

MISSION MESSENGER

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A TIME TO SPEAK

BY THE EDITOR

We are convinced that the hearts of thousands of our humble brethren are sore beset and filled with fear as they behold the strife and factionism among the professed followers of the lowly Man of Calvary. On almost every hand, men motivated by political ambitions, seek to build up a religious following, stooping to any depth to accomplish their nefarious purposes. Even among the segments of the great restoration movement, the smear tactics, the secret innuendoes, the personal violence used, are indicative of the hate and animosity of those who profess that they know God, while in works they deny Him. I have been threatened with physical harm on two occasions by brethren who are defenders of extra-institutions. One of them laid hands on my person to "drag me outside and punch my face in," as he phrased it. My brother in the flesh and in the Lord was struck in the face by the fist of one in Oklahoma who was a defender of the colleges which "emphasize Christian atmosphere." We refer to these cases to show to what extent radical bigots will go in their attempts to defend organizations not hinted at in God's Book. We feel a deep compassion for all such, and entreat God for them.



ning out" for the world, we propose the publication, beginning in our next issue of a series of articles entitled, "For This We Plead." We have no hope of arousing many, but we trust that by opening up these topics, we may appeal to the sanity and reason of some who are sincere. The "iron curtain" of boycott will not permit all to hear, and of those who do, personal prejudice and hatred will debar some from unbiased study. We expect misrepresentation, and maligning of motives, and will not be discouraged by either. But because we realize that truth can only survive in the arena of controversy, and a constant examination is essential to determine if we be in the faith, we invite all and sundry, at home and abroad, to criticize what we shall say, and to do so unsparingly. We want to be right! If we are wrong we want to admit it and get right. Anyone who points out an error in our reasoning will be a friend indeed!

We especially solicit the criticism of our informed brethren, Zerr, Loney, Harvey, and all older men in the faith. But we will give just as earnest consideration to what may be said by any younger brother or novice in the work. One need not be educated, nor need he be a good penman, to obtain a hearing with us. We can learn from all who love Jesus the Christ. Some of the things we shall say will cut directly across traditional positions we have held. If anyone finds anything out of harmony with the revealed will of God, we will welcome his pointing out our deviation. If we disagree over interpretation, it will be as loving brethren, not as bitter enemies. And we will not boycott those who differ, nor seek to undermine their influence with caustic tracts or bitter words.

We also invite those who are embittered against us to analyze what we say. We have been scurrilously attacked in print and otherwise over *supposition*. We now invite attack on our *true position*! This invitation includes the defenders of extra-institutionalism. It will not be necessary for them to fabricate what they think we believe, or prevaricate about our stand. We will state it candidly, freely, honestly and sincerely.

The MISSION MESSENGER is now enjoying a good list of readers both in America and in lands across the sea. We could continue as we are, drifting along, and perhaps become popular with a certain group of thinkers.

But we have convictions, deep and abiding convictions, and we cannot be true to God and ourself, and refrain from speaking. Truth cannot survive in the stagnant, unruffled swamp of acquiescence with hoary tradition. It needs an atmosphere of constant seeking, searching and eager pursuit of knowledge in which to shine forth.

It is only fair to state that some have cautioned to "let well enough alone." There are brethren who have the sign "Do Not Disturb" hanging on the doorknobs of their hearts. But in Bible times, only the demons cried out "Let us alone!" Jesus was an agitator. He shook the sectarianism of his countrymen to the very foundation. Paul was an agitator. He was an arouser of men's hearts. He upset the smug complacency of his day. We must arouse men today to snap out of their lethargy, to get up from the roadside, and to continue the journey back to Jerusalem. If our attempt to do it crucifies this paper, we are ready for it to die, and will lay it to rest with the feeling that it died in a good cause, with sword in hand and armor buckled on. But to those who are fearful and faint-hearted, and who do not want the "status quo" disturbed, we recall the words of the colored preacher. When he used the term because it sounded big, one of his brethren called out, "What yo' all mean by 'status quo'?" The preacher replied, "Brother, dat am Latin for de mess we's in!" Solomon said, "There is a time to keep silence and a time to speak" (Eccl. 3: 7). We are convinced that it is the time to speak. Watch for our next issue. (7505 Trenton Ave., St. Louis 14, Mo.)

ABOUT CORNELIUS

"I disagree with you some about Cornelius being an alien sinner. The "sin," as I understand it, is the sin of the human race in the garden of Eden, which we are all under until the blood of Christ redeems us, and under that sin, Abraham, Cornelius, you and I were alien sinners until Christ died on the cross. The penalty was death and through Christ only is there resurrection."—*Virgil Atwell*, 344 E. Gay St., Warrensburg, Missouri. (Readers are referred to our article on Cornelius in last month's paper.—*Editor*.)

Each month we send several hundred copies of the paper abroad to brethren who cannot subscribe because of currency restrictions. Can you help us by sending an occasional contribution to assist in this foreign work? Thanks!

Because it seems to us that "time is run-

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

1 Corinthians 5: 11

The phrase "not to eat" is the part to be considered in this passage. Many people misunderstand this to have reference to the eating at the Lord's Supper. They overlook verse 10 that explains the restriction of Paul does not apply to people of the world, hence the theory would permit worldly people to partake of the holy institution. But lest I leave another misunderstanding in the mind of the reader, let me state I am not advocating that men of the world be permitted to partake of the Lord's Supper, for only faithful members of the New Testament church have any right to it. It may be charged that I am "judging" others when only God knows the hearts of others. That is true, but not more so on this subject than on membership in the congregation. We do not hesitate to "judge" or decide whose name may be placed in the register of the congregation. We have the same right to deny the Lord's Supper to those who are



not believed to be entitled to partake thereof. But our heading passage does not apply to that subject.

In ancient times the act of eating with another had more significance than it does now. It amounted to a recognition of one's general worthiness. It meant he was considered "just as good" as the one eating with him. If such an act were done with a man "that is called a brother," but who has been excluded on a serious charge, he will be encouraged in his state of sin. Hence the passage today applies to any association or intimacy that would make the same impression that eating did in apostolic times. Thayer defines the original for "company with," to mix up together; to keep company with, be intimate with," and Paul is not applying it to those who have never made any profession of religion, for it would not make such an impression on him. On the other hand, if we continue intimate association with one who has been withdrawn from, when there is no basis for it other than social friendship, we encourage such a person to continue in his sinful state, which would be to his own detriment and that of the church.

THE ACORN AND THE OAK

BY ROY LONEY

I walked into the woods where the cool shade sheltered me from the intense summer heat. Under a large tree I noticed a small acorn. Taking it in my hand, I marvelled that it held within the compass of its shell a tree as large as the oak under which I stood. "Tall oaks from tiny acorns grow." For 6000 years little acorns have produced mighty oaks. It is a law of nature, for God's word declares that all living things "brought forth after their kind whose seed is in itself." Acorns never produce anything but oaks. Oaks never produce any seed but acorns. Puny man can never change the immutable laws of nature.



The word of God is the acorn of God's truth. When that seed is sown in a receptive heart, the fruit produced is a Christian—nothing but a Christian. Oak trees may

differ in size, but they are all oaks. Christians may differ in minor respects, but if Christians, they are simply Christians, nothing more. The seed of the Word did not produce different kinds of Christians in different centuries. A twentieth century Christian differs in no respect spiritually from one of the first century. The seed that produced both is exactly the same seed—the truth!

Having stated this fact I call attention to the following, clipped from a religious paper. The quotation is from "The Spirit of Catholicism," written by Karl Adams: "We Catholics acknowledge readily, without any shame, nay with pride, that Catholicism cannot be identified simply and wholly with primitive Christianity, nor even with the gospel of Christ, in the same way that the great oak cannot be identified with the tiny acorn. There is no mechanical identity, but an organic identity. And we go further and say that thousands of years hence, Catholicism will probably be even richer, more luxuriant, more manifold in dogmas, morals,

law and worship than the Catholicism of the present day. A religious historian of the fifth millennium A. D. will, without difficulty discover in Catholicism conceptions and forms and practices which derive from India, China and Japan."

The above is a plain admission that Catholic practices are not derived from the New Testament. Plants are growing which did not derive their origin from the seed of God's truth. Jesus said: "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matth. 15:13). Again, "In vain do they worship me, teaching for doctrines the commandments of men." Vain worship is derived from men, not from God. When Jesus was on earth, he said of his own teaching: "I speak to the world those things which I have heard of him," and again, "I have not spoken of myself, but the Father which sent me gave me commandment what I should say and what I should speak . . . whatsoever I speak therefore, even as the Father said unto me so I speak." The twelve apostles were his ambassadors—selected to make known his laws to all mankind. They were supernaturally guided in their teaching and preaching, for Jesus said to them, "It is not ye that speak, but the Spirit of your Father that speaketh in you." The Spirit was the real spokesman, using the apostles as His mouthpiece. The Spirit came to "guide them into all truth." For he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).

Christ and the Holy Spirit were dependent on the Father for their source of truth. They spoke nothing except that which God authorized them to speak. But the Catholic Church gets her teaching and practices, not from God, but from the heathen! No wonder they often show the disposition of heathen to persecute all who differ with them. The truths revealed to the inspired apostles by the Spirit, were sufficient to supply man with all his moral and spiritual needs. God, through His divine power, "has given unto us all things that pertain unto life and godliness" (2 Peter 1:3). Paul states that the Scriptures thoroughly "perfect the man of God unto all good works" (2 Tim. 3:16, 17). Nothing more is needed. Every need is supplied! How absurd to think we can enrich the spiritual worship

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W. Carl Ketcherside

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of Christ's church with practices derived from depraved heathenism! If Catholicism is derived from heathenism, surely it is not from God. And it is a self-confessed fact that much of present-day Catholicism is borrowed from the heathen.

I quote from A. M. Nolan's "History of Ireland" (page 337); "The early fathers did not attempt to destroy existing customs and social usages, but wisely in the manner of St. Paul in early Christian days 'became all things for Christ' and simply Christianized pagan modes of life; a druid's well became a baptismal font, etc."

Instead of Christianizing pagan rites, they merely paganized the so-called Christians! And that is Catholicism of today! The pope does not "speak as the Spirit gives him

utterance" as did the apostles. He speaks according to the heathen customs and practices! Paul, in becoming "all things unto men" *did not* adopt any heathen practices religiously. In social contact with them he adopted their habits of life, but religiously, all his knowledge came from God. Listen! "Now we have received *not the spirit of the world*, but the spirit which is of God; that we might know the things that are freely given us of God. Which things we speak not in words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual" (1 Cor. 2: 12, 13). Who wants a religion swiped from the cesspools of heathenism? Let us go to the source of all truth and drink freely of the water of life without adulteration.

congregations. Now the preacher is called in and promptly finds himself burdened with the responsibility of filling the pulpit Sunday morning and evening, the prayer meeting, the Bible study, the work of the elders, deacons, etc., until he has no time left for the work of evangelism.

In the church with which I have become associated (Third and St. Clair, Vincennes, Ind.) I have occupied the pulpit but twice. There are five or six men capable of acceptable exhortation and teaching. This leaves the hands of the evangelist free to do the work he was set aside to do.

III. I took a stand with the brethren who do not use the instrument because I found a love manifested among them that I have not found elsewhere. There is a unity of mind, purpose and desire that indeed is amazing to behold. Not only is this love manifested in unity of mind, but in a concern for one another's material needs!

IV. I stand with the non-instrument brethren because I find their strong desire is not only to know God's pattern but to adhere to it as closely as possible. I realize that many with whom I have labored in the past will not understand. Others will! I hope and pray that the day may come soon when all will be one in Christ, speaking the same thing and leaving out the things which divide us. God grant that that day may come soon, for as we argue, fuss and debate over these things, souls are dying without hope and without *Christ*! It does not take a brave man to take the stand that I have taken—only an honest one! (913 East Sycamore, Vincennes, Indiana).

WHY I LEFT THE INSTRUMENTAL BRETHREN

BY CURTIS D. MARSTON

(EDITOR'S NOTE: The author of this article has been a preacher of the gospel associated with those who use instrumental music in the worship service. Recently he identified himself with the brethren at Vincennes, Indiana. He is sincere and anxious to be used in the Master's vineyard.)

I suppose by the time this statement appears in print, word that I, who labored so zealously with the brethren of the instrumentalists have taken a stand with the non-instrument brethren, will have spread from coast to coast and from Nebraska to Texas. I know that many of my friends, acquaintances and brethren will be grieved over my action and it is for them as well as for the many new brethren in Christ that I set forth the reasons for my seemingly strange conduct.

I. Let me first dispose of the question of using the instrument in worship by asking a few questions of those who use it.

(1) Can a congregation worship acceptably without the instrument? Yes! Of course! Then why have it? You say it is an aid to singing. I say that I have never heard better singing among the instrumentalists than I have experienced in the non-instrument churches. The instrument does not aid. It detracts and hinders.

(2) Why do you accuse the non-instrument brethren of making a test of fellowship over the instrument which they do not use? Since you are the one who insists on using the instrument you are guilty of making it a test of fellowship.

(3) In view of Romans 14: 21 can you consistently use that which divides the church of Christ? I left the instrumentalist stand because I came to realize that my use of the instrument stood as a barrier between honest brethren and myself. I could not therefore continue in it. Much more could

be said on the subject, such as the fact that God has authorized singing but he has not authorized instrumental music in the worship services. However, the foregoing will do for the present!

II. The second reason I left the instrument brethren is the abuse of the work of the evangelist. I refer to the popular "preacher-pastor system." This is the one thing that is greatly hindering evangelism in the work of the church today. In the olden days preachers were sent out from

THE ADDICTED ACHAIAANS

BY ELLIS CRUM

Down through the centuries man has been addicted to various things. Wine has long been the weakness of millions. With the discovery of the new world, came also the introduction of a weed known as tobacco. The use of this obnoxious plant has become the filthy habit of countless thousands of men, women, and even children. Many are addicted to drugs and dope. The legitimate sale and consumption of dope is multiplied more than one hundredfold! Besides these harmful habits there is another addiction which is sweeping the country and rapidly working its way into the homes of professed Christians: the TV-addicts. Television, like wine, tobacco, and dope *could* be used in the right way. However, when members of the one body, and even officers of the Lord's church, sit in their own homes



and watch Hollywood movies, and then condemn from the platform those who frequent the theater. I firmly believe that they are inconsistent, poor examples to the flock, and bordering on TV-addicts.

In 1 Corinthians 16: 15, Paul says, "I beseech you, brethren, ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints. . . ." Here was a family who had addicted themselves to the *service* of the saints. How wonderful it would be if the church of today had more addicts of this kind in its fellowship.

The house of Stephanas were the first converts to the gospel in Achaia. No doubt this little group comprised the only church of the living God in that area for some time. Many brethren might have been discouraged; others might have been self-satisfied, but not this little band of disciples! As they had received Christ Jesus the Lord, so walked they in Him. They grew in grace and knowledge of our Lord and Savior Jesus Christ. They didn't lose their first love.

These brethren were addicted to the Lord's work. How wonderful!

Because the word addicted is frequently associated with one who is given up or strongly disposed to some taste, practice, or pursuit that is undesirable, most modern translations use the word *devoted*. "Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints" (1946 R.S.V.). The word devoted expresses habitual attachment or consecration to something, always in a good sense.

There is a need for more devotion in the church of our Lord. If members were more devoted to the Master they wouldn't consider attending all the services such a hardship, or begrudge all the time spent studying God's Word and visiting the sick. If there was more devotion among the people of God, there would be less complaining about dry lessons, hard seats, and long services! If brethren were as devoted to the Lord as they should be, there would be no

problem of worldliness or indifference in the church. Those who are "addicted to the ministry" never ask, "What can a Christian do?" They are always too busy in the Lord's work to have any time to stop and ask such questions.

Besides being more devoted to the work of the Master, we need to be more devoted to each other. Too many brethren are addicted to backbiting, envying, quarreling, and gossiping. If brethren were as devoted to the Lord as they should be, they would have to be more devoted to the Lord's people. When disciples have "devoted themselves to the service of the saints," they will "each esteem others better than themselves," and "be subject one to another," "in honor preferring one another."

Just as it is possible to get into bad habits, it is possible to cultivate good ones. Those early brethren in Achaia applied themselves habitually, and gave themselves continually to the service of the saints. Let us likewise be "addicted to the ministry." (2377 Parent Ave., Windsor, Ont., Canada).

Where did our brethren gain the idea that one brother must talk 25 or 30 minutes? Where did the practice originate which compels the saints to be bound by such procedure? In adopting the standard rule of denominationalism, we place our brethren in competition with the professional man. In few cases does our service remain upbuilding to our brethren or the non-believer.

Full evidence points that the first century congregations did not expect one to go beyond his or her ability (1 Peter 4:11). In the public assembly we cannot substantiate the regular practice of a formal sermon. Bible practice will teach us of a mutual participation in the exhorting of the church. This must be considered in the light of 1 Corinthians 14:26, and even into the realm of secular history. Why not practice in each congregation that which will permit our services to be edifying?

Several of my brethren have seen the need of examination once again of the actual worship of the early church. From this Bible study in their homes and places of worship they have seen the need of doing all things unto edification. The problem of the exhortation has been met. Brethren have been asked to talk only as long as they are capable of doing so upon an edifying basis. Other congregations have selected subjects for mutual participation, with a capable brother outlining the subject, and then permitting the saints to contribute scriptural thoughts. Both approaches to this part of the worship have meant much to the building up of the churches.

May we contend earnestly for the faith which was once delivered unto the saints. Likewise, may we contend just as earnestly for the New Testament practice in public worship, which will edify the assembly of saints. In this will we not be promoting the theme of Paul's teaching? I am convinced under God's command the body can and will edify itself in love (Eph. 4:16). Let us train every member to work! (323 Park Ave., New Castle, Ind.)

IS EXHORTATION YOUR PROBLEM?

BY WILLIAM J. HENSLEY

Much has been written about the ministry of the saints. This is good in the light of restoring the ancient practices of the first century brethren in Christ. For example the Ephesian letter deals with the desire of Paul, that the "whole body," be "fitly joined together and compacted by that which every joint supplieth. A clear understanding of the ministry of the saints is needed to know how we may best fulfill our ministry.



In the public worship of the church we have this ministry to fulfil, as we do in daily life. The child of God who misses here, may find it equally difficult to render the needed service to God and man, out of the circle of public worship. Therefore, Paul shows the worship, despite its abuse by pride, of the brethren at Corinth, in chapter fourteen. Notice the twenty-sixth verse in that chapter. Speaking of the public assembly he orders, "Let all things be done unto edifying."

It is right then that our public worship be edifying. All brethren will admit, for one must to be honest, that much of our weakness rests in the fact that the exhortation to the congregation is many times below the meaning of edifying. This has retarded the church in many places. Likewise it has given those who hold to the one man minister, a club, which has been used to bowl over easy prey into their ranks. Why

should we be weak in this point? Is there any way out? Must we admit that we are faced with a dilemma? We need not be weak in the edification of our brethren in public worship. We do have the way out. We can escape from the horn of the dilemma. However to do so we must drop several of our denominational traits, which sap the church of its power to advance.

There are few congregations who have brethren capable of exhorting the church in an edifying manner for 25 or 30 minutes. In some congregations we have those who can do this, but even then the number is very few, who can maintain a schedule week after week. In most churches this exhortation period becomes an unedifying chore.

GRIEVANCE COLLECTORS

BY ROY LONEY

An industrial firm employing many workers, anxious to foster a better spirit with its employees, put up a box in which the men could deposit all their grievances or complaints. That box came to be known as the "Grievance Collector." When I consider some of the material put out today by certain acidic members, I am reminded of that "Grievance Collector." All it collected was complaints; and that's about all these men do—collect complaints against their brethren. Their noisy, stentorian voices raise an unearthly din of unseemly clatter and clamor against their brethren who are busy doing needful work. If these murmurers and com-

plainers were really doing some constructive work in mission fields, in Bible studies and development activity, they might be heard with a little respect; but when their whole time is spent in acidic fault-finding, and nothing else, they leave me slightly weary. Christ found plenty of fault with some of the seven churches in Asia, but along with his sharp rebukes he gave many eloquent words of encouragement. Though some of those churches were in danger of rejection he held out to them the encouragement and incentive for high and holy living, "Be thou faithful unto death." In each case he commended the good in the congregation before

specifying the evils affecting them. Wouldn't it be a surprise if some of our acid throwers would do the same? They remind me of an elderly lady of very vinegarish temperament. Nothing seemed to please her! Everything was wrong! And no matter how well some people might do a worthy task, she was sure to find some defects. Once she heard a sermon that really was beyond her capacity to criticize. She mused and mumbled and finally muttered, "If something ain't wrong, then it ain't right!" These dyspeptic and bilious ones who find nothing but faults and shortcomings must be her first cousins. They have much in common.

They can only croak one word, "Wrong, wrong, wrong." I'm not unmindful of the fact that "the world lieth in wickedness" even as in John's day (1 John 5: 19), and that the cloud of iniquity darkens the western sky, but even John could write cheerfully of love and of God's mercy. He was not a soured old man who could see nothing but evil and sin because he once had an encounter with Diotrefes! He did not allow that to darken his whole life. And he did not withdraw from all constructive work in order to spend his time in denouncing him. To the day of his death John had a glorious message of hope and love to give to all mankind! Even when exiled on Patmos, he was radiantly happy.

There is the story of an old man who always carried an oil can with him, and every door that squeaked got its hinges oiled and every gate that creaked had its latches lubricated. Thus he passed through life, making things run smoother. People called him queer and eccentric; but he continued oiling all the hard places he found. There are many lives that creak harshly on our finer sensibilities at times, but vinegar and caustic acid will not make things run smoother. We'd better try the oil of love and kindness; it works! A garden of weeds will not be made productive by railing at the weeds. It requires good seed, careful planting and laborious cultivation to produce the "fruits of righteousness." If God anoints our heads with the "oil of gladness" we should not spend our time singing the songs of hate. If, through the Savior's infinite grace, we've "reached the land of corn and wine," then let's sing of "Beulah Land" and not of vinegar, wormwood and gall. I'd far rather spend my time telling how wonderfully my heavenly Father has blessed me, than in revealing the horrible mistakes of the other fellow. If the "peace of God that passeth all understanding" fills our hearts, we will not be "burping" up curdled milk! Let's go on with our work of faith and labor of love, brethren. A thousand unseemly critics can not prevent a harvest of happiness and joy. (Box 15, Hays, Kansas).

save for the explanation of Hebrew and Greek words. Surely a far-seeing man! Half the bewilderment in the religious world exists because people just can't believe that the Scriptures themselves are meant to be understood by man. It would be hard to find a single, modern, new-fangled theology or latter-day denomination that didn't owe its origin to some man's crazy interpretation of perfectly plain Bible teaching. *Not one of these sects could exist on the Bible only!* Beware, my brethren, of allowing human opinions to be foisted onto you as divine revelation. May the Lord help us to recognize that God's blessed Word, in the very nature of things, is *meant to be understood* by ordinary, everyday, wayfaring men and women. Let's learn to know, appreciate, and master thoroughly the Scriptures themselves. Then there'll be precious little need to fall out over wrangling commentators' interpretations. Incidentally, I usually find that when I'm particularly anxious for another opinion on a difficult passage—well, the commentator says nothing about it! It was a difficulty for him too!

Well, having given the old-time ruler all the credit he deserves, I can now reveal that Royal Tunbridge Wells began through his royal, though somewhat riotous, revelries!

A Healing Spring

In the year 1606, King James and His Court entertained King Christian of Denmark and his numerous retinue. Kings did themselves well in those days! Balls and banquets, feasts and frolics, pleasure and pantomime, went on for a full forty days! Then the royal Dane departed for his homeland—and most of James' courtiers went on vacation to recuperate! One jaded baron came to stay with a fellow peer at a country manor some miles from Tunbridge Wells. After regaining some degree of vigour, he started back for London. En route he noticed a reddish spring of water, bubbling merrily out of the earth. It reminded him of the healing springs at Spa—a popular continental health resort. He took samples to London, and there had them analysed by his physician. Delighted to learn that the water had real medicinal value, he returned immediately and "took the waters." In other words, he quaffed large quantities of it daily. Doubtless it was good water (still is indeed, though it costs you a penny a glass, and impolite visitors are inclined to describe it as liquid rust) and it did him good. He didn't keep his discovery to himself, and soon "the Wells" were thronged with noble lords and ladies, intent on curing "the gout" or kindred ailments from the excesses of court life.

A Town Grows Up

When "Lord North" discovered the spring, there was no town here. The locality was immediately called "Tonbridge Wells"—Tonbridge being the nearest town. But ere long

IN THE GARDEN OF ENGLAND

BY ALBERT E. WINSTANLEY

Last month I wrote at length about Kent—our lovely little county that rejoices in the name, "The Garden of England." This county deserves the title—not merely on account of the loveliness of its patchwork-quilt scenery, but also because of its fertility. Proportionately more fruit is grown here than in any other part of our country. Kent apples and cherries are an epicure's delight. My prayer—and untiring endeavor—is that one day this fair region may become an intensely fertile Garden of God.



certainly sounds like it when you read that he was "the Most High and Mighty Prince, James, by the Grace of God King of England, France and Ireland, Defender of the Faith and etc.," then discover that he seemed to possess infinitely more virtues than those of us who are cast in the common mould. However, I seriously doubt if he deserved all the flowery things the translators said about him. After describing Elizabeth the First (the preceeding monarch) as "*that bright occidental star*" they liken James to "*the Sun in his strength*" dispelling mists of darkness o'er the land. Well, there is but One who may rightly be likened to that blazing orb in the heavens. *Not James, but Jesus*, "the Sun of Righteousness," whose divine radiance alone will dispel the fogs of philosophy and mists of evil which blight human life.

But certainly James was a great man. His insistence was primarily responsible for the work of translation being carried out. In this he conferred an inestimable boon on English-speaking peoples the world over. Moreover, he was a man of considerable learning, and evidently had infinitely more respect for the pure Word of God than for human opinion. He directed that the new Bible should contain no notes—

A Notable King

You have heard about King James the First, haven't you? He was the British sovereign who fathered the production of the "Authorized Version" in the year 1611. Maybe your Bible contains "The Epistle Dedicatory"—the statement with which the translators submitted their work to the king. Read it sometime—it's interesting. Mind you, your first impression is likely to be that James was a wonderful man. It cer-

houses sprang up to accommodate the health seekers, and soon the settlement became a town in its own right, with "Tonbridge" corrupted to "Tunbridge." Strangely enough, it eventually out-stripped the parent town, and today is by far the larger, and also the more progressive community. A jaded baron discovered a spring, and there a town grew up! Herein is something of

A Parable

A jaundiced nobleman goes seeking health, and finds it in a little bubbling spring. Blessed himself he can't keep it to himself—others must hear, and share, and enjoy its medicinal qualities. Through the conviction of one—who had tasted for himself—the many are persuaded, and the crowds flock to the waters. Where once had been wide open common land, with maybe an occasional farmhouse nestling among the hills, there grows a thriving town.

The parable is this. For him who will honestly seek it, a gracious God has provided a spring of healing. Solace for the soul and refreshment for the sin-weary spirit in unending supply is therein. It springs from a divine fountainhead, One Jesus, and flows broadly down to us through the Scriptures of Truth. He is satisfied in soul who drinks therein, but in drinking is possessed of a passionate love for needy fellows. They too must taste, and tell them he must. "O taste and see that the Lord is good"—this is the burden of his cry. With such a man, in any place where there is not yet a faithful congregation of the Lord, God can,

and will, make a town to grow, a city of God. Lord give us more such men!

The Town Today

After the discovery of the wells, this town was visited by a succession of royal and distinguished persons. Queen Henrietta Maria, wife of Charles the First, came here to recover her health after the birth of Charles the Second. In 1665 Charles the Second came here to escape the ravages of the Great Plague, then sweeping irresistibly through the capital. It was a favourite haunt of Princess (later Queen) Anne, and then of the great Queen Victoria. She invariably referred to it as "my dear Tunbridge Wells." You may stay in the mansion she used when visiting the town—it is now a high-class hotel. In 1909 her son, King Edward the Seventh, conferred a royal charter on the town, granting it the right to use the word "royal" before its name.

Today the town is a thriving community. Apart from being an inland health resort, it is a fine educational centre, with a good variety of schools—public, boarding and grammar schools. It has a fine shopping centre, and many parks and open spaces. It seems certain to become one of the most outstanding towns in the south of England. That's one good reason why I have selected it as my home—and a base for future advance into the large areas where the church of the Lord is unknown. But my space is gone, so I'll tell you about the church here next month. (2 Clarence Rd., Tunbridge Wells, Kent, England).

a God. They were skeptical. As they conversed, the general walked by, and one of the group questioned him as to whether there was a God. He pointed to the clear sky with its many stars and said, "If there be no God, who made these?" Look about you. Consider the marvels of the universe. God's handywork in the heavens gives a universe that moves with such precision that we set our clocks and watches by it. Man's timepieces may vary, but those of God never do.

Let us examine some of the internal evidences in the Bible sustaining its own authenticity and the existence of God. Approximately two thousand years before Christopher Columbus, the Jewish prophet Isaiah (40: 22) said, "It is he that sitteth upon the circle of the earth." God, who is revealed in the Bible, informed men that the earth was round, but it took the stubbornness of Columbus to make them believe it. Man thought the earth was flat and resting upon the back of some huge animal, but we are told in Job 26: 7, "He (God) stretcheth out the north over the empty place and hangeth the earth upon nothing."

God is the creator and maker of the earth, the planetary system, and all the contents thereof. Some say it is unreasonable to ask a person to accept God, but they devise theories which are full of fallacies to deny His creative power. The Bible, the revealer of God is full of names and characteristics of God. He is called "I Am," "God of hosts," "The one true God," and many other names. He is omnipotent (all powerful), omnipresent (everywhere present), and omniscient (all knowing). We are informed that He is a spirit, He is light, He is love, and that He is the one God, beside whom there is no other. In Numbers 23: 19, we are told that He is not a man that He should lie. In 1 John 5: 12 we are told that no man hath seen Him.

Is He just a myth, a fable, or an opiate of the people? No! He is the Supreme Ruler and Creator of the universe and all that it contains. Above all He is a merciful and loving Father to all who accept Him through His Son, for He gave His only Son that we might have life through His name. (601 W. Broadway, Farmington, N. Mex.)

GOD

RADIO TALK BY F. WILFORD LANDES

"For God so loved the world, that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Perhaps this is most familiar of all the verses of the New Testament. It is quoted by mere children, preached by learned men, believed by all Christians, and is a brief summary of the entire Bible. But with all of this it is still abused, misinterpreted and ignored. For this reason we desire to look at the verse analytically, and plan to spend several weeks in discussing it. Please give us your careful attention, and do not judge the meaning of the verse until you have heard the entire series.

We propose to examine the main words in the verse, and shall begin with the term "God." God is revealed unto us from two sources. One is nature; the other is the



Bible, which is His word. A pharaoh of Egypt said unto Moses, "Who is the Lord that I should obey him?" This question is asked many times today by modernists, infidels, skeptics and others. Who is the Lord? Is he just a figment of the imagination? Is he just the head of "the opiate of the people" as the Communist would define Him? Is He just the deity of the Jews, as Thor and Zeus were of the ancients? Who is the Lord?

The doubting scientist says, "Because I cannot discern him with my five senses, he does not exist." But how does the doubter discern love or hate, seeing that we cannot smell, taste, see, feel or hear them? We can behold their evidences. God has provided much evidence. In Psalm 19: 1 we read, "The heavens declare the glory of God, and the firmament sheweth his handywork." To see the beauties of nature and the glories of the heavens is to understand that a supreme being was behind their making.

The story is told of a group of officers under the great Napoleon, standing at the rail of a ship and talking about the idea of

POETS AND PROPHETS

Bro. J. A. McNutt gives us a little publicity in Berclair Beacon, published in Memphis, Tennessee, as a result of our comment on the change of the sign in front of the Paragould (Ark.) meeting place, designating Bro. Henderson, the present incumbent as an "evangelist." Bro. McNutt was the "minister" when he was there. Apparently these good brethren cannot see that the term "minister" was never used as a title, and there is no way of distinguishing what type of service is meant by the word. Bro. McNutt suggests that it would be appropriate if the sign had room, to put up "Preacher, min-

ister and evangelist." I suggest that since we are all "priests" unto God that he put up a sign, "J. A. McNutt, Priest." Since we are all ministers, and he appropriates that term, why not do the same with "priest"? I fear that his reasoning is as faulty as the meter in the poem which was written as a satire on my statement.

THE NEW TESTAMENT COMMENTARY

The first volume of New Testament Commentary, by E. M. Zerr, is now ready for delivery. The cost is \$4 per single copy, or three for \$10. The book covers every verse from Matthew through Romans. You will miss a real addition to your library if you are without one of these volumes. Send your order immediately and we will see that the books are mailed at once. Order today!

FOURTH OF JULY

The congregation at Anderson, Indiana, invites you to be present for a three-day meeting, July 4-6. Bob Duncan will be in charge of the services. Those expecting to attend should notify Dave Covington, 1707 Pearl St., Anderson, Ind., and state how many will be in your party. Gospel preachers planning to attend are asked to write immediately so they may be included in the program. The church meets at 21st and Madison Avenues.

PANA, ILLINOIS

Loren McCord will assist this little group of brethren in a series of gospel meetings during the summer. The recently started congregation meets in a hall but may have to vacate soon. Since there is nothing suitable available for rent you are asked for assistance to make a down payment on a meeting place. Small donations will be thankfully received. Address all mail to Burl Price, Shelbyville, Illinois.

BONNE TERRE, MISSOURI

The 27th annual all-day meeting will be held at Bonne Terre, Missouri, June 8. Herschel Ottwell will be one of the morning speakers. Basket dinner will be served at noon. The afternoon session will consist of short talks and singing. Those desiring reservations over Saturday night write to C. H. Mabery, 132 Hill Street, or Gerstenschlager, 316 N. Division Street.

BIBLES FOR ALL

1. For young people. Leather binding, Concordance, Nu-Bold type, Maps, Aids, Presentation page, Family Register. Small and neat for easy carrying, it is just right for young people who want a substantial book. \$6.00.

2. Concordance and Reference Bible. Large readable type, self-pronouncing, stars at

Old Testament prophecies of Christ, India paper, Genuine leather. \$8.50.

3. Holman Teacher's Bible. Center references, Concordance, pronouncing, Study helps, Maps, Family record. Genuine leather binding. \$10.00.

4. Teacher's Bible. Our best with all features of No. 3 plus leather lining and bound to last. \$11.50.

BOOKS TO HELP

Cruden's Complete Concordance, \$3; Smith's Deluxe Bible Dictionary, \$3; Johnson's People's New Testament with Notes, \$5 for two volumes; Zerr's Commentary on Matthew through Romans, \$4 each (3 for \$10); Foster's Story of the Bible (for all ages) \$2.50; First Steps for Little Feet (for the children) \$1.35; Bible Pictures and What They Teach Us (a beautiful book with instruction in the Word of God) \$2.25. Order from Mission Messenger today!

ALTON, ILLINOIS

A special all-day meeting will be held at the new meeting house of the church in Alton, Illinois, May 4, with three services. Basket dinner will be served at noon. The congregation is making good growth and has excellent prospects.

WEBSTER GROVES, MISSOURI

An invitation is being issued by the church at Webster Groves, Missouri, to attend an all-day meeting on May 25. It is expected that E. M. Smith will be one of the speakers at this annual event.

FARMINGTON, NEW MEXICO

The church at Farmington invites all brethren to attend a three-day meeting August 30, 31, and September 1. This three day event has been scheduled to take advantage of the Labor Day vacation. The Farmington church also plans to start a vacation Bible Study May 26. They will also enlarge their building by adding classrooms.

WINDSOR, ONTARIO, CANADA

The new congregation in Windsor has purchased a lot and expect to erect a small meetinghouse soon. The work is progressing nicely in this second congregation established in the city. Bro. Ellis Crum is laboring with them and the Curry Avenue church, and is doing effective service for the Lord.

ABOUT THE COMMENTARY

With the advent of the first volume of the New Testament portion of the Bible Commentary, written by E. M. Zerr, we should acknowledge our indebtedness to those who helped to make this book possible. Many agreed in advance to take three or more copies, thus underwriting a great deal of the cost of production, which is tremendous.

Those who did this are genuine benefactors to the brotherhood, for this excellent volume could never have been completed without their assistance. To aid them we made a special pre-publication price of three volumes for \$10. Recently we have had inquiries about securing the first two volumes of the Old Testament, which have also been completed. The cost of these is \$4 per volume, but to assist all who want to study God's Word, we are going to make a special concession of both of the Old Testament volumes that are printed and the first one of the New Testament, for the combined price of \$10. Our hope is to get this book in the hands of as many people as we can reach, and get them to studying the Word of the Lord. If those who combined to assist us in getting out the present New Testament book will aid us to the same extent on another, we will produce the second New Testament volume covering 1 Corinthians through Revelation! It is easier for you to raise ten dollars for three volumes than it is for us to raise \$7,000 each time one of the books comes off the press. When we complete the New Testament Commentary depends upon you!

OUR THANKS

Thanks to Gladys Burton, June Kinnamon, Nora Grotha, Stella Hogan, Mary Roland and Christeen Crowe for helping Nell get the paper out while I was out of the city conducting a funeral service.

BIBLE THOUGHTS

The young people of the church at Jacksonville, Pennsylvania are producing a monthly mimeographed paper under above title. The editor is D. R. Garrison, Mackeyville, Pennsylvania. We appreciate the numbers of the paper that have been mailed to us. It is an interesting project.

SULLIVAN, ILLINOIS

Henry Johnson reports that work on the new church building is being held up by adverse weather conditions. Brethren are doing much of the labor on Saturday when free from their other tasks. The congregation has grown to such an extent that new quarters are imperative.

C. R. TURNER

C. R. Turner reports that attendance at Nixa (Mo.) is increasing. One was restored April 6, another April 13. Home Bible Studies are progressing with interest and Bro. Turner is doing much personal work.

BOOKLETS

Roy Loney, Box 15, Hays, Kansas still has some of the second edition of his little booklet "Suggested Outlines For Scriptural Study." The price is 35c each; 3 for \$1.00, and we suggest you order yours immediately.

THIS and THAT from HERE and THERE

Paul Ketcherside reports a distinct need by the little church at Okteha (Oklahoma) where the brethren need to remodel their meeting house. Will you send a check to help out at once? Mail it to Elmer Threet, Rfd 1, Checotah, Oklahoma. . . . One immersed at St. Louis (Manchester Ave.) March 23. . . . Two added at Farmington (Mo.) March 23. . . . The editor closed a two weeks Bible Study in Saint Louis, March 29. Two hour sessions were held every night. . . . Herschel Ottwell reports that the new congregation at Alton (Ill.) will hold its first all day meeting May 4. . . . Bro. Charles Sims, Festus (Mo.) received an excellent write-up of his life story in the Festus Daily News-Democrat, which paid a real tribute to the church in that city. . . . Thanks to C. J. Beidel, Shippensburg (Penn.) for 5 subscriptions. . . . We regret to hear of the death of Bro. Harry Mooney, Nixa (Mo.) whose funeral service was conducted by Fred Killebrew. . . . The editor conducted funeral services for William Howe, aged 84, at Flat River (Mo.). . . . To subscribe for *The Scripture Standard*, published in Great Britain, enclose a one dollar bill, and send your subscription to A. L. Frith, 12 Poulton St., Fleetwood, Lancs., England. . . . Roy Loney was with the brethren at Red Cloud (Neb.) March 30. . . . C. R. Turner reports a total of 90 non-members at the Clever (Mo.) meeting. He has 3 home Bible Studies and 3 development classes each week in the Nixa (Mo.) area. . . . We appreciate an encouraging letter from Bro. W. Crosthwaite, Ulverston (England). . . . Thanks to C. E. Smith, Indianapolis (Ind.) for 4 subs. . . . Two were added at Anderson (Ind.) recently. . . . Bro. E. M. Zerr conducted a study in Romans at Speedway City (Ind.). Bro. L. C. Roberts is teaching a study in Daniel at Anderson (Ind.). . . . About 25 brethren canvassed the city of Flat River (Mo.) March 30, to announce the radio broadcast on Station KREI. . . . Thanks to Dick Kerr for 6 subs., and the announcement that he will conduct a meeting at Fredericktown (Mo.) April 20-27. . . . We appreciate a good letter from Norah Downey, Belfast (N. Ireland). . . . Thanks to Dallas and Mae Artis, Decatur (Ill.) for 26 subs. They write, "The last issue was worth far more than the price for the year." . . . Congratulations to Danny Kent Stretch, born to Mr. and Mrs. Hobart Stretch, Kansas City (Mo.), March 2. . . . Thanks to Pearl Bailey, Chillicothe (Mo.), for substantial aid in mailing the papers abroad, and to Ellis Rotan, Terminal (Texas), for 7 Subs. . . . The congregations at Lamine, and Carrollton (Mo.) are supporting Richard Riggins and Loren McCord in an attempt to establish a church after the New Testament order at Marshall

(Mo.). . . . *First Steps for Little Feet* is the best Bible story book for children. Only \$1.35. For older children and adults we recommend *Foster's Story of the Bible*. Only \$2.50. Let us send you these today. . . . Vearl Smith reports good work by Winford Lee at Bloomfield (Ind.) from March 18 to April 6. . . . Dale Suddeth is stationed near Manila (P.I.). . . . J. E. Goforth, St. Joseph (Mo.) appreciated the article in our last issue by Dick Kerr, and says Glenn Kephley liked the one by Vernon Hurst. . . . Thanks to Charles and Nona Fleener for five subs and an additional amount to help on overseas mailing. If you have friends at Camp Roberts, Camp Cooks, or Camp San Luis Obispo (All in California) send their addresses to Pfc. Charles E. Fleener, AF 17338017, 775th A C and W Sqd., Cambria, Calif. . . . Eugene Suddeth, Des Moines (Iowa), says there is much excellent reading in the paper. . . . Thanks to Louis Warren, St. Louis (Mo.), for 5 subs. . . . William Hensley reports interest growing at Hagerstown (Ind.). . . . Esther Lamont reports Roy Harris as speaking at Nevada (Mo.), March 30, and Paul Ketcherside on April 6. . . . C. V. Baker, Santa Maria (Calif.), likes the paper very much. . . . We rejoice to know that Mary Louise Richason, Kansas City (Mo.), is no longer confined to the iron lung. She is able to feed herself with her right hand. . . . Roy Loney reports 44 at meeting at Hays (Kans.), April 6. He was at Greensburg (Kans.) April 13 and 20. . . . The attendance at Midland (Tex.) was 37 April 6. . . . The editor was scheduled to be the speaker at an all-day meeting at Red Cloud (Neb.) April 27. . . . Thomas Dennis immersed one at King City (Mo.), April 2, with another added by relationship on the same date. . . . Thanks to Burl Price, Shelbyville (Ill.), for 10 subs. He reports 22 present at the new congregation at Pana (Ill.), March 30. . . . Thanks to Edward Clasby, Modesto (Calif), for four subs. . . . One immersed at Compton (Calif.), March 30. . . . One immersed at Southwest Church (St. Louis), April 9, and 3 at Webster Groves (Mo.), April 13. . . . We regret to report the death of Sister Dellamay White, Alton (Ill.), whose funeral service was conducted by Herschel Ottwell, April 12. . . . The church at Pomona (Calif.) is sponsoring a Bible Story Hour each Saturday for children of the neighborhood. There were 35 present the first day. . . . A large audience attended the song fest at Lillian Avenue (St. Louis) April 13. The next will be held at Hartford (Ill) on May 11. . . . The "Teen-agers" in Saint Louis will enjoy a picnic at Washington State Park, May 3. . . . W. Carl Ketcherside conducted funeral

services for W. J. Topping, former elder of Lillian Avenue Church (St. Louis), April 15. . . . We have learned with sorrow of the recent illness of Sisters Horrocks and Dawson of Windsor (Can.). . . . We give fervent thanks for the recovery of Sisters Bertha Goff, St. Louis; and Alberta Dunbar, Nixa (Mo.), both of whom were hospitalized in our city. . . . Congratulations to Ken and Bonnie Morrow, on the arrival of Stephen Morrow to bless their home, March 14. . . . Harold Baines writes that the mutual improvement class has been valuable to the church at Morley, Yorkshire (England). . . . Wilford Landes spoke twice at Phoenix (Ariz.), March 23, Lloyd Riggins spoke on Apr. 6 at both services. We salute Richard Rodney who came to bless the Richard Riggins home on April 4. The church at Phoenix enjoyed a song fest at the John Pivoda home on March 29. . . . Elizabeth Turner reports 3 added by membership transfer at Pomona (Calif.) in recent meetings. Charles Fleener spoke there April 6. . . . Bro. Robert Brumback sends his sincere thanks to the brotherhood for prayers offered in behalf of his daughter, Mary Louise, a victim of polio who was confined to an iron lung for weeks. She is now able to open and close her right hand and can move her toes, although the limbs remain paralyzed. . . . We regret to hear of the illness of our aged brother, J. A. Freed, Topeka (Kans.). . . . Bro. Marvin Cummings, formerly of Bolivar (Penn.) would like to hear from all brethren and friends. His present address is: A/B Marvin L. Cummings, AF13442563, Flt. 1604, 3653 Sqdn., Sampson A.F.B., New York. . . . Dave Kreeger writes that the two have recently been added at Exeter (Calif.) as a result of home Bible Studies. Vernon and Adeline Weekly have a new baby boy, born April 8. They are members at Exeter. . . . We regret to learn of the death of aged Sister Effie Mummel, Sullivan (Ill.) whose funeral service was conducted by Bert Cain, April 13. . . . The church at Webster Groves (Mo.) had its largest audiences in more than a year at both services on April 13. . . . Jerry Ketcherside has turned to George A. F. B., Victorville (Calif.) after having been on "Opera House Longhorn" in Texas. . . . If you ordered one or more copies of the New Testament Commentary by E. M. Zerr your books should reach you by May 10. If they do not, please inform us, giving details of order. . . . Our next issue will contain the first of the series of articles "For This We Plead." Be sure to keep your subscription paid up. . . . Bert Carter has been given charge of the young men's Bible Study work in the Webster Groves, (Mo.) congregation.