is a "Church of

Christ project" and supported by treasuries of the church, are not the boys' and girls' basketball teams church of Christ teams? If so, what would be wrong with the church sponsoring the basketeers at Harding College?

3. If Boles Home is not a church project, by what right are they beginning "the publication of a paper designed especially for reports to elders, deacons and ministers of the church," as they state in this paper? If Boles Home is a Church of Christ project, then isn't the church in the school business seeing that it gives from its treasury to support the Boles Home High School?

4. If it is wrong to donate from the treasury directly to support Abilene Christian College, but right to give to Boles Home and let them use it to build a high school, would it be all right for Abilene Christian

College to start a Widows' Home, then let the churches send to that home, and allow them to turn it over to the college? If not, why not?

Brethren, the truth of it is that when you depart from the simplicity of the gospel and start other organizations to do any phase of God's work, you multiply your problems a thousandfold. Institutionalism is the greatest threat to the church today. Our brethren are engaged in a mesh of difficulties over plans and systems unknown to the apostolic church. But pride must run its course. Many cannot realize what a tangled web they weave "when first they practice to deceive." But let us fervently pray that these who wittingly or unwittingly have been lured into departures may return to Jerusalem and the one body which God established to do all of His work.

Can we walk by faith then? Even though the windows of heaven seem closed and there are no more blessings are you still willing to trust in Him? Can you say with Job, "Though he slay me, yet will I trust Him?" Job sustained great loss and was afflicted for months. All he possessed was swept away, he lost his health and was terribly beset on every hand. He did not know why, yet he endured, believing in God and His providential care for the righteous.

Can you stand as the three Hebrew children and announce to your tormentors, "Our God whom we serve is able to deliver us out of thine hand, O King. But if not . . ."—if He does not fill my every need, if He does not heal my aching body, if He does not deliver me from death—"be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image" (Dan. 3:18).

Let us discipline ourselves into such spiritual stability that the faith attitude will be constant and habitual. Only then will the coveted poise and strength of a continuous sense of God's presence become a reality. When we are compelled to walk by faith without one ray of sight, let us not feel pity for ourselves. The assurance of faith is superior to, and more dependable than, the assurance of our human sight.

Our feelings change. Outward evidences vanish. Satan can and does imitate signs, wonders and gifts. Even our own senses are untrustworthy. To have great belief in the testimony of the Holy Spirit as given in the Word, is the surest way to remain "steadfast, unmovable, always abounding in the work of the Lord." In Hebrews we learn the patriarchs "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them" (Hebrews 11:13). They had eyes of faith. It so persuaded them to believe and act as though they already possessed the promises. They embraced these into their bosoms and cherished them as if they were present, real and already in possession. Such faith enabled them to suffer and be faithful to the Lord. It took them through with victory and assurance. It gave them soul rest and peace and will do the same for us. Let us determine to walk by faith and not by sight.

The church at Bloomfield, Missouri, must vacate their rented house at once. They have decided to try and build with your help. When Jim Mabery and wife went there a year ago, there were 3 members. Now there are 17 with other good prospects. Brethren locally are willing to shoulder their part of the burden. They need our aid at once. They will start building as soon as conditions permit. Will you send a contribution to aid in this worthy venture? Address all communications to: James Mabery, Bloomfield, Missouri. Please act immediately!

WALKING BY FAITH

BY JOHN H. PATRICK

It is necessary for us to have faith, not only to get into Christ, but we must continue to walk thereby if we are to live a successful Christian life.

To walk by faith rather than sight as long as we are in the body is the best thing for us. Jesus said to Thomas: "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed" (John 20:29). Not only will greater blessings come



to those who walk by faith, but they will possess a stronger character and sounder assurance. We give glory to God when we walk by faith because this compels us to rely solely on the integrity of His Word. We dishonor Him when we insist that His word be verified by the testimony of earthly sight and experience.

The problem which causes the most difficulty is as to when a Christian has a right to see, and when he should be content to walk by faith. There is only one answer. We must submit ourselves to the possibility of having to walk by faith at every point. Naturally as we live a Christian life we desire to see an answer to our prayers and a reward for our service but we should determine that even if we do not, we will be able to walk every step of the way without sight rather than fail to believe His promises. This is the only safe foundation upon which to build.

Take, for instance the matter of prayer. It is our privilege to see answers nor should we rest content without prayer achievement. But suppose the answer is long delayed, and the condition we are praying about is get-

ting worse? Can we continue to walk by faith and keep praying, believing God is hearing and is faithful to answer the prayers of His children? Suppose He never answers in our lifetime. Some of our prayers may not be answered until we are dead. Can we endure God's seeming denial and our apparent failure in loving submission and perfect confidence that He is both faithful and wise?

Take, again, the problem of Christian service. Suppose, while others see great results from their efforts, we see comparatively nothing. Suppose we have wept because of the sins of others and sought diligently to bring them to Christ but with no success. In the face of such a severe trial, should we cast away our confidence, conclude that we do not have the Holy Spirit within us or that God is not with us? By no means! Self-examination may be in order, but let us not cast away our faith in God. I believe there are men who are not doing evangelistic work who would if they could see some reward for their efforts as they preached the gospel from place to place. A servant of God need not be discouraged in labor for the Master if he cannot reap by sight. Let him determine that nothing shall prevent him from reaping by faith knowing that "in due season we shall reap if we faint not."

Again, take the matter of God's providential protection and care promised to His people. Surely in this we are entitled to walk by "sight" to some extent for we are told that if we seek first the Kingdom of God and His righteousness "all these things will be added unto us." But suppose we become hemmed in by calamities, are frustrated at every turn, and apparently God has forgotten that we exist. Sickness, hunger and stark tragedy may haunt our steps.

FROM ARCHBISHOP TO POPE

The editor has been promoted. News of the elevation is conveyed by Bro. H. F. Sharp, Blytheville, Arkansas. A few years ago, Bro. G. K. Wallace wrote us up and styled us "archbishop." Now, Bro. Sharp entitles a recent article against us, "Reckless Reporting by the St. Louis Pope." Do not be alarmed. The terminology is quite common among our college brethren. It is merely a descriptive term applied to anyone who will not bow in humble subservience to the hierarchy produced by "our schools" which breathe "Christian atmosphere."



Bro. E. R. Harper used to live at Little Rock. While there he became involved in a fight with Harding College. In the Bible Banner, June, 1941, he complained of having to meet all of the time a number of charges, one of which was that he was "the pope of Arkansas." Unless he was deposed, the "Vatican" is now in Abilene, Texas. Bro. Foy E. Wallace, Jr., has been called a "pope" so often he just shrugs his shoulders at it. L. C. Utley wrote from Detroit, Michigan, to Ira Y. Rice, Jr., "I am fully persuaded that he (Wallace) would boss the church if we would take it." And Brother G. C. Brewer said of the Bible Banner writers, "They have inveighed against every man who will not kneel at Foy's feet and call him Lord." When I was debating Bro. Brewer, one of his brethren told me, "G. C. not only would like to be pope, but he wants to elect the cardinals."

Thus you can see I am now in distinguished company. In some sectors the word "pope" is an opprobrious term, and might be considered slightly disrespectful. But when used by one of the college preachers it is a compliment. If you looked in their personal dictionaries, you would find a definition something like this: "Pope. One who disagrees with you about any subject; one who refuses to bow the knee to human clerical authority."

Bro. Sharp's article was printed in the Gospel Guardian, Oct. 25, 1951. If you haven't read it be sure and do so. We'll lend you our copy if you'll promise to mail it back. The article was provoked by our little dissertation entitled, "The Southern Invasion." This is the first real volley fired by a "Sharp-shooter." No doubt we shall be favored with others. You'll like the spirit of Bro. Sharp, and it will show you why he has been adopted as a "favorite son" to continue the "Stop Ketcherside movement." But he is not going to get me to hate him. He never deigns to refer to me as a brother. It is either "Mr. Ketcherside" or just plain "Ketcherside." Either he conceives that I

have never been born into God's family, or he has not. I do not feel that way about these brethren. They *are* my brethren. We are born of one Father, and Jerusalem which is from above is the mother of us all. I think they are in error, yea, in grievous error, upon some things. But I will not manifest a spirit of hatred toward them. They are defending a "one-man hiring pastor system" for which there is no scriptural authority. Therefore they are forced to arouse prejudice by personal attacks filled with venom, and by publication of political propaganda. This is unworthy of men who profess a high calling in Christ.

Bro. Sharp calls me "a heretic," "a trouble maker" and "a pope." He accuses me of "malicious falsehood," "false views," "divisive teaching," "vicious falsehood," "damnable heresy," "inexcusable falsehood," "preaching filth and heresy." He quotes a letter from Paragould which designates as "stool pigeons" those who stand as I do on matters pertaining to the edification of the Body of the Great King. Now what are the basic differences between Bro. Sharp and myself which to him constitute filth and damnable heresy? What started all this?

It is my conviction that the ministry of the New Testament church is a mutual ministry of all its members, and that it is wrong to set up any system which contravenes the liberty of every faithful qualified brother to edify the church when it is come together in one place. I believe that the hiring of a professional preacher to feed a congregation with elders is wrong, and I oppose it. This is the question that "popped the lid off" in Arkansas. This was the basis of the attack on me by Bro. E. R. Harper, the first day of my work at Beech Grove. And this is what is rankling in the heart of men like Bro. Sharp.

This "located minister system" is the pastor system of the digressives in a weak guise, call it what you please. Designating a man an "evangelist" who is a hiring feeder in a church with presbyters no more changes the situation than calling a saloon, a "cocktail lounge" alters the fact that liquor is sold.

Bro. Sharp says it is reported that I live in a \$30,000 house and have a \$10,000 library. Recently I heard a report from Ohio that I owned a private airplane. (Who do they think I am—Eugene Smith?). Another brother wrote to ask me if I owned a Cadillac. (Who do they think I am—R. N. Hogan, the colored evangelist?) The news came from Kansas that we had a couple of servants. Next, some dear prevaricating soul will report that I have bought N. B. Hardeman's \$20,000 horse. But why all of this childish, trivial, false propaganda? I'll tell you why! I'm opposed to commercializing the gospel. I believe that this spirit

of "so much pay for so much preach" is wrong. I must preach the gospel if I never receive a cent from by brethren. And I've dug graves in the cemetery to support myself. I've worked as an abstractor in a title and trust company. I've cut meat in a Piggly Wiggly store. Bro. Sharp refers to this in his shy good-natured wit as "cutting bologna." One thing I have never done, and that is live in a piece of real estate owned by the church as "a minister's home." I've always paid my own rent until I bought my own house. And I have never had a contract with any local congregation for so much money for so long a time. Nor do I intend to. I never made an agreement with a church in advance as to how much I would receive for work, never asked them for any amount. I've taken what the brethren have given me, thanked God for it, and not complained. If it was not enough I got a job and worked until I got caught up, then went on preaching.

For the benefit of Bro. Sharp, and to satisfy his eager soul about our affairs, our house cost \$6,500. We bought it from a brother in one of the college churches. To enable him to investigate our private affairs and to save him trouble, I mention that we carried our loan with Armbruster Realty Company. Our monthly payments were \$50. The front steps need a little fixing, and one of the doors screams a little on the garage. There's no leak in the roof but the basement leaks in a spot of two. One of the gutters has fallen off. If Bro. Sharp has time while he is up investigating he can put it back up. Nell will show him where I keep the hammer and nails. If we can be of any further service, and Bro. Sharp will mail a questionnaire, we'll be glad to reply in full, so he can get his story lined up with the facts, if he is interested in that. Our Cadillac is a 1948 Dodge. The tires are a little worn and it is a little heavy on oil. We don't have an airplane but we have a son in the air corps. I wish he was home. The two servants are Nell and myself. We've been working together for 23 years, are legally married, and have a license to prove it. I thought I'd better put that in, because you can't be sure what some of the preaching brethren in Arkansas will tell, especially when they write about "reckless reporting."

MISSION MESSENGER

W. Carl Ketcherside

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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.

Brother Sharp says my whole article was as inaccurate as my report that Rue Porter had died of a heart attack. Now for something funny! I got the report about Rue Porter from the church at Spring and Blaine where T. T. Carney is *the* minister. The other material in the article came from brethren in the fellowship of the church at Paragould where Bro. McNutt was *the* minister. So if this proves anything, it proves that you cannot rely on the churches with which Bro. Sharp is affiliated. Perhaps they have been too long under the influence of men like Bro. Sharp, and their reporting is a little reckless, like his statement about my library. I paid less than \$100 for the books I have. Most of them I got on a bid of \$25 at a sale.

But Bro. Sharp's magnified reports have made me cautious. I was going to write an article about these large meeting houses being built in Texas. One was "reported" to cost \$600,000. Bro. Sharp's reckless report about my library magnified its actual cost 100 times, so maybe these Texas brethren were a little large on their figures and the building cost about \$6,000. You have to be careful about reports from college brethren especially when they're writing about "false views."

In a different vein, I deny that I ever asked churches to send me money with which to send them preachers. I deny that I ever received money from churches anywhere, anytime to send any preachers out

to them. If Bro. Sharp has proof that I ever did so, I will publish that proof in this paper, acknowledge my error in doing it, ask forgiveness of Bro. Sharp, the Lord—and Bro. Foy Wallace, in case Bro. Brewer's prediction about Foy ever comes true! I do not wish or crave evangelistic oversight of any congregation. I do believe it is God's plan that an evangelist who preaches the word in a new community should band together the converts he has made for worship of the Lord Jesus Christ, and that he should guide and teach them with proper care and oversight until men are developed for elders. When such men are appointed, I believe the temporary oversight of the evangelist ceases, his work at that place is done, and he should go elsewhere and repeat the process.

I do not believe in "shelving elders" but have assisted in appointing as many elders as meet qualifications set forth in the Divine Writ. I have my membership in a congregation where godly men are elders. I thank God for their faithfulness and benevolent oversight. It is God's plan that men be qualified and appointed as elders in every congregation of the saints, and such men are the "pastors" of the flock which is among them. Bro. Sharp's diatribe on reckless reporting is an instance unparalleled of that which he professes to condemn. But it is easier for these brethren to run down a brother than it is to run down a scripture to justify the practice of the hireling pastor system.

well they like these. They are not free of errors, it must be said. But there is a reason why many people deeply appreciate reading these translations of the Holy Scriptures. It is because they are wrought with the intention of giving the common people of America today a literal, understandable translation of the Scriptures. They represent a step forward.

Ecclesiastical words have been forced upon us by custom and outdated translation of the Scriptures, and by our own laziness in study. They are hangovers from the days of the Great Apostacy, from the Dark Ages when almost all the so-called Christian world had its religious ideas forged in the Roman Catholic blacksmith shop. Why else do we have the word "baptize" in common usage? The apostles did not use a word in this place which had a special religious meaning. But they used a word which meant "dip under." Of course, it would have been hard for the translators to have rendered the word "baptize" literally, since the preachers of almost all denominations were "sprinkling" in baptism.

We would like you to notice the effects of ecclesiasticism as illustrated by the two words, "gospel" and "good news." The word gospel has a special religious meaning. But literally it means "good news." And the New Testament writers intended their preaching to be called "the good news of Christ."

By contrast we will make our point. The word "good news" is a simple, lucid, practical, vital, real, literal, direct expression. While the word "gospel" is a complex, not clear, theoretical, impotent, unreal, symbolic and indirect expression. The name "good news" has a warmth, a nearness, and a meaning for all of us. While the name "gospel" is cold, distant, and meaningless, except to those who understand its religious significance.

Many words have lost all their power and meaning through such emasculation. Even in the church of Christ there are many who object to what we may call, for want of a better name, "down-to-earth usage." I appeal against a tradition bound way of preaching Christ. I contend that the apostles did not use words of special religious significance, words which the fallacies of human tradition had left with confused and indefinite meaning.

Verily, I believe that if we would say "good news" (instead of "gospel"), think *good news*, take *good news* to our neighbors—that we would be taking a big step toward rejuvenation of flagging spirits. But we must feel the joy of good news, and carry the conviction of it in every act and word.

You are urged to notify us at once of any change of address. If we send your paper to your old address, it will not be forwarded to you, but we will be charged for its return to us. Please help us by notifying us of any change.

RELIGIOUS BONDAGE

BY KENNETH MORGAN

The human race in so many ways is a slave to tradition. In how many of life's doings do we give way, carefully and reverently, to a thousand customs—customs that are cumbersome, out-of-place, and without significance.

"The slaves of custom and established mode, With pack-horse constancy we keep the road,

Crooked or straight, through crags or thorny dells,

True to the jingling of our leader's bells."

Think of the things which make up our life. In marriage, for instance, how many things do we carry out to the letter—things which in our modern world have no meaning? Name them one after another and ask yourself, "Why must it be this way?" And listen to the hollow, ringing echo answer, "Why?"

"Man yields to custom, as he bows to fate, In all things ruled—mind, body, and estate; In pain and sickness, we for cure apply To whom we know not, and we know not why."

This was the greatest problem of the Reformation and Restoration. The forces of truth had to fight their way free from

ignorance and tradition step by step. And it was a bitter fight for each step. Bits of ecclesiastical trumpery clung to the newly forming churches with the tenacity of a leech, and were removed only with pain to everyone. An outstanding difference between Zwingli and Luther balanced on this point—Luther holding out to preserve all that was not expressly forbidden, and Zwingli contending that all should be dropped which was not expressly commanded.

Take for instance, ecclesiastical language. The New Testament was written in the language of the common people of the time—not a churchy, religious language, meaningless to all except the initiate. But in many ways the language of the sermons of our present time employ such language. And this is particularly true of the standard English translations of the Bible.

We miss a great deal of something very precious and vital, when the bread of life is given in ecclesiastical form. It is like eating bread with the vitamins and minerals taken out. More and more people are getting acquainted with some of the modern speech translations of the Bible. Scarcely a week goes by but someone remarks how

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

Matthew 5: 21

The part of this passage to be considered in this article is the expression, "thou shalt not kill." Many persons persist in taking a one-sided view of this

and hence use it falsely. They insist that all killing is alike, that *not kill* means *not kill*, and therefore that no condition could exist where it would be right to take human life. In many instances it is only maudlin sentimentality that prompts the contention. They will assert that "you do not have any right to take what you cannot give," and they will pronounce that sentence with an air of authority or finality, as if it were a divine declaration, whereas it is an assumption of the very point that is under dispute. The Bible does not contradict itself, but these perverters would set scripture against scripture, for there are numerous passages where men have been commanded of God to take human life.



The statement in the heading and numerous other passages, has reference to the individual's taking the life of his fellowman without official authority, and such killing is designated by both divine and human

law as murder, which is always forbidden. No matter how serious the provocation, no man has the right to take the law into his own hands and take the life of another. In such a case the command is to "give place unto [divine] wrath." Cain killed his brother; Simeon and Levi killed Hornor and Shechem; the servants of Amon killed him in his own house; Zimri killed Elah, and there are scores of like instances in the Bible, in which private or unofficial persons killed others unlawfully, and that is the kind of act that is always meant by the words "thou shalt not kill."

But to say that all killing is murder is to accuse God of murder when he said "by man shall his blood be shed" (Genesis 9: 6). Likewise, to say that all killing is murder is to make God out a murderer when he told the Israelite army to kill the heathen, and it represents Jesus as a murderer when he said (John 18: 36) that governments might fight in their own defence. Numbers 35: 33 says that a land cannot be cleansed of guilty blood but by the blood of him that shed it. The so-called life sentence pronounced against a murderer is an insult to the God of Heaven. A state or court or jury that permits a murderer to live is itself guilty of murder; and a man who will defend a murderer in court is likewise a partaker of his crime.

facts have a way of coming to light to upset all finespun theories of pseudo-scientists. Just recently newspapers carried the story that last April a University of Pennsylvania anthropologist unearthed human bones dating back to the "Ice Age" which is evidence that modern man—*homo sapiens*—apparently lived at the same time as such sub-human (?) species as the Neanderthal man. A certain scientist says, "This upsets the whole theory of evolution." Well! Well! Grandpop was not historic after all. He must have lived at the same time as Willie's uncle Johnny!

But what about the Neanderthal man? Was he really a missing link between modern man and the apes? Listen: "At Capetown, Africa, university doctors recently dissecting the body of a native, found the native had a typical "Boskov" skull, the kind found in fossil form dating back 35,000 years (nearly to Grandpa's days)". The above was copied from *Colliers Weekly*, of August 11, 1951. Is not this proof that all those bones of supposed pre-historic men are simply specimens of subnormal humans that lived along side of modern men? Give those pseudo-scientists a hatful of old bones and a pencil and they'll people the world with low-browed, bull-necked, grotesque monstrosities that never existed except in the imaginations of "Scientists" drunk on the brew of their own brains! No wonder Paul spoke of "science falsely so called" (1 Tim. 6: 29).

It requires far less credulity to believe that "God formed man of the dust of the ground—breathed into his nostrils the breath of life and man became a living soul." Disease, accidents, or even improper living conditions can dwarf, deform and pervert skulls or thigh bones so that in our own times can be found men who exhibit shapes similar to those fabled "cave men." It would take millions of those "missing links" to complete the chain, and all that scientists know about those missing links is that they are still missing! Where is the proof they ever existed? It is becoming more and more evident that true science cannot come to the aid of those who stone the prophets. The scientific theories of yesterday have been exploded by the atom bomb of cold truth. One single truth science some day must admit: That man cannot know something without the help of Something, and we call the Something GOD.

How absurd to think that human intelligence, idealism and morality could be produced from the animal mind of an ape! The brilliant mind of an Einstein could not be produced from a chattering chimpanzee. The man of faith may be a "fool" as the Rationalist claims; but he is not as much of a fool as the doubter, because he has sense enough to know his own folly! He knows the limitation of his own wisdom, so he looks to God for additional wisdom. Every scholar who teaches science wears a clown's dunce cap, for the theories of yes-

WAS GRANDPA NEANDERTHAL A FAKE?

BY ROY LONEY

When I was a young man the theory of evolution was a livelier issue than it is today. I remember reading with avid interest the thrilling newspaper accounts of the famous "monkey trial" in Tennessee, when Wm. J. Bryan defended the Bible against the atheistic views of Clarence Darrow. The story of the Neanderthal man came in for considerable notice in that trial. "Grandpa" Neanderthal's bones were uncovered in a cave near Düsseldorf, Germany, in 1857, and scientists eager to prove man's kinship with the apes immediately declared this a positive link between man and his remote simian ancestors. Only a part of the skull, shoulder blades, thigh bones and pelvis bones were recovered, but these were sufficient to prove that Grandpa was a much different looking man than Grandson Willie, whose "hot rod" car burns up the highway.

Pretended scientists are very liberal with

figures when real facts are scarce and they confidently affirmed that Grandpa lived some 40,000 years ago. They arrived at this conclusion by considering the rock strata in which grandsire had been sleeping. Grandpa's eyebrow ridges were very low, much like a gorilla's, but his forearm was much longer and stronger than Willie's. Grandpa's IQ might have been below Willie's, but the evening chores which sadly take Willie's strength, would have bothered Grandpa not a bit, for he was a robust old gentleman who lived by brawn, not brains, even though he was reputed to be but five feet tall.

Grandpa's arm bones were not located, but a fertile imagination and a fountain pen can supply many important facts unfortunately missing. So Grandpa's picture with his low brow and jutting jaw has become a fixture in the family album, and his place in history and in our affections seemed secure. But

terday's scientists are the laughingstock of the scientists of today. All the ink of scientific learning runs dry in the sands where the secrets of the Bible lie hidden. The sands of the desert in Bible lands are magic sands—they hide the historical secrets of the past, which when uncovered confirm the truths of God's word. A Professor Garstang was for seven years director of the British school of Archeology in Jerusalem, and Director of the Department of Antiquities in Palestine. He was constantly on the spot of all the historical sites over which much higher critical scorn has poured. Of the historical sites of Joshua, Judges, Jericho, Ai and Hazor, he says: "I was deeply impressed with the sense of material reality underlying the historical narrative of Joshua and the Judges. No radical flaw was found at all in the topography and the archeology of these documents." "So detailed and reliable was the information obtained," says the Professor, "that it also ended the difficulties of chronology which have long perplexed the students." And this is only one sample of many that can be cited, so that the reverent believer in the Bible can sit back with the calm assurance that "holy men of God spake as they were moved by the Holy Spirit."

THE WAY OF LIFE

BY GLENN SPARKS

Does the Bible tell us the way to heaven or does it leave us to grope our way in darkness? Jesus said, Enter ye in at the strait gate: for wide is the gate and broad is the way, which leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7: 13, 14).

What is that narrow way to heaven which only a few find? Jesus said, "I am the way, the truth, and the life. No man cometh unto the Father, but by me" (John 14: 6). Jesus is the way and the only way to heaven. No man can enter any other way. If we are in Jesus we are in the way, for Jesus said, "I am the way," and that way is the narrow way which but a few find. There is no other way to the Father.

If we are in Jesus, we are in his body because we cannot be in Jesus without being in his body. If we are in his body, we are in "the way," which is the "narrow way" and the only way to heaven. Things equal to the same thing are equal to each other. What does it mean to be in the body of Christ? Paul said of Christ, "And gave Him to be the head over all things to the church, which is His body" (Eph. 1: 22, 23). The body is the church. Again Paul said, "And he is the head of the body the church" (Col. 1: 18). Therefore, to be in the body is to be in the church. If in the body, we are in Jesus; if in Jesus we are in the narrow way, which is the church.

How many bodies are there? Paul said there is "one body" (Eph. 4: 4). Again, "But now there are many members, but one body" (1 Cor. 12: 20). Since there is but one body, there is but one church, for the body is the church. There is only one Christ, and one way to heaven. "No one cometh unto the Father but by me."

Are there many ways to heaven? Do we have our choice of the way we wish to travel? Can we choose the Christ we will serve when there is but one? Can we unite with the body of our own selection when there is but one? Can we join the church of our choice when the Lord adds us to but one? There is only one Christ, one way, and one church. We have no choice. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14: 12). Choose Christ and His way!

Was Judas a Devil

A good sister writes to enquire if Judas Iscariot was a "devil from the beginning"? Judas, son of Simon, was a man who was easily influenced by Satan. He was greedy and covetous. He was a thief, and pilfered the money which was contributed to the support of Jesus and the disciples. (See John 12: 6, where the word "bare" is from *bastazo*, which means "to carry off, pilfer, steal.") Jesus knew he must be betrayed by one of his followers, as it had been prophesied. Even the amount of money for the betrayal had been specified (Zech. 11: 12). He chose Judas as an apostle because his character was suited to the task. The choice did not change the moral character of Judas a particle. He remained what he had always been. But he was elevated to a position where temptation would reveal his true character. Accordingly, when the crisis came, it was said, "The devil put it into the heart of Judas to betray him" (John 13: 2). This he did by allowing the money to be dangled before the eyes of Judas. In John 6: 70, Jesus asked, "Have not I chosen you twelve, and one of you is a devil?" The word is *diabolos* in the original. It means "a false accuser, slanderer." In commenting on this place, Thayer says, "The name *diabolos* is figuratively applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him." In the same sense Jesus applied the name "Satan" to Simon Peter (Matt. 16: 23). And while I am on the topic, let me state that the character given to Judas Iscariot, by Sholem Asch, in his book "The Nazarene" is just so much romantic poppycock.

Contributions to Wakenda

Marvin Mayden reports the following assistance received on the building program at Wakenda, Missouri: Carrollton (Mo.),

\$500; Kansas City (26th-Spruce), \$250; Sullivan (Ill.), \$100; Bogard (Mo.), \$100; Webster Groves (Mo.), \$100; St. Louis (Manchester Ave.), \$100; St. Louis (Lillian Ave.) \$100; Des Moines (Dean Ave.), \$50; Kansas City (6305 Blue Ridge), \$50; Blockton (Iowa), \$50; Liberty, near Norborne (Mo.), \$50; Iberia (Mo.), \$60; Gardner (Kans.), \$200; John Park, Shillington (Penn.), \$30; Brookfield (Mo.), \$25; Warrensburg (Mo.), \$25; Compton (Calif.), \$25; Hayward (Calif.), \$25; Hot Springs (Ark.), \$25; Hobson Adkins, Carrollton (Mo.) \$25; C. R. Turner, Sullivan (Ill.), \$25; Bolivar (Penn.), \$25; Bethany (Mo.), \$25; Chesapeake (W. Va.) \$20; Ozark (Mo.), \$15; Mattoon (Ill.), \$10; Shippensburg (Penn.), \$10; Springfield (Mo.), \$10; Topeka (Kans.), \$10; Mrs. Tom Gray, \$10; Mrs. T. M. Houseworth, \$1.

Contributions for flood relief included: St. Louis (Lillian Ave.), \$30; Marion Van Degrift, \$20; Pearl Bailey, \$20; Charles Smith, \$5. The four congregations in Saint Louis sent a truckload of clothing, the church at Braymer sent a carload of clothing, and Raymond Stephens, Kansas City, also sent clothing. Already 70 needy families have received clothing and there is more to distribute as winter needs require. The Wakenda church expresses appreciation for all assistance given, including that of the Carrollton congregation in distribution of clothing.

Claycomo Church

Veva Kirkpatrick reports that the response to the appeal sent out by the congregation at Claycomo, north of Kansas City, Missouri, for assistance in erecting a meeting house has been good, and work has started on the basement which will provide a temporary meeting place. A report of contributions will be made in the March issue. Thanks are sent for the generosity shown, which will enable the work of the Lord to go forward in this new community.

New Booklet

Roy Loney is preparing to launch a new book of study outlines soon which will make available a real source of material for scriptural teaching. He has been laboring diligently to gather the type of outline essential to meet the needs of the brethren today. Be sure and watch for further details or write him and make advance reservations. His address is Rfd 2, Wellsville, Kansas.

A CLEAN CHURCH is the title of a beautiful cloth bound book written by W. Carl Ketcherside, to deal with the subject of discipline in the church. We'll send you one for \$1 if you'll write immediately.

It is very essential that someone in each locality act as agent to collect subscriptions and send them in. Will you volunteer?

THIS and THAT from HERE and THERE

Thanks to Emma V. Hudson, Carbondale (Ill.) for five subs. . . . Lloyd Riggins concluded a 2-week study with Old Scotland (Mo.) Nov. 26, and began immediately at Center, near Carthage (Mo.). . . . Roy Harris has just concluded a study at Chillicothe (Mo.); Richard Riggins another at Topeka (Kans.); and Bob Duncan another at Beech Grove (Ark.). . . . Please remember the study now in progress at Kansas City (Mo.) under direction of Robert Brumback. For information address: The Elders, Church of Christ, 26th and Spruce Streets, Kansas City. . . . E. M. Zerr made one public appeal for subscriptions at Sullivan (Ill.) and sent in 29, of which 25 were new. Thanks a million! That's good work. . . . Bro. Zerr's Bible Study at Sullivan was well attended. It began this year in 2 Corinthians 11. . . . C. Munn Riddle was with the church at Nowata (Okla.) on Dec. 2, and Paul Ketcherside was at Bartlesville on that date. . . . L. J. Karkosky was in a meeting at Shipensburg (Jenn.) Dec. 2-16. . . . C. Earl Evans deserves our thanks for six subs sent in. . . . All mail for the church at Warrensburg (Mo.) should be addressed to Church of Christ, P. O. Box 107, that city. Please list this in your directory. . . . The congregation at Pomona (Calif.) maintains a radio program on KPMO which is heard each Sunday at 8:30 a. m. . . . Roy Loney reports a good morning and afternoon meeting at the home of William A. Sluder, Mullinville (Kans.) Dec. 2, and that night Bro. Loney was with the church at Lewis (Kans.). . . . Bro. E. F. Davis sends 4 subscriptions, and informs us that the saints in Christ meet at V. F. W. Hall, 121½ East Brooks Street, Brookfield (Mo.) and we urge you to visit them, for they are worthy. . . . E. M. Zerr is now writing his commentary on the book of Romans, and as soon as his explanations of this New Testament book are complete, we will start publication of the first volume of the New Testament commentary, which will include Matthew, Mark, Luke, John, Acts and Romans. You can still reserve three of these in advance for \$10. . . . Mrs. A. C. B. Honn has recently published a book of her own poems. The cost is \$1, and you may address her at Kemp (Ill.). . . . Ten new names were added to the list of members at Speedway City, Indianapolis (Ind.) as result of the work of Borden Higginbotham. . . . Thanks to Orval Vaughn, New Castle (Ind.) for 6 subs. and to A. J. Coleman, Princeton (Ind.) for 5. . . . One was immersed at Martinsville (Ind.) Dec. 9. . . . Thanks to Mabel Bell, Carrollton (Mo.) for 6 subs. . . . We are happy recipients of a very beautiful picture calendar of Royal Tunbridge Wells, from Bro. and Sister

Styles at that place. . . . Thanks to Mabel Probasco, Unionville (Mo.) for 11 subs. . . . W. O. McCreary reports increasing attendance at Carmichael (Calif.). . . . C. C. Teghtmeyer, who has oversight of the work at Antioch, near Bethany (Mo.) was with the church for special work on Dec. 9. Services are held twice on each Lord's Day at 10 a. m. and 7:30 p. m. C. R. Turner will assist them in a meeting in August 1952. . . . Bro. Acree recently converted a man and wife at Palmdale (Calif.) and they were immersed at Compton. . . . Thanks to Mrs. Charles Hicks, Farmington (N. Mex.) and Velmah Starkey, Los Angeles (Calif.) for five subs. each. . . . Burl Price, Shelbyville (Ill.) baptized 3 young men on Nov. 25. . . . Greetings to Evelyn Joyce, born Nov. 27 to Mr. and Mrs. Gerald Haire, Herington (Kans.), and to Gwen Irene, born Dec. 1 to Mr. and Mrs. Agee, Jr., Pomona (Calif.). . . . Marjoria Lee Shetler reports 2 restored, 1 immersed in Bernell Weems' meeting at Phoenix (Ariz.). . . . Thanks to Ralph Carlock, La Junta (Colo.) for 5 subs. . . . A communication signed by Doin Bushong, Hubert James, Nigel Oxley, and Kenneth L. Van Deusen, evangelist, informs us of the organization of the North Ozark Church of Christ, which will meet temporarily in the home of Nigel Oxley until a permanent edifice may be erected. Ray V. Oxley, Almartha (Mo.) will act as correspondent for the church, and receive and answer all mail. These brethren were formerly associated with the church at Almartha which has digressed from the truth as it is in Christ Jesus. . . . Mabel Bell, Carrollton (Mo.) sends 3 more subs. to add to those listed above. M. G. Flory, Riverside (Calif.) sends five. . . . Cecil Hope, Pomona (Calif.) was privileged to be home a short time from Pearl Harbor, where he is stationed. . . . Karl Whisenand, Oblong (Ill.) invites all faithful brethren passing through that town to worship with the church meeting in Grange Hall, in City Park. Preaching brethren are asked to remember this address and visit the church. . . . Nelson Ellis and Clarice Fox, Hartford (Ill.) have been confined to Barnes Hospital, St. Louis, during December. . . . The editor has been teaching a class in personal work training, which concluded Dec. 21. About 35 persons took the five nights of training. Classes lasted two hours each, and were held at Webster Groves (Mo.). . . . It is expected that a number of brethren from Saint Louis will combine with those of the Lead Belt area in Missouri to make a complete house-to-house canvass of Farmington, on January 5. The territory has been mapped out so that every home will be covered. Sisters of the churches

in the area will serve lunch to the workers at noon. The day's work will begin with a meeting for prayer and instruction at the Farmington meetinghouse. W. Carl Ketcherside will begin a two-weeks Bible Study the following day. . . . Please remember that with rising costs of mailing it will cost us twice as much to notify you of your expiration date as before. You can save us time, money and effort if you will renew ahead of time, or if you will send in your money immediately upon receiving your first notice. . . . Richard Kerr is now at Fredericktown (Missouri) and will labor with the church there in development and spiritual training. . . . Thanks to Clyde Owens, Vincennes (Ind.) for 7 subscriptions, 2 of which were new. We appreciate the efforts put forth in our behalf by all who have been sending in names of subscribers. . . . The February issue will feature several good articles by Roy Loney. Sharon Sue Ketcherside will also have one on "Spiritual Anemia." . . . Thanks to Carroll Bailey, Doy Rhoton, Bob Hand, Richard Robinson, Emily Ramsey, and Sue Ketcherside for help in mailing out the paper last month. . . . As we write this, congregations in the Saint Louis area are planning a New Year's Eve meeting which will close at midnight. The four hours will be spent in fellowship and study of the Bible. . . . The work at Alton (Ill.) is now underway with the assistance of Herschel Ottwell. Brethren at Hartford constructed a basement as a temporary place of meeting and will plant a nucleus of disciples in the area. . . . All students of the Bible need a Cruden's Concordance and a Smith's Bible Dictionary. We can supply both of these books. The cost is \$3 each. While ordering these books why not let us send you Johnson's People's New Testament with Notes, 2 large volumes for \$5. . . . We are informed by Lawson's Book Store, New Castle (Ind.) that the supply of "Lessons from Yesterday" by W. G. Roberts, has run out, so this book is now out of print. It contained many of the writings of our aged brother and friend, who resides at Hammond (Ill.). . . . The debate which we have scheduled with G. K. Wallace, will be held in Arkansas, June 30—July 4. . . . Folks, you are passing up a real bargain if you neglect to order the book "A Clean Church" while our special offer is on. A one dollar bill will bring you one, and that's a lot of book for the money in these days. Better send at once while the offer still holds good. . . . Mrs. W. G. Scott, Hays (Kans.) says they have been greatly aided by Bro. Loney's work there. . . . Mary C. Journey reports that the church at Nevada (Mo.) had 5 thrilling services with Paul Ketcherside December 15 and 16.