

# MISSION MESSENGER

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## SHIFTLESS SHEPHERDS

BY ELLIS J. CRUM

Throughout the brotherhood there is a serious shortage of spiritual shepherds. The congregations which have no elders are making little effort to train and develop qualified bishops. Many congregations that have elders are ruled by elders in name only!

The prophet Ezekiel gives us an inspired picture of a similar condition among the ancient shepherds of Israel: "The word of the Lord came to me, saying, 'O mortal man, prophesy against the shepherds of Israel; prophesy and say to them, "Thus says the Lord God: Woe to the shepherds of Israel, who have attended to themselves! Should not shepherds attend to the flock? But you have fed on the milk, and have clothed yourselves with the wool; you have slaughtered the fatlings, and have not tended the flock. You have neither strengthened the weak, nor healed the sick, nor bound up the wounded, nor brought back the strayed, nor sought out the lost; and with rigor have you ruled the strong. So my flock was scattered for want of a shepherd, and became food to all the beasts of the field; my flock wandered over all the mountains, and over every high hill; my flock was scattered over all the face of the earth, with none to seek or search for them"' (Ezk. 34: 1-6 as found in THE BIBLE—An American Translation).

With Ezekiel of old, we say, "Woe to the shepherds of spiritual Israel!" Some elders today are attending to themselves. They are more interested in their profession than in fighting digression. They are more concerned about their moral obligations than their spiritual obligations. Some are more interested in their vacation and where they will spend it than their vocation and where they will spend eternity. True, bishops need to attend to themselves, but not in this way! Paul commanded the Ephesian elders to "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God; which he hath purchased with his own blood" (Acts 20: 28).

Ezekiel's question is quite appropriate today: "Should not shepherds attend to the flock?" Some overseers are entangling themselves with the oversight of other institutions, such as orphan homes, Bible colleges, printing houses, etc. According to God's Word, the authority of elders is limited to "the flock of God which is among you" (1 Pet. 5: 2). The work of elders is a big job—almost a full-time job. It seems from Peter's

statement in 1 Peter 5: 2 that elders were frequently paid in New Testament times. If this procedure were followed today, God's pastor system would be in force, and the modern, unscriptural, preacher-pastor would die a natural death, in most instances.

The one-man-pastor-system has infringed upon the duties and responsibilities of the true shepherds. How often they "have fed on the milk," rather than administering it to souls hungering and thirsting after righteousness. They have "clothed (themselves) with the wool"—expensive wardrobes, gay apparel—rather than the robes of righteousness and a meek and quiet spirit. This man-made office, and manufactured title, Minister, was unknown in the early church. There is no indication that Peter or Paul ever demanded an expense account, for traveling or entertaining strangers, above their "regular stipulated salary." The evangelists of New Testament times were more interested in preaching the gospel and saving souls, than they were in big congregations, special recognition, fancy salaries, and furnished parsonages.

Ezekiel declares that the leaders of Israel "have not tended the flock." How appropriately this describes the action (or rather the idleness) of many shepherds in the church today. The inspired writer further declares, "You have neither strengthened the weak, nor healed the sick, nor bound up the wounded. . . ." Many bishops of the church of God are neglecting the same things. Paul says to Christians in general, "support the weak" (1 Thes. 5: 14). To such indifference the Savior will say, "I . . . was sick . . . and ye visited me not" (Matt. 25: 43). Elders are to be "ensamples to the flock" (1 Pet. 5: 3). True pastors will take the lead in strengthening the weak, visiting the sick, and praying in their behalf. The Lord further condemns the false shepherds of Israel by stating they had not "brought back the strayed, nor sought out the lost." The Word of God demands of all who are "spiritual," to seek to "restore such an one in the spirit of meekness" (Gal. 6: 1). If elders and all members of the one body fully realized the rejoicing that takes place in heaven when a lost sheep returns to the fold, there would be greater strides made in that direction. Sometimes elders ask me what I would do if a lamb frequently strayed from the fold. I believe that a good shepherd will "leave the ninety and nine" and search

for the lost (Lk. 15: 4-7). Just as some sheep require more attention than others, so it is with some Christians. If it takes constant attention (frequent admonitions, visits, telephone calls, etc.) to keep a brother in the fold, I firmly believe the overseers are obligated to give him this necessary attention. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 10: 17).

John records for us the Saviour's observation of shepherds and their sheep. Jesus says that a good shepherd calls "his own sheep by name" (John 10: 3). The average elder cannot tell you how many are in the flock, let alone what their names are! Our Lord also observes that a shepherd "leadeth" the flock and "goeth before them, and the sheep follow him" (John 10: 3, 4). Spiritual shepherds need to learn that they can't drive the flock (use rigor), but must lead them in the paths of righteousness. Perhaps one reason why some presbyters have such difficulty with their members and have such worldly congregations, is due to poor leadership and bad examples. It is impossible to conceive of a pure congregation with a theater-going, dance-attending, card-playing, beer-drinking, cigarette-smoking eldership! And now some elders are kept pretty busy keeping up with their television programs, so that there is little or no time to talk of spiritual matters when you visit them or they visit you. As it was with the rulers of Israel in days of yore, so has it become with the rulers of spiritual Israel today. Perhaps God still says, "My flock is scattered for want of faithful shepherds; it has become the diet for denominational denunciations; my flock is scattered over all the earth, and none seek or search for them—they only seek themselves!" (2377 Parent Ave., Windsor, Ontario, Canada.)

### BOOKLETS AND TRACTS

Roy Loney, Box 15, Hays, Kansas, still has on hand a number of the booklets with outlines of Bible Studies. These are suitable for short talks, or for general study of the Holy Scriptures in topical form. The cost is 35c each; 3 for \$1. We urge you to secure them and share them with others. There are still a good many copies of the tract "What Is Truth?" remaining. These are so priced that you can use them for personal work. Write to Bro. Loney at once about this material.

# LIVING ISSUES

By ROY LONEY

Bro. W. W. Otey has written a new book "Living Issues" in which he deals with a number of problems before the church today. On page 106 is this:

"We have long agreed that the church cannot organize any human organization through which to work, nor work through such already in existence. We have also generally agreed that the Lord has assigned to the church certain work and duty, and that the church, as a church cannot as one congregation or as a number of congregations, unite to perform any secular work not assigned to the church by the Lord. Individuals have a wide range of secular and civic activities in which they may engage. But with the church the work is specific. When, therefore, we show that a clear violation of these principles has occurred, it is generally agreed that the scriptures have been violated."



I am not sure that we are all agreed on the above statement, for if we were there would be no recognized institutions among us doing the work God ordained the church should do. That there are such institutions is frankly admitted. I quote from an article printed in the *A. C. Review*, of Aug. 26, 1945: "That many things are taught in the religious world that are unauthorized in the Bible is almost universally admitted. Great religious denominations exist now that were not founded by Christ and the apostles, but were established since the New Testament time. And it must be confessed, candor and frankness force us to admit that even among the churches of Christ are institutions and organizations unknown to the apostolic age, and much of the work of the church, instead of being done through the local congregations as in apostolic times, is now being done through these unauthorized institutions and organizations unknown to the New Testament. . . . We also admit that a radical and vital reformation is much needed today and that it is incumbent on us to get back to the teaching and practice of the primitive churches, as taught and practiced under the leadership of the apostles. We do not see much chance for churches to do much toward sending 'again and again' to support of preachers out doing the work of evangelists, or to do much toward taking care of the poor and afflicted right around them as long as 'our' institutions keep them bled white! But just as the divine founder of the church says, 'I was wounded in the house of my friends,' so Christian members of the church have done more to repudiate it and give its honor and glory to human

institutions than have all its enemies put together."

Study carefully these two quotations above. Bro. Otey declares the church cannot organize any institution through which to do the work God has assigned to it without violating the Scriptures. The other writer affirms that such institutions exist among us. I presume this writer had in mind the Bible Colleges and Orphan Homes. Of the Bible Colleges, Bro. Otey in his book (page 62) says, "Everyone admits that they are human institutions, originated in the wisdom of men, managed and controlled by the wisdom of men," and then he adds, "But this does not of necessity make them wrong."

I confess I find it difficult to follow our brother's logic, for if a human institution cannot scripturally do the work God assigned to the church, it follows that if the colleges are doing that work, they are unquestionably wrong. On page 73 Bro. Otey says, "It has been estimated that more than ninety per cent of our preachers are now and will be in the future, educated in those schools, that the vast majority will come out of college convinced that what they have been taught is right." The above quotation is in harmony with an article printed in the *A. C. Review*, of Sept. 1945, entitled "Dangers Facing the Church," and I quote, "Schools now prepare most of the preachers and do a very good job of it. Most churches do not wish a preacher who has not been trained in one of these schools, and the success of the church has come to depend greatly on these schools, which is a danger facing the church."

When Christ established His church, he established a self-perpetuating institution, as when God created all living organisms, each with its seed in itself to "bring forth after its kind." Paul commanded Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). To the Ephesians, Paul said, "To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." The preaching of the gospel, development of its workers, and the teaching of God's Word, are unquestionably works assigned to the church by our Lord. The church is as perfectly adapted to supply the spiritual needs of man as is the created world adapted to supply all the material needs of man. "Ye are complete in him, which is the head of all principality and power" (Col. 2:10). To assume that Christ's church needs the aid of a human institution, originating in the wisdom of men and controlled by the wisdom of men, is to affirm that God's wisdom was not sufficient to supply the church with

its vital needs, or else that He carelessly failed to supply those needs.

The *Bulletin* of David Lipscomb College, June 1921, says of that school, "Its supreme purpose, as set forth in the charter, shall be to teach the Bible as the revealed will of God to man, and to train those who attend in a pure Bible Christianity." Thus it is evident that the colleges, not the churches, are developing the majority of preachers today, and Christ's church has become so weak it must depend upon human institutions to supply its workers. The human institution feeds the divine! The divine institution must depend upon the human for its workers! Poor little enfeebled church of the living God! Conceived in God's wisdom and established by His power and love, it must look to fallible men to supply its workers. This is as if the glorious sun would have to depend upon a man-made light plant to send its lifegiving rays to a darkened world. This places the church entirely at the mercy of a human institution. In the *Gospel Advocate*, Feb. 21, 1946, H. Leo Boles states, "Our colleges are getting a larger and firmer grasp on the churches or congregations. Within another generation the membership of all churches will be college trained, or under the influence of some college. The young preachers will go out from them with the stamp and brand of the college that trained them. It will be a fearful thing if the colleges do not remain loyal to the book of God."

Brethren, is this not a vital issue? The church of the living God entirely at the mercy of an institution that God never provided for man's spiritual needs. I cannot conceive of anything more abhorrent to the mind of God. Bro. Otey writes several pages reciting the history of great denominational colleges established to perpetuate the peculiar teaching and practice of those denominations, but which in a few generations tore down the very principles they were to uphold. Then he tells of Alexander Campbell's work in establishing Bethany College to uphold the principles of apostolic Christianity, which became a hotbed of modernism spawning the apostate Christian Church. Then our brother adds: "For forty years I have given such schools my deepest thought . . . and not for one hour during those forty years have I doubted that they will, in the end, go the way of all other religious schools." Doesn't that mean that the apostolic purity of Christ's church is doomed? On another page Bro. Otey says, "As the schools are, so will the preacher be, and as the preachers are so will the churches be. Corrupt the college and you corrupt the church." And again, "The future course of most of the congregations will be determined by the ideals that prevail in the colleges." If that is true, and there are few who dare deny it, it is manifest that the colleges and not Christ, are now the head over all things to the church, for the colleges now dominate

the church, thus robbing Christ of His authority and rulership.

If Bro. Otey's reasoning is correct, and he has voiced the views of many other strong men, then the only hope for the church to maintain its apostolic simplicity is to break away completely from the colleges, just as a pitifully small minority broke away from Bethany College and its apostasies and thus preserved the church from wholesale corruption. I'm thankful to be in the fellowship of several hundred congregations and a number of preachers who have absolutely no connection with any of

these colleges. In these churches lies the only hope of perpetuating the New Testament order of spiritual things. We have demonstrated and are daily demonstrating beyond any doubt that congregations can be maintained and preachers developed without the aid of these human institutions.

In closing, let me say to my own brethren that our responsibility is great. Let us be strong enough to meet the inevitable challenge of apostasy, and quit ourselves like men of faith, courage and devotion, and daily give thanks unto God that we are not the servants of man-made institutions.

## TEMPTING TITLES

RADIO TALK BY RICHARD D. KERR

Perhaps you have been wondering why those of us who speak on this broadcast are not introduced as Reverend Mabery, Reverend Ketcherside, or Reverend Kerr. Then cease from wondering! The Bible contains the explanation!

It's about time that some "skipped-over-scriptures" were brought to the attention of those who mean well, but in the midst of their good intentions ignore the teachings of Jesus. Hear now the words of our Saviour as recorded by Matthew, chapter twenty-three, verses one through twelve. "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

"But all their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and love the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.

"But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

In the days of Jesus the religious leaders of the Jews were called "Rabbi." The people honored them with this title and the leaders enjoyed having it so. They still do. We aren't surprised at this because they have never professed faith in Jesus. But we are surprised that those who profess to be the priests of Jesus Christ wear the title of "Father" when Jesus condemned this title

at the same time he condemned the use of "Rabbi."

We are even more surprised that men who condemn the use of "Rabbi" and "Father" as religious titles will use the title of "Reverend." The word "reverend" is nowhere found in the New Testament and occurs in the Old Testament only once, Psalm 111: 9. It is used in referring to the Lord, "... holy and reverend is his name." It is translated from a Hebrew word which means "to be feared." No man need ever fear my name, for I also am a man. Jesus said, "... but rather fear him which is able to destroy both soul and body in hell" (Matthew 10: 28).

When Jesus said, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ," he taught against the use of all religious titles. One is just as bad as another.

Three times Paul referred to Timothy as his son (1 Tim. 1: 2, 18; 2 Tim. 1: 2) because he had taught him as a father does a son, but never in the Scripture is Paul referred to as "Father Paul." Timothy is called "son Timothy" in 1 Tim. 1: 18, but this is no more a religious title than the reference to him in Heb. 13: 23 as "brother Timothy." In Acts 16: 1 he is referred to as "a certain disciple," in Rom. 6: 21 Paul calls him "my work-fellow," and in Phil. 1: 1 he and Paul are termed "the servants of Jesus Christ." All of these descriptive words are used as occasion requires, but none of them are used as titles.

Who ever heard of Rabbi Peter, Father Andrew, Reverend James, Very Reverend John, Most Reverend Philip, Archbishop Bartholomew, Cardinal Thomas, Pope Matthew, or Doctor Paul? Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39). If we search the scriptures for these titles they become conspicuous by their absence.

I suppose if Jesus were on earth today some religionists would insist on giving Him these titles to wear as do they. I love Him just as much by the simple name, "Jesus." I reverence Him just as much by the single word, "Christ." He doesn't need any of man's tempting titles tacked on to His God-given name.

Religious titles tempt their wearers to pride. They are a constant temptation for those who use them in referring to others to think more highly of men than they should. They esteem such leaders as more than brethren. They take pride in the exaltation of their superiors and the superiors are proud of their exaltation. It is a vicious circle. Such ought not to be!

Jesus said, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23: 12).

Disrobe yourselves of all tempting titles you now wear. Leave unspoken the titles you apply to religious leaders. Humble yourselves in the sight of God. When you throw off these human titles why not go all the way and also discard the man-made names of religious organizations? These inventions of men promote pride and sectarianism. Let us be satisfied to call Bible things by Bible names. If we have accepted Jesus Christ as the Son of God we are all brethren. Who would ask to be more? Who would be satisfied with less?

Have you accepted Jesus? Have you repented of your sins? Paul said to the people of Athens, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17: 30).

Have you confessed your faith as did the Ethiopian eunuch when he said, "I believe that Jesus Christ is the Son of God" (Acts 8: 37)?

Have you been baptized as was the eunuch? "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8: 38).

Friends, if what I have said is untrue, disregard it; if it is unfair, keep from irritation; if it is ignorant, pity and instruct; if it is true, learn from it.

## BROOKFIELD AID

E. F. Davis, treasurer of the church at Brookfield, Missouri, lists the following assistance received on the meeting house purchase: Chillicothe (Mo.) \$100; Kirksville (Mo.) \$100; Bogard (Mo.) \$100; Kansas City (59th-Kenwood) \$75; Saint Louis (Manchester Ave.) \$50; Saint Louis (Lillian Ave.) \$50; Nevada (Mo.) \$50; Des Moines (Dean Ave.) \$50; Topeka (Kans.) \$25; Unionville (Mo.) \$25; Sullivan (Ill.) \$25; Carrie Weaver, Lock Haven (Penn.) \$25; Mrs. Bert Fritz, Prole (Iowa) \$10; Local Members \$175. The Chillicothe (Mo.) congregation furnished seats for 45 persons. The brethren at Brookfield deeply appreciate your aid.

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

### Galatians 3: 17

The use that is commonly made of this verse causes it to teach the contrary to what Paul means. It is claimed that the law was given four hundred and thirty years after the promise made to Abraham. Such a theory would reduce the sojourn of the Israelites in Egypt by two hundred years, for the promise was made to the patriarch that long before his descendants entered that country. Such a doctrine also contradicts Genesis 15: 13; Exodus 12: 40 and Acts 7: 6, which shows the stay in Egypt was four hundred years (in round numbers). It will not do to include Abraham's visit to Egypt in the period for Genesis 15: 13 plainly says that his seed was to dwell there for the period mentioned. Besides, Abraham's visit to Egypt had already occurred when this prediction was made to him. Another thing, Abraham was not "evil entreated" by the Egyptians, but on the contrary the king "entreated Abra-



ham well" for the sake of Sarah. It was Pharaoh and his house that was plagued by the Lord (Genesis 12: 16, 17).

The mistake is in dating the four hundred years from the wrong event. The law was four hundred and thirty years after the covenant was confirmed, not after it was given. Psalms 105: 9, 10 plainly says it was confirmed unto Jacob. We cannot interpret that on the general basis that the name Jacob is used to include Abraham and Isaac, they being two of "the fathers" often spoken of, for in this place the writer mentions the three separately, and distinctly says the covenant was *confirmed* unto Jacob. It was in the days of Jacob the children of Israel went down into Egypt (Genesis 46: 1-6), and it was within three months after coming out of that country that they came to Sinai where the law was given (Exodus 19: 1). So the conclusion is clear; they entered Egypt in the days of Jacob, to whom the covenant was *confirmed*, and the law was given at the end of their sojourn, which Paul says was four hundred and thirty years after the covenant was *confirmed*. Scripture never contradicts itself. (Address Bro. Zerr at Box 149, New Castle, Ind.)

## FOR THIS WE PLEAD

BY W. CARL KETCHERSIDE

3. We plead for a restoration of the concept of the church as held forth in the New Covenant Scriptures. In its universal sense, the church includes all of the saved on earth. Every child of God, everyone in the universe who has been born again, has been added to the church by the Lord. The term church means "called out," and refers to all who have been called out of sin and into fellowship with Christ. It refers to the congregation of the righteous, those who have been justified by the faith of Christ, and who are crucified with Him (Gal. 2: 16, 20).



The church did not come into existence as an afterthought. It was a part of the eternal purpose of God (Eph. 3: 10, 11) and included in the divine scheme for the reconciliation of Jew and Gentile (Eph. 2: 16) thus com-

pleting the mystery of God's will according to His good pleasure (Eph. 1: 9, 10). It is not a denomination. It is not a sect. It is catholic in extent and protestant in nature, but it is not Roman Catholic or Protestant. It is not an organization insofar as this earth is concerned, and as the term is generally applied by the religious world, for it has no territorial capital city, no central headquarters, no temporal ruler, no governing body, synod or conference. In a philosophical sense, an organization is "the systematic union of individuals in a body whose officers, agents and members work together for a common end." Each local congregation is an organization, for it has officers, agents and members. But there are no elective or appointive officers or delegates in the church universal. There can be no organization larger or smaller than the local church to do God's will. Each local church is autonomous and independent insofar as government is concerned.

While the church universal is not a religious organization in the common usage of

the term, it is an *organism*. This word may be defined as "Any thing or structure composed of distinct parts and so constituted that the functioning of the parts and their relation to one another is governed by their relation to the whole." So the church is called "one body" (Eph. 4: 4; 1 Cor. 12: 12); "the body" (1 Cor. 12: 22-25), and "the body of Christ" (1 Cor. 12: 27). The whole body is fitly joined together and compacted by that which every joint supplies (Eph. 4: 16), for "God hath tempered the body together" (1 Cor. 12: 24) and "hath set the members every one of them in the body as it hath pleased Him" (1 Cor. 12: 18).

Much of the disunity among believers has occurred because of attempts to segregate the followers of the lowly Nazarene into factions designated by official names. *The New Testament church has no official name.* To give it an exclusive title is to sectarianize it to that extent. God has seen fit to label the composite group of believers by a descriptive noun, a common noun, the word "church." The translators of His record have respected this fact and not once have they capitalized the word. That the church has no exclusive and official title is evidenced by the fact that the inspired writers do not always refer to it by the same designation, a thing they would be forced to do if it had a "registered trademark."

Most frequently the body of believers is referred to as "the church" (Cp. Acts 2: 47; 5: 11; 11: 26; 14: 27; Eph. 1: 22; 5: 24; Phil. 3: 6, etc.). Because of its origin it is called "the church of God" (Acts 20: 28; 1 Cor. 1: 2; 10: 32; 11: 22; 15: 9; 1 Tim. 3: 5, etc.). In view of this, the local churches are referred to as "churches of God" when considered in the plural (1 Cor. 11: 16). Because of their constituency they are referred to as "churches of the saints" (1 Cor. 14: 33). For the same reason the universal church is designated "the church of the first-born ones whose names are enrolled in heaven" (Heb. 12: 23). When the apostle wrote of congregations which were in the Gentile realm he called them "churches of the Gentiles" (Rom. 16: 4).

Our Lord declared to Peter "Upon this rock I will build my church," but that merely showed possession. It did not constitute a name. Recently I stayed with a Mr.

## MISSION MESSENGER

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

Brown whose beautiful country home bore the name "Hilltop Manor." If I had been asked where I was staying, I might have replied, "The home of Mr. Brown," but that would not have been the name of the place. It would merely indicate possession. If I said, "I stayed at Hilltop Manor," I would give the official name. God ordained no official name for His church. The word should not be capitalized and thus sectarianized. By way of illustration, it is perfectly proper to refer to the churches of Christ, as "churches of christians." This contrasts with "the church in the wilderness" (Acts 7: 38), i. e., the Jewish church. But it would be wrong to call the church "The Christian Church." That is denominational, sectarian and divisive, and those who so designate themselves have now admitted that they constitute one of the denominations in the Federated Council of Churches. There is a difference between the "churches of the saints" and the All Saints' Church, in the city where I reside. There is a difference between "churches of the brethren" and "The Church of the Brethren."

There is a constant tendency upon the part of those who are engaged in the restoration movement to follow sectarian leads. One of the first symptoms of the sectarian spirit is the development of a narrow, bigoted, exclusive attitude toward some *portion* of the Holy Writ, to the utter ignoring of other parts bearing upon the same topic. One takes faith, and ignoring all related subjects, builds a creed upon "faith alone;" another takes "holiness" as his cornerstone; another takes "baptism." Faith, baptism and holiness are all important inclusively, but neither is exclusively ALL-important. Others select a designation of the church, proclaim it the exclusive name of the church, and demand that everyone use that as the official trade name. It is startlingly true that the expression "The Church of Christ" is not in the Bible. Not once is the church ever called "the church of Christ" in the sacred writings. It is true that one of the apostles calls the congregations "the churches of Christ" (Rom. 16: 16), but he also calls the same congregations "the churches of the saints" (1 Cor. 14: 33). One is no more an official name than the other. The latter shows who composed the churches; the former to whom they belonged.

It is right to refer to the church as "the church of God" or the church of Christ." But it is not justifiable to call it "The Church of Christ," and exclude the other scriptural designations as unworthy or inferior. To do so is to deprecate God's wisdom. No one congregation is "the church of Christ." It may, and ought to be "a church of Christ." Churches in a given territory may be, for example, "the churches of Christ in Missouri," but there is no such thing as "The Church of Christ in Missouri." This is a distinction with a difference. It is the breaking down of such distinctions

which is responsible for apostasy based upon ignorance.

Every individual who hears the testimony relating to King Jesus, who believes it, and is moved thereby to such remorse for his sinful life that he alters his course and surrenders completely to the will of the sovereign Lord, being immersed into His death, is begotten of God, and born of "that Jerusalem which is from above, and is the mother of us all" (Gal. 4: 26). Such an one is added to the church by our Lord (Acts 2: 47). He is my brother, regardless of who is the agent in immersing him. He may affiliate himself with a sectarian group immediately, and in so doing will lend his influence to that which is contrary to the Father's will. He is then a brother in error, a captive of a foreign power. It is the duty of those who love Christ and hate division to call God's people out of Babylon (Rev. 18: 4) and into unity of the Spirit (Eph. 4: 3).

There can be no compromise between the New Testament church and sectarianism.

They have nothing in common. The former must crush the latter, or be crushed by it. But we must feel the same regard for those who are enslaved in modern religious confusion, as did the Jews in Jerusalem for their brethren who were in the captivity of Babylon. With all who love Christ sincerely, we plead for a re-examination of heart and practice, a turn from Rome and a return to Jerusalem, that we may restore once more to earth that unsectarian church for which Jesus died, that "the multitude of them which believe may be of one heart and of one soul" (Acts 4: 32).

(Editor's Note: The above is the second in a series of articles under the title "For This We Plead." The matters discussed represent only the deep convictions in the heart of the writer, and are not to be construed as setting forth the ideas of any other contributor to this journal, except as acknowledged by each. Your criticism, regardless of the spirit in which given, is invited and full attention will be given to all letters received).

## GOD'S LOVE FOR THE WORLD

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." In our discussions of this verse we have already determined the greatness and wisdom of God and have learned of His great love. I firmly believe that God loved His Son as much as any parent can love a child, and it hurt Him to see His Son suffer and die. Yet His love for the world was sufficient that He gave His Son, knowing that He could be restored again and still redeem man.



When our Savior stated that God so loved the world, He was not referring to the geographical or physical earth. The earth has always brought forth praise to God by the changing of the seasons and the great miracles thus brought about. Neither did God give His Son to save the sins of man, for in John 1: 29 we are told that Christ, the Lamb of God, "taketh away the sin of the world." He died to save those who are capable of believing, according to the text under consideration. He died to redeem, save, spare, make a way of escape for the souls of men.

In the beginning of the history of mankind we are told in Genesis that because man was wicked, so wicked that God could no longer tolerate it, he caused the world to be destroyed, not the physical world, but the world of mankind. After this cleansing,

which was a literal, physical one, man did not improve or keep the world clean, for as we trace the history of the world we find the same conditions. Thus God had planned a system of cleansing the world again, but this time it would not be with the physical but with the spiritual. He would arrange for man to see his own condition and desire to change. Thus He brought about a spiritual revolution, by giving His Son as a redemption for man.

We are "the world" referred to in John 3: 16. In Romans 1: 18-32 we have a description of the world and its evil. Turn and read it. The world needed to be cleansed and brought back to God. God has given us the opportunity to do this. Do you recall the parable of the sower in Matthew 13: 1-23? In it we are told of the man sowing in a field, and the seed fell upon stony ground, the wayside, among thorns and upon good soil. Our Saviour explains this by stating that the seed is the gospel, and the various types of soil represent the people, or the world. The wayside where the seed fell represents the one from whom the devil takes away the word before it can germinate. The stony ground is he who receives the word, but because of the difficulty in developing roots, it withers. The thorns represent cares of this world and the deceitfulness of riches which choke out the word.

Satan has always used deceit to win or attempt to win mankind. With the flashing neon signs, the beautiful pictures of the glossy magazine, he tries to make black appear as white and white appear as black. The flashing sign is often like the whited sepulchers in the days of Jesus. They were



clean and white on the outside, but inside were filled with dead men's bones and all uncleanness. The magazine may show a man of distinction, but never the man of extinction as he rolls in the gutter or tosses in agony in the hospital, as a result of the same product.

About 1900 years ago Rome had reached her zenith and started down. But it did not fall as had Greece, Babylon and other ancient nations. It became rich, proud and possessed of much leisure time. Rome did not fall because conquered by a superior nation but because of internal corruption which rotted away the core. Graft, immorality and desire for wealth became paramount. Thus was the ruling nation of the world when Jesus came to save man. The condition is unchanged. We read of corruption in the Iron Curtain countries; it caused nationalist China to fall. It affects all nations, even this so-called Christian nation. Whether this nation stands or falls depends upon those who call themselves Christian and attempt to live by His will.

I often wonder if God can love the world as it now exists, if he looks at it as he did in the days of Noah. Yes, God loves the world, but does the world love God? The atoning blood is still free. The plan is the same. The way is still strait. The requirement "Whosoever believeth" is still in John 3:16. Do we believe? Is your belief living or dead?

### LYONS, INDIANA.

There were 180 persons from 16 congregations at Lyons (Ind.) May 11. Jack Kinser, Bernie Crum, Carl Painter and Dick Kerr spoke at the morning service; Glen Owens, James Wash, Maurice Howard and Henry Smith in the afternoon. Bernie Crum was in charge of the meetings. Dick Kerr closed his work at Lyons, May 17, but will return for another series of meetings next winter.

### BLOOMINGTON, INDIANA

On May 18, more than 300 persons were present at Bloomington (Ind.) when Dick Kerr spoke. Jack Kinser, Voris Carpenter and A. W. Harvey were the afternoon speakers. There have been 32 added to the congregation there during the year and the congregation received an excellent writeup of its history in the *Star-Courier*. Dick Kerr will conduct a Vacation Study at Bloomington next summer.

### HARTSHORN, MISSOURI

For 25 years the little congregation at Hartshorn (Mo.) has been meeting in a schoolhouse. Now they have started their own building, a very modest structure. A. C. Warren informs us that small contributions from several places will allow them to complete it. Please send to Frank Cloninger, Hartshorn, Missouri.

## IN THE GARDEN OF ENGLAND (4)

BY ALBERT WINSTANLEY

In my last article I outlined the history of the "Restoration Movement" in Britain, and indicated the development of departure in organization among the churches. This particular departure (imported from your side of the Atlantic Ocean!) produced the "Cooperation of Churches of Christ." This body has today some fifteen different "committees controlling its work, and is a self-confessed denomination.



The church in Tunbridge Wells is one of about fifty which have withdrawn from this digressive body. These withdrawals have been taking place for a number of years and are mainly the consequence of the "Cooperation's"

### DEPARTURES IN DOCTRINE

These departures may be summed up in one word, "Modernism." This pernicious teaching has sapped the spiritual life of many once-faithful congregations of Christ. Probably this is chiefly responsible for the steady decline of the "Cooperation"—which his reported alarming numerical decreases for many years.

Recently, by invitation, I spent a week-end with a group of churches in South Wales. These churches are in the digressive movement. I rejoiced to find that many there were just hungering for Bible teaching. They spoke wistfully of "the good old days" when their preachers *preached the Word—and believed it!* God sparing me, I hope to visit these good souls again. However, many, unasked, told me of the modern-

istic meanderings of so-called evangelists who had been among them. Chief among these was remarkable information concerning

### MEN AND MONKEYS!

A preacher had solemnly assured them that man is descended from the monkey! Remarkable, isn't it? Today, many leading scientists have discarded this unproved and unproveable theory, but these religious sages continue to spout about "evolution." Mind you, they don't usually come right out and say that man descended from monkey—nothing so crude as that! Instead, they speak learnedly of the human family having "*an ancient simian lineage*"! That sounds quite respectable doesn't it? But it's just a not-so-very-obvious way of saying that your ancestors and mine were a *race of ancient apes*! The good people in Wales were not impressed. Apparently they had more respect for their ancestry! They persist in the belief that he who climbs back up the family tree will not find ancient apes swinging among the branches thereof. They believe the search will reveal first-parents we may respect, who came into being through the creative act of an Almighty God. They are right too. This Darwinian theory is God-denying, Christ-dishonoring, unscriptural and unscientific. Now a word about

### APES AND ANALYSIS!

One of my most fascinating experiences was an afternoon spent in the headquarters of the "F.B.I." (your equivalent to our "Scotland Yard") in Washington. The officer who guided us gave us a good deal of information about crime detection. As blood plays a large part in this, we were taken to the laboratories where blood tests are made. Here I asked him to tell us if human blood and monkey (or ape) blood had a lot in common. "Absolutely no," he said. Then he gave a detailed technical explanation, the sum total of which was that monkeys and men *do not have the same kind of blood*. I then posed this problem: why should man's blood and that of the ape be totally dissimilar if evolution be true? To that there was no answer—for *there is no answer!* There is a gap that the theory does not, and cannot bridge. It is irrefutable evidence of the fact that monkey and man *do not* have one common ancestor.

Despite all their show of learning, and their talk of the "assured results of higher criticism" etc. these false teachers are guilty of the greatest stupidity. For the man-from-monkey notion rests wholly upon

### AN AMAZING ASSUMPTION

It assumes that that which has life sprang from that which was altogether lifeless. Could anything be more utterly ridiculous? Life is dependent—and cannot come from

### DON'T MISS OUT

Brethren everywhere are enthusiastic about the New Testament Commentary by E. M. Zerr. Preachers, teachers, elders and other students of the Word of God have hailed this latest book as one of the very finest ever produced. You are missing something valuable if you do not have this first volume of the New Testament Commentary covering every verse of Matthew, Mark, Luke, John, Acts and Romans. The cost per single volume is \$4. For a limited time we are making available to you the first two volumes of the Old Testament Commentary *plus* this first one of the New Testament for the total sum of \$10. Here is a set of books to cherish; here is a gift supreme. We suggest that you secure a set of these for each of your children. These books are unparalleled in their method of setting forth scriptural teaching. Order them today!

that which has no life. To this the findings of the evolutionists themselves bear testimony—for their many attempts to produce life by artificial means have signally failed.

Reason demands that, as life is dependent, there must be *an eternal source of life*, upon which all human life depends. There is. There is One who has always existed. It is written, "Before the mountains were brought forth, or ever thou hadst formed the earth—and the world, even *from everlasting to everlasting* thou art God" (Psalm 90:2.) We all depend upon him for our existence, for "he giveth to all life, and breath and all things" (Acts 17:25.) The genesis of our race is not to be found in some tiny piece of jelly-like substance, cast upon an unknown shore by the sea, and containing within it a speck of life from nowhere—the origin of man is comprehended in this, that "*In the beginning God created. . .*" (Genesis 1:1.)

It is said that a celebrated preacher, referring to this atheistic theory, exclaimed: "O ye men of science! Leave me my ancestors where God placed them—in the Garden of Eden. I will gladly leave yours in the Zoological Gardens!" *Amen!*

## COLLEGES AND CRITICISM

That's just one part of the modernistic teaching which has wrecked many a congregation in our land. There is much more to it than that. But let me say that such teaching came through the only "theological college" that has existed among Churches of Christ in Britain. Overdale College was started in 1920, and from the beginning has been a hot-bed for the so-called "higher criticism." Men trained there have done a deadly work among "Cooperation" churches. I have myself met the following "assured results of higher criticism": that the Genesis creation story is an old Babylonian legend; that there was no universal flood; that Jonah was not swallowed by a great fish; that Jesus accepted as true much that today is known to be false; that he was just as ignorant as the people of his day; that verbal inspiration is a fallacy; that there is no personal devil, and much of a kindred nature.

For many years the brethren who opposed this teaching did so "on the inside." They stayed in the "Cooperation" believing that the movement could be reformed. Eventually they saw that the fight was hopeless, and gradually, all over the country, congregations withdrew from this body. The process of withdrawal is not yet complete, as there are still congregations in this movement which in process of time will leave it. There are perhaps a dozen or more churches, still nominally tied to the "Cooperation" but almost wholly sound in faith and practice. We continue to teach these churches, believing that through teaching they will come to take an uncompromising stand for truth and against error.

The church in Tunbridge Wells is small. It began a few years ago when less than half a dozen members left the digressive church here and began to break bread in a hired hall. Though there has been a slow, steady growth, it is still deficient in manpower. However, we believe that this deficiency will be remedied as the brethren continue to grow spiritually and numerically. Meanwhile we are concentrating on what is *the only answer to error and apostasy*—systematic Bible study and teaching. We hold regular home studies, and have a good development class for the men. It is slow work, and it does not provide quick results, but it is solid—and lasting.

## PROSPECTS AND PLANS

In most large towns in the south-east of England the Church of the Lord is unknown. That is regrettable—but it may not be a disadvantage. In other sections of the country many towns have both loyal and digressive congregations, each known by the same name. Here in Tunbridge Wells there is both a faithful and a "Cooperation" church. But in the county of Kent as a whole, apart from this one town, *there is not a single church of Christ!* This is a challenge and an opportunity. We hope for the day when the church in our town will be strong enough to launch out into these uncharted regions. We shall be able to do this unhindered by the digressives. God speed the day!

## ABOUT THE DEBATE

The public discussion with G. K. Wallace will be held for five nights, June 30-July 4, five miles north of Paragould, Arkansas, on Highway 1-W. The first two nights will be devoted to the subject of the one-man minister system in a church having elders; the third night will be on the proposition of evangelistic oversight in churches newly established; the last two nights will be devoted to the college question. Bro. Wallace will affirm three nights; the editor will affirm two nights. There will be no moderator. Each disputant is free under God to direct the debate as he sees fit in keeping with Christian principles. Each speaker will have a time-keeper, whose sole business it will be to keep the time of the thirty minute speeches, with each speaker having two such periods in each night session. A contract has been signed to publish the debate, which should be of far-reaching consequence. We will accept advance orders for the book. Please send no money. The retail price will be established by the publishers and will become the guaranteed cost to each purchaser. We will have nothing to say about that, but will deliver the books to you at the established price. We suggest that you place your order early. We have been receiving calls for copies of the Porter-Ketcherside Debate with frequency although the supply has been exhausted for years. The uncle of the editor,

L. E. Ketcherside, of Peoria, Illinois, will assist as timekeeper.

## OUR APOLOGY

We offered to send out a sample copy of last month's issue to everyone that you suggested should have one. We were totally unprepared for the unprecedented demand for that issue. We got whole lists of names, and we ran out of extra papers before we could begin to fill them all. We're sorry! Thank you for the cooperation and your interest in the souls of others, and be assured that we shall yet send out copies to these whom you have designated, although not of that particular month.

## JACKSONVILLE MEETING

Brethren from Illinois, Indiana, Ohio, Connecticut, West Virginia and Pennsylvania were present at the Memorial Day meeting, May 30—June 1, at Jacksonville, Penn. Speakers included the following brethren: Crum, Powell, Hurst, Sherman, Albright, Higginbotham, Bryan, Hand, Neidigh, Weaver, Garrison, Miller, Beidel, Lenker, Bullock, Karkosky and Wright. Many others assisted in song directing and other phases of the worship. The largest attendance at one meeting was 110.

## WEBSTER GROVES

Hershel Ottwell, Hartford (Ill.); Curtis Marston, Vincennes (Ind.); and E. M. Smith, McCleary (Wash.) were speakers on May 25 at the annual all day meeting at Webster Groves, Missouri. Bro. Smith delivered the gospel message at night.

## BONNE TERRE

About 200 persons were present at the morning service at Bonne Terre (Mo.) June 8. Morning speakers were Fred Killebrew and Herschel Ottwell. Numerous short speeches in the afternoon, preceded the major address by Richard Kerr. A number of song leaders participated. Clifton Mabery acted as chairman of the meetings.

## THE NEXT COMMENTARY

We will begin plans for producing the next issue of the New Testament Commentary by E. M. Zerr, as soon as enough brethren promise to take 3 or more copies, and thus help us to underwrite the cost. The next book will contain comments and explanations on every verse from 1 Corinthians through Revelation. Will you take 3 or more of them? The cost will be three for ten dollars! If you wish to help bring this book out, write at once and tell us how many you'll take. *Send no money.* Do not order less than three now. If you want to get one or two, wait until we bring the books out, when you can get them for \$4 each. What we need now are those who will cooperate with us as publishers.

# THIS and THAT from HERE and THERE

Three added at Albuquerque (N. Mex.) in the meeting with Wilford Landes. . . . Two added, 1 restored at Manchester Avenue (St. Louis) May 25. . . . Paul Ketcherside recently concluded a Bible Study at Oktaha (Okla.) with good interest. . . . Mrs. C. E. Crow, Dalhart (Tex.) enjoys the Mission MESSENGER. . . . Thanks to Amelia Grose, St. Ann (Mo.); Floyd Fleming, Harrisburg (Penn.); and Mrs. Carlos Towles, Kansas (Ill.) for 5 subs each. . . . Mrs. J. C. W. Hawkins, Tarkio (Mo.) says every issue is both interesting and informative. . . . Dick Kerr spoke at Oblong (Ill.) May 19. The church there meets in Farm Bureau Hall. . . . Arthur Freeman and family have moved to Pomona (Calif.) and Dick Kerr will assist in the work at Mexico (Mo.) in available time. . . . Leo, Cleo and Cornelius Mabery, Alvin Gerstenchlager and Donald Sumpter gave excellent aid to Fredericktown (Mo.) last month. . . . Dick Kerr concluded a meeting at Festus (Mo.) June 14, and Fred Killebrew was present for their all-day meeting on the following day. Festus brethren have recently completed the basement to their building. . . . C. R. Turner is to work at Topeka (Kans.) from Oct. 12 to the close of this year. . . . Tom Dennis was with the church at Fairbury (Neb.) May 23-25. . . . The church at King City (Mo.) now meets in American Legion Hall. . . . E. R. Noel reports Winford Lee conducted the Vacation Bible Study at Topeka (Kans.). . . . Mrs. Wm. Forsythe, Hale (Mo.) thinks the paper is wonderful. . . . Earl Fiscus conducted funeral services for our aged brother, Dr. Sorey, at Riverside (Calif.) May 22. . . . Vacation Bible Study at Farmington (N. Mex.) began May 26. . . . Ruth King, Agra (Kans.) says the New Testament Commentary by E. M. Zerr is exceptionally good. . . . We are sorry to learn of the serious illness of Bro. John Sneddon, Motherwell (Scotland). . . . David Dougal is laboring with the congregation at Fauldhouse (Scotland) where he visited 800 homes giving personal invitations, with a resultant interest in the community. . . . C. R. Turner delivered 32 sermons, conducted 37 home Bible studies, gave 12 lessons in Romans, 14 in Timothy, 9 on Personal Evangelism, 10 on development for public work, and made 134 personal calls at Nixa (Mo.) where 2 were restored and 4 placed membership. He began at Phillipsburg (Kan.) June 1. . . . Curtis Marston reports one immersed and one added by membership transfer at Vincennes (Ind.). . . . Mrs. A. R. Thyer, Bunker Hill (Ill.) appreciates the teaching in the paper. . . . Hubert James reports a Bible Study of one week conducted by Kenneth Van Deusen at North Ozark church, and two talks by James Baysinger May 25. . . . Thanks to Mrs. Herbert

Skomp, Lyons (Ind.) for six subs. . . . Richard Riggins and Lucille Baker were married June 14. Congratulations! . . . W. Carl Ketcherside was with the congregation at Farmington (Mo.) June 1. Jim Mabery spoke at Flat River (Mo.) the same day. . . . Norah Downey, Belfast (Ireland) enjoys reading the paper very much. . . . Mrs. Claud Nickell informs us that Roy Harris began a Vacation Bible Study and gospel meeting, June 15, at Gallatin (Mo.). . . . Bob Duncan and Bernie Crum have recently closed a meeting at Brookport (Ill.). . . . Oscar Baysinger, Kansas City (Mo.) does not want to miss this issue by any means. . . . Mrs. Irven Skinner, Jameson (Mo.) endorses the articles on the subject of television. . . . Jack Bell, St. Louis (Mo.) renews for two years so he will not miss an issue. . . . Tom Wren and Harry Thurman, Festus (Mo.) send 5 subs, for which we are thankful. . . . Jean Spiers, Blackridge, West Lothian (Scotland) finds the book "A Clean Church" very interesting. . . . Thanks to Reginald Spence, St. Louis, for 5 subs; Lola Chase, Sullivan (Ill.) 5; and Russell Tate, Centerville (Mo.) 7. . . . Veva Kirkpatrick, Claycomo (Mo.) says that members there have been rushing completion of basement of new church building, and on June 7, began work on the building proper, which must be completed within six months. . . . Paul Ketcherside taught a vacation study at Park Hill (Okla.) with an enrollment of 70, and a study for adults at night in another schoolhouse used as a meeting place by "Holiness" groups. He enjoyed another write-up by Max Johnson, minister at Tahlequah, in his paper "The Alarm." It looks as if some of the ministers are getting alarmed, and we predict that this sectarian pastor system will be given a good studying in some sections. . . . Leland King is helping out in the work at Oklahoma City, with Bro. C. M. Riddle, and we shall have more to announce about this later. . . . The congregation at Belfast (Ireland) made a bus trip to Ballycastle, where brethren conducted open air meetings at "The Diamond" in the center of the town. Bro. Fairley and wife are the only two members in that city, but they keep house for the Lord, and Bro. Fairley speaks every Saturday night in the open air. Let us pray for such work. . . . E. M. Smith performed the ceremony uniting Donald Stevens and Reva Smith, Webster Groves (Mo.) on May 31. . . . One added by membership transfer at Webster Groves this month. . . . Bernell Weems performed the ceremony for the wedding of Cliff Collinge and Nina Loney, Ottawa (Kans.) June 7. The bride is the daughter of Roy Loney. . . . Roy Loney and Doy Rhoton have recently finished the meeting at Greensburg (Kans.) resulting in the

banding together of a little group to worship. . . . Darrel Bolin is preaching the Word in Pennsylvania where he reports 3 added by immersion recently. . . . Ray Hunt reports good interest and attendance at Dawt (Mo.) with Hubert James and Doin Bushong assisting at the midweek meetings, and Roy Harris having aided them a month ago. Hubert James was with them June 8. . . . Mrs. Fred Pauk, Warrenton (Mo.) thinks a collection of Roy Loney's articles would make a fine book. We think so too. . . . Charles Powell reports 4 added by baptism at Martinsville (Ind.) where Borden Higginbotham helped in Vacation Bible Study. . . . Henry Boren reports John Patrick in a good Vacation Study at Champaign (Ill.) . . . Recently Dick Kerr got a number of questions sent to his radio program on the subject of divorce. He answered them on the air, and we'll publish his talk on that subject next issue. . . . Fred Sugden, Morley (England) thinks the New Testament Commentary by Zerr is a fine work, and likes the author's way of putting things in his writings. . . . Art and Mayfred Freeman have placed membership at Pomona (Calif.), and the daughter of Bro. Miller of that congregation was immersed while in California on vacation. . . . Marvin Cummings, Bolivar (Penn.) is now stationed at Sheppard Air Base in Texas. . . . Thanks to Mrs. Ed. Oxley, Bakersfield (Calif.) for 7 subs., and to Hershel Berry, Klamath Falls (Ore.) for 4 subs. . . . Mrs. Roy Chinn, Hale (Mo.) tells us that Charles Owen, who is in State Sanitarium, Mount Vernon (Mo.) is improved in condition. He is a regular reader of this paper, and others there are interested. . . . L. J. Karkosky, Jr., is back in Brookville (Penn.) after four months in Painesville (Ohio) where he labored at secular work for support while aiding the Cause. . . . Lloyd Riggins has recently concluded work at Oakland (Calif.) and will now be laboring in the midwest region through July and August. . . . Eight were added at Pana (Ill.) in a great gospel meeting with Loren McCord preaching. Loren has just closed a meeting and Vacation Study at Springfield (Ill.). . . . Wilford Landes reports the study at Terminal (Tex.) started off well June 15. . . . Borden Higginbotham reports 2 added at Alexandria (Ind.) June 15. . . . We regret to report the death of James Brown, oldest member at Lillian Avenue (St. Louis). . . . Roy Loney and Doy Rhoton banded together a new congregation of 9 members at Greensburg (Kans.). . . . Carol Bailey is laboring with the churches at Ellington and Centerville (Mo.). . . . Roy Loney and Loren McCloud begin a tent meeting at Plainville (Kans.) July 6. . . . Rejoice with us over new congregations being started all over this land.