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ETERNAL PUNISHMENT IS JUST

Jim is a friend of mine. We exchange views about a number of things including the Bible. He does not believe in eternal punishment, and premises his position upon the fact that God is a just and merciful Father. He claims that no merciful creator could wilfully punish his own creation and if the doctrine that there is an eternal hell in the future be true, it proves that God is unrighteous. According to Jim, you have to take your choice; you must either deny that there is a God, or you must deny that there is a hell—you cannot believe in the existence of both!

Poor old Jim flatters himself that he is quite a logician, but in this instance he is completely "off the beam." I think one reason he wants to try and reason hell out of existence, is because he knows that if there is a hell, he will land in it after death, the way he is now living. Inasmuch as every person who does wrong wants to imagine that he can escape punishment for his crime, Jim wants to reason hell away, to salve his distorted conscience. That his reasoning is faulty we can plainly demonstrate by the following considerations.

It is not an unrighteous thing for God to punish the wicked. The truth of it is that God, who cannot lie, if he be God at all, declares, "It is a righteous thing with God to recompense tribulation to them that trouble you (Christians)." It is thus affirmed that punishment of the wicked is just and proper, and is intimated that God could not be righteous if he did not so punish those who deserved it. All we can know about the character of God, we must learn from His Word as revealed to us. The revealed Word clearly threatens the wicked and disobedient with punishment. It declares that Jesus "shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction" (2 Thessalonians 1: 8, 9).

Who would be willing to admit that God would threaten anyone with that which was unjust and improper? "Shall not the Judge of all the earth do right?" But if the threat of eternal destruction is right, then the execution of the threat is right also. Would God, who is omnipotent in wisdom threaten the universe with something that is inherently and basically wrong? Would he place himself on record to the effect that in the

future he expected to do that which is wrong? He has definitely declared that he proposes at a future date to punish the wicked eternally. If he would not decree an act that is wrong, then the fact that he has decreed such punishment admits without argument that it is right.

Jim, who is my friend, although in error on this matter, admits that men believe it is just to punish the wicked on earth. Our lawmakers are constantly passing new codes to define responsibility to society, and are affixing stiff penalties for violation of the statutes. A man can be fined or placed in prison for lying, stealing, murdering, raping, false-swearing and every offense against the public welfare. The men who make these laws do so in the belief the laws are right. They attach penalties thereto, because they

know that law demands responsibility, and responsibility to a higher power demands accountability, and without ability to assess a penalty in the ultimate test of accountability, there can be no responsibility, and therefore no law. A law without penalty for violation is no law. If, therefore, God is a lawgiver, his law must contain a penalty for violation; and since a penalty not enforced is no penalty at all, God must to be right and just exact the penalty of the violator. Instead of having a choice between God and eternal punishment, I affirm that a denial of eternal punishment is a denial of God.

If it is right for men to punish the wicked and lawbreakers, is it wrong for God to do the same thing? Can a thing be right in the absolute for one individual and wrong in the absolute for another? Can that be wrong in God which is right in men? Is God inferior

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DAY BY DAY — ON OUR WAY

A Diary of Our Visit among the Churches in the United Kingdom of Great Britain

Friday, April 11—This is our last day in Ireland, and we are up early to have breakfast with Sammy Hunter, who goes to work and then returns to help us get to the airport bus station on Donegal Square. At the station we find Bro. and Sister Winstanley, Emma Wilkenson, Margaret and Mrs. Wilson, Mrs. Millar, Rachel Hendren, Gertie and Robin Sell, Ernest Cole, Maggie Hamilton, Bobby Hendren and Helen Innis. We say our lingering farewells, sad at heart to leave such wonderful friends and praying that we may return some day. Sammy and Pearl Hunter ride out to the airport with us, and remain until our delayed plane takes the air and heads out for the coast. The green of Old Erin's fields slips away beneath us, and soon we are out over the sea. The English coast comes into view and before long we are settling down out of the clouds on to the runways of Ringway Airport at Manchester. We have tea and scones in the restaurant and then leave for the Railway Station from which we are to take the train to Morley, near the great industrial city of Leeds.

The train ride through the hills is a beautiful one. Old rock fences several centuries old climb up the steep sides separating the estates from each other. Patches of snow

linger in the higher valleys as symbols of the severe winter now giving way to spring. Lambs frolic on the hillsides. Rushing streams make their way under old stone bridges. The train goes through a long tunnel and comes out at Morley, where we are met by our good friend and brother, Fred Hardy. Soon we are at his wonderful home called "Windyridge" out on Rein Road, and there we resume our acquaintance with Hilda, the wife, and Bessie, the daughter. Our room is outstanding in decoration and fittings. Fred is a plumber and contractor and has created a beautiful home out of an antique rock house. We are at once made to feel at home, and we launch out on a never-to-be-forgotten week of association and service for the Master.

Saturday, April 12—This morning we drive into Leeds. Nell and Hilda go on a little shopping tour while Fred and I look after some business matters. Nell can hardly wait to get her pictures developed so takes ten rolls to a photographic chemist, and they charge 3 shillings per spool (or roll, as Americans say). That's 60 cents each, almost 3 times as much as in the United States. After dinner at Lewis's Department Store we drive out to view some of the wealthier residential areas, also past Leeds

University, the great modern hospital, the City Hall and the huge circular apartment building, covering several blocks and built in an unbroken circle. Back to Morley and tea, at which we have the company of Bro. and Sister McDonald, Tom and Gene. We are also favored later with the presence of Bro. and Sister Jepson, and Bro. and Sister Longdon, all of them fine Christian folk who love the Lord. We hurry away in order to be at the "Get-acquainted Meeting" at the church building. Presided over by Brother McDonald (of Dewsbury) it is quite a success. I am happy to speak to the brethren and answer their queries about the work in America. A goodly number from elsewhere are with us and we renew our friendship with several we have previously met, and at the same time meet many new faces. We leave feeling that we have had a glorious session and that this is one of the seasons of refreshing from the presence of the Lord.

Sunday, April 13—All clocks are advanced 1 hour today, the second time since we came to England which means that they are on double daylight saving time. We wonder what some Americans would do about this, since they dislike so much to set the clocks up even one hour. The breaking of bread is at 2:30 p. m., and it seems odd to us to be going thus to the service in the afternoon. On our way, a walk of about a mile, we pass through the center of the town. Our route leads past a little park which used to be a stone quarry, and where also they used the ducking stool for brawling women. If a woman was particularly quarrelsome, they would place her in the stool and give her the cold water treatment in the pond. I think that might still be effective in some cases. The service is presided over by Bro. Fred Sugden, who does a very excellent job of presiding. Fred is a worker in the woolen mills, and preaches on the speaker's rotation plan ("exchange of talent program").

We have tea with Bro. and Sister Sykes who live on Banks Hill. Morley is like Rome, famous for the fact that it is built upon seven hills, by name Daisy, Dawson, Troy, Chapel, Banks, Hunger, and Scatcherd. The gospel meeting at 6 p. m. attracts a large number of non-members and I attempt to sound out the Word so that all may be led to meditate seriously upon the issues of life and death. A great many seem favorably impressed and we are much encouraged with the results.

Monday, April 14—We get up early and go to Leeds to meet Bro. and Sister McDonald and Jean, for a trip to a quaint old world city, York. I am entranced by the historic connections of the city. Much of it is still surrounded by a wall built during the Roman occupation in the first century. We visit the famous York Minster, a huge place of worship dating back hundreds of years. Under the floor lie buried many ancient English nobility, and the stones which form a walk way also constitute their grave

stones. The interior of the crypts under ground gives one an eerie feeling. We visit the older part of the city, known as "The Shambles" and here the streets are so narrow that the people living upstairs could almost shake hands with their neighbors across the street. The narrow cobblestone street is worn by the track of chariots and later automobiles. Today we have stepped back in history hundreds of years and it is a thrill to see the sights so famous to men like Charles Dickens who wrote of "Merrie Old England."

We break away reluctantly from the museum containing mummies and accessories of Romans dating back beyond the time of Constantine. But we must be back in Morley for the evening meeting, which attracts an extraordinary crowd since it has been announced that I am to speak on the Churches of Christ in America. After I have finished my speech the good brethren ask me questions for almost an hour. It is in such gatherings as these we come to learn more about each other and the way of the Lord. At the close of the question period I request those who are going to record the songs to take back to America to sing them for timing on the records. We feel sure that American brethren will appreciate the hymns of praise by the little group from Morley and Ardsley.

Tuesday, April 15—Bro. and Sister Hardy are insistent that we see as much of beautiful Yorkshire as possible during our week's mission in this area. Accordingly we leave their bus stop at Tingley Station at 9:30 a. m. for a trip to Harrogate, famous spa and health resort. We walk along the beautiful promenade through the park and the spring-fed stream, clear as crystal, babbles gently along through the valley. On either side the city rises from the smooth slopes. It is an attractive place indeed and reminds us much of Excelsior Springs, the kindred place in our own Missouri. After luncheon at the Imperial Hotel, we go by bus to the old city of Knaresborough, built on the slopes above the Nidd River. It is a unique place, built around a market square centuries old. Here we find "Ye Olde Chemyst Shoppe" and "Ye Olde Curiositie Shoppe" as well as "Ye Olde Bacon Shoppe," a meat market.

The ruins of a famous old castle look down the sweeping bend of the river, and we walk down the winding stone stairs to the level of the stream. As we climb back to the city proper we are amazed at the old English settings. Of these things we had read in English literature and we had seen such buildings in the illustrated Mother Goose books of childhood days, but there we were among them. Again we pull ourselves away from scenes the like of which we may not see again and turn ourselves back to Morley for the gospel meeting we are to hold there. A larger audience than ever is present, and we find a great interest manifested in the presentation of the Word. It is our fervent

prayer that the seed sown may some day bring forth an abundant harvest unto everlasting life.

Wednesday, April 16—While Hilda and Nell do the washing on this morning, I take time to catch up on a wee bit of correspondence from America. Being constantly on the go, does not leave much time for that kind of thing, and we must express our appreciation to brethren in the United States for their patience in waiting arrival of our letters. In the afternoon we go for a drive through the famous Yorkshire countryside. I'm quite anxious to film some of the rural scenes for our farming brethren at home, so we cruise around through the country, stopping everytime something of interest appears. En route we go close to Doncaster, which is in a dither of excitement due to the fact that their hometown heavyweight boxer, Bruce Woodcock, is preparing to fight Joe Baksi of America, to see which one will get to contend with Joe Louis for the championship of the world. I think to myself that if people could become as softened in heart as they are anxious to see someone's face beaten into a pulp, the world would be better off. We also drive through the ancient little village of Weatherby, and then turn homeward for tea which consists this evening of fish as an entree, and other accompaniments. Hilda and Bessie are both real cooks, and are consecrated Christians too. A happy home atmosphere makes of the Hardy house a family scene we shall ever treasure. God bless them for their thoughtful kindness.

At night we catch the bus to Ardsley, where a goodly number gathers to hear the proclamation of the Word. There can be no question period this night, for as soon as I'm finished we all board a chartered bus for a trip to a broadcasting studio at Shipley, near Bradford, where the brethren transcribe the records for the American audience. The speakers are R. McDonald and Geoffrey Lodge of Dewsbury, and Fred Sugden and Harold Baines of Morley. All of them do good job, and the singing is excellent too. We arrive back home at midnight, tired but happy with the results of the journey.

Thursday, April 17—Through the kindness of Fred Sugden we are permitted to go through a large woolen mill today. It is very interesting as the manager has arranged for a guide to take us to the place where the wool is received, then washed, combed, carded, spun on huge machines, and finally to the place where warp and woof are placed together in a hard finish woollen cloth. Much of it is for export to our own nation and when we see the finished product we imagine that it will not be too long until some of our brethren in American cities may be wearing suits made by our brethren in England. Our trip through the mill concludes in time for us to get back to Harrogate for luncheon of chile con carne, french fried large gooseberries and cream, biscuits and tea. The chili was sent over by our brethren

in Des Moines, Iowa and we got it all. The Hardys still wonder what is the matter with Americans that they eat food like that. It was well seasoned with Mexican chili powder and was too hot for the palates not accustomed thereto.

For tea in the evening we go to the hospitable home of Bro. McDonald in Dewsbury. We have a most enjoyable time after which Bro. McDonald and I walk to the meeting place. The church has not been established very long in this city, although there was a congregation here some years before which faded out of the picture. The services are held in the Quaker meeting house. It sits well back from the street behind a high wall. A winding path leads from the street gate around the little burying ground with its simple stones, and to the door where admission is gained to the small auditorium used by our brethren. Tom McDonald presides at the service, and does a very acceptable job of it. He is a young man of ability and promise and we are struck with the fact that the entire personnel of the McDonald family shows marked ability in the work of the Lord. How good it would be if every family were the same. It is again late at night when we arrive back in Morley, for our last night in the beautiful country of Yorkshire. Tomorrow we must be up early for our trip to Warwickshire.

Friday, April 18—We go to Leeds where we book passage for Birmingham, our headquarters for the next week. The journey is uneventful and we arrive slightly after noon to be met by Bro. George Hudson, who takes us out past Summerlane Church building. It is now made up of a former mess hall purchased from the government, but formerly the brethren had a beautiful and well-equipped edifice in which to worship. One night a German bomb found its mark squarely on the building and it was blown off the map. Now brethren are waiting for insurance adjustment before they undertake the mammoth task of reconstruction. On our way we saw many of the "blitzed" areas, block after block of territory completely demolished. Hundreds of people lost their lives in the raids and brethren tell of having spent hours crouching in improvised bomb shelters, never knowing what minute would be their last.

We are to make our home with Bro. and Sister Day. He is an elder of the congregation and one of the humblest, kindest men I have ever met. A very scholarly person, he is equipped to exhort the brethren and to convince the gainsayer. I count Bro. Day one of the best teachers I have ever met among his countrymen, and the church is fortunate indeed to have him to assist in carrying on the work of development among the local brethren. The Days have one daughter, Jean, who by the time you read this will be the wife of Albert Winstanley. She comes in at 5 p. m. from her office work and we are happy to meet her, since we

know and love Albert so much for his work's sake. After tea, Bro. Day and I walk over to visit Sister Johnson, oldest member of the One Body, who was immersed into the blessed Lord, almost 70 years ago. She has been faithful to Christ the many decades in which she has seen such great changes in the history of the world and the condition of mankind. I consider that quite a record and have met few others who could equal it. For my own benefit I should like to know of anyone else who has been allied with the church for that long.

Saturday, April 19—This is to be a rather big day, for brethren have been invited from all congregations to meet for tea, and later to hear me speak, and answer questions. I spend the morning in study, using some of the books from the library of Brother Day. At noon we have a luncheon of meat pie, prunes and tea. In the afternoon we leave early for the meeting-house where tea will be served at 4 p. m. to all who come. A great crowd gathers and when all are seated at the tea tables Bro. Hudson leads them in singing the thanks for the food. This is a method of expressing thanks we have observed only over here. In this instance the hymn of thanks consisted of the Doxology.

(We met Mr. and Mrs. Stuckenbruck, who came out to hear me. They were the first Americans we had seen. His father is pastor of the Christian Church in Topeka, Kansas, where I finished school; and one of their friends is William Walter, pastor of the Christian Church at Flat River, where Nell formerly lived. Even though they were on the other side of the religious fence, it was good to hear the Yankee dialect again, and they were quite as well pleased to meet Americans as were we).

I have the privilege of speaking to a fine audience completely filling the main room and the side room where tea was served. The subject as usual consists of the worship and work of the churches in America. I deal quite thoroughly and emphatically with discipline of the unruly and unfaithful, and this provokes a lot of questions in the period following. I am queried as to how we carry on development work in the local churches, the functioning of mutual ministry among the churches at home, etc. At the last, Bro. Jepson, who comes from East Kirkby asks about our position on going to war. The congregation at East Kirkby would not fellowship soldiers at the Lord's Table during the recent world war. I attempt to point out that the matter is left to the private conscience of the individual on our side of the water. Later I make arrangements to contact Bro. Jepson personally and continue to talk about the problem.

Sunday, April 20—Lord's Day services here begin at 10:30 a. m. Before the service the elders and I go into a small vestry room and all of us bow our heads for the

wording of a prayer that God may be with us in the meetings this day. Then we proceed to the auditorium where almost 100 are assembled for the breaking of bread. Bro. Day presides, it being his time according to the well arranged program, which makes appointments for each phase of the service some weeks in advance. The order of the service is as follows: Hymn, Prayer, Hymn, Old Testament Reading, New Testament Reading, Prayers for the church—three of them and rather lengthy, The Communion, Contribution, Announcements, Exhortation (brief), Hymn, Benediction. The service as usual was very impressive!

After luncheon which included Christmas pudding saved over, Bro. Hudson came to take us to see Bro. John McCartney, who was to be 93 years old the following Wednesday. I had a deep seated desire to see this aged man who is connected with what in England they call the "Disciples" but in America, the Christian Church. Through the years he has been a staff writer for the Christian Standard, at Cincinnati, Ohio. Having read many of his articles and knowing of his great power as a student and scribe, I was happy to see him. He looks every inch the magnificent scholar that he is, and though totally blind, he studies by having another read to him. It was a treat to me to discuss with him the trend of the restoration movement through the years, and I found him opposed to the modernism which has crept in to mar that plea. It would have been an even greater pleasure to have remained in the home of this elderly scholar and read the many books which were everywhere so evident.

Leaving the home of Bro. McCartney we drive to the cemetery where rests the body of David King, prince of the pioneers among the churches in bygone days. I stood silently before the humble monument of this worthy soldier of the cross, who won the same degree of respect across the ocean as did Alexander Campbell in America. In many ways he surpassed Campbell.

His great grasp of the essential doctrine of "mutual ministry" and the place of baptism and the Lord's Supper in God's system of worship as well as his ability in simple language to convey truths to all, make him indeed the man for his time. Sometime I should like to reproduce for our readers the inscription upon the monument of this pioneer proclaimer of the Word of God.

We also, at my request, drive out past Overdale College. This is the school erected chiefly by American insistence which brought about the defection from the truth as it is revealed. It stands now a monument to the divisive tendencies of all institutions erected by men to do the work of the church. From its doors have gone forth those men who have become the hirelings in Co-operation churches, and who are associated with the apostate Christian Church movement in

America. For a long time our brethren in Great Britain thought they could best accomplish the purpose of God by remaining in the Co-operation. Now they are learning that the only way they can serve the Master is to "come out from among them and be ye separate." Why any of our brethren still cling to this unscriptural organization I cannot understand, for it amounts to bidding them Godspeed, although the inspired record says, "If any man come and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker with him of his evil deeds." It is my fervent prayer that all the churches desirous of remaining in the fellowship of faithful brethren, cut themselves loose from the college crowd at Overdale. Nothing can be served by longer remaining in that fellowship. I predict that as brethren more and more sever themselves from this relation, the modernistic group will lose out, and finally go down "unwept, unhonored and unsung." That is as it should be if they will not repent and the present signs augur against any such possibility.

Our route takes us past Bourneville, the great, modern workers' paradise erected by Cadbury Chocolate Company. The Cadbury family are all members of the Friends Church, and with a love for humanity characteristic of the Quakers, they have fixed up for their workmen a place which is a "thing of beauty and a joy for life." Workers are permitted ample rest periods during the day, tea and chocolate are served at intervals without cost. They have ample recreational facilities, insurance and modern housing. Every need has been anticipated and a modern town created which became a sample for such throughout the world. Our own great chocolate company, Hershey's, patterned their model industrial plant after it.

Our service at night is well attended and a great many non-members are present. We have the privilege of discussing the Word of the Lord in brief fashion with several of them after the meeting is over. It appears to us that the Summerlane Church is in good condition to go forward.

Monday, April 21—Tonight we are to speak at Leicester, and Bro. Hudson is going to take us on a tour en route to that city. We leave Birmingham at 10 a. m. for a drive through beautiful countryside to Stratford-on-Avon, and the home of William Shakespeare, a shrine which attracts lovers of literature from all over the world. The house is just like the pictures of it we have seen in our schoolbooks in bygone days. We wander upstairs to see the original manuscripts in the handwriting of this master of the English play. In an adjoining room where he was born many of the world's great have scratched their names in the old Tudor windowpanes. We saw the autographs of Thackeray, Sir Walter Scott, and others. There are many pieces of interesting furni-

ture in the house, but the things which interested us most were the old mouse trap and the baby walker. What crude handiwork of a long dead era.

We ambled down the streets of Stratford past the house of Judith, daughter of William Shakespeare, on past the inn frequented by the great writer, to the church which he attended, and finally down to the Avon, a stream which gently flows along level with the banks on either side. The town is typically Old English.

Later, driving through the quaint town of Warwick, we come to Leamington, a famous spa on the Leam River. Here we stop long enough for our luncheon at a restaurant frequented by those who come to the city for the mineral baths. Our meal consists of soup, Shepherd's pie, mashed potatoes, peas, Madeira pudding with apricot sauce and coffee. Thus refreshed we wend our way to Kenilworth, home of Sir Walter Scott. A side trip to the old castle made famous by the poet is well worth our time and effort. This is followed by a journey to Coventry, the city which Hitler threatened to bombard off the earth. The devastation wrought is terrible. Long rows of building fronts hide the blackened, gutted interiors. Many great church edifices are only hulls, their former glory now nothing but a memory. The center of the city is nothing but a mass of tangled wreckage.

In the afternoon we arrive at the home of Bro. Earnest Pierce where we have tea, after which we go to the meeting which is held in a council schoolhouse. Only a small group of brethren meet here, having recently separated themselves from the Co-operation church, which is rather strong in Leicester, having behind it the power of Wycliffe Black, who has been long recognized as a force by the Christian Church in America. There is a good audience present and a grand spirit of fellowship among them all.

Tuesday, April 22—Today we drive to Loughborough, where I am to speak at night. Bro. Drinkwater picks us up in his little Ford to take us on the journey. The Ford Motor Company has an assembly plant in England, in which their small models are made ready to distribute. The cars are much smaller than our American ones, but are made on the same lines, so they look like miniature replicas of those in the United States. En route to Loughborough we drive through Wodehouse Eaves. It is a very unique village with a parish church set back in a grove, the school building on a solid rock promontory overlooking the town, and some of the stores having partially thatched roofs. Leaving it we drive through Sherwood Forest, the one time home of Robin Hood and his merry men.

We are to be guests in the home of Bro. Basil Jaynes who is working as a tenant on the Sir Julian Hall estate. This estate covers several thousand acres in all, and it

provides our first real opportunity to be out in the country to stay all night. All up and down the country lanes are ammunition dumps, many of them with the shells still stowed away in them, grim reminders of the recent war. Here on the estate German prisoners help with the task of sorting and cleaning potatoes for the market. They are mostly young chaps, who look like everything but the Nazi supermen of whom we heard. They are forced to wear a diamond shape patch of another color on the backs of their jackets and trousers to permit immediate identification and provide against escape. They are hungry for news of the world and eagerly devour the contents of any stray scrap of newspaper which falls in their hands, since some of them can read and talk English in a halting fashion.

At night we catch the bus into Loughborough. This congregation has but very little spiritual life it appears to us, and they have recently decided to use the instrumental music, which they once abandoned in their services. I take the opportunity afforded of speaking out against innovations and worldliness, fearing from all indications that the church is troubled with both. Only a small crowd is present for the service, and it is very doubtful that much good was accomplished by the visit.

Wednesday, April 23—When we awaken in the morning the rain is peppering down, and the wind is blowing a gale. As a result it is impossible to walk about the estate, so we remain in all morning, and I attempt to do some reading from the books of Andrew Gardiner, who left them here when he concluded his mission at Loughborough and went on to Blackburn. He is a faithful young man and a good proclaimer of the Word. In the afternoon Elizabeth Jaynes, Nell and I catch the bus to East Kirkby, where we are to be the guests of Bro. Jepson and his good wife. We are very pleased to find that Frank Worgan, Isabelle and Peter are there also for tea. Frank reports a good response to his efforts at Ilkeston and a number of the brethren from that point are to be at East Kirkby tonight. We have a grand visit together, and Frank presents me a copy of one of the older books by our brethren, which I am happy to read and study. It is a wonderful privilege to be able to talk with these fervent young men making such a noble sacrifice for the cause of Jesus.

The meeting house at East Kirkby is filled at night with eager listeners. After the lesson I am asked questions for almost an hour. It appears that we are agreed upon virtually every point at issue. After the dismissal however, several of the brethren gather about to talk about the one thing which seems to be uppermost in their minds and which they have made a test of fellowship. They are violently opposed to the idea of bearing arms in defence of one's country regardless of circumstances, and I do not

hesitate to inform them that not only do I not agree with them, but think they have carried their opposition to the point of unscripturalness and have made a hobby out of it. Because of the nature of the discussion and because of their inability to consider it from the backgrounds of varying heritages, I am sure that little was accomplished in this after meeting. Later, we sit up in the home of Bro. Jepson and continue the talk until past midnight, although we must arise at a very early hour to catch our bus. Bro. Jepson is a dignified, humble and sincere Christian. He is courtly in manner, faithful in heart and eager for the advance of the kingdom of Christ. In spite of our disagreement over the one issue mentioned, I have the deepest admiration and respect for him and for his fine Christian companion. I trust that the time will come when we may meet again in this section of England and, if not, that we may meet where there will be neither war or argument, but all shall be one in that better land.

Thursday, April 24—we are awakened at six o'clock, by Bro. Jepson, who brings us a tray so that we can have tea in bed. This we learn is quite an English custom, and while we have thus far resisted it, we are made to indulge this one time. At London, our good brother R. B. Scott wanted to bring us tea in bed and also to shine my shoes in the morning. Such courtesy is almost more than Americans can stand, not being used to it. I look at Nell and she looks at me as we sit here in bed drinking tea for an eye-opener in the morning. Both of us are smiling, because we never expected to be treated like royalty, and being just "common homefolk" this is something different. For breakfast we have English bacon and fried tomatoes. Then Bro. and Sister Jepson walk with us to the bus stop, and we bid a fond farewell to two precious souls, and are on our way into Nottingham, from which we take our bus to Birmingham. It is almost noon when we arrive in that great city, and proceed to the home of Bro. Day.

I make a trip down to Cunard White Star Lines and find that the Queen Elizabeth is going to be delayed in her sailing. We are now getting somewhat anxious to return home, for our journey draws ever nearer to an end. At night a most excellent crowd gathers at the church for my final talk. It is a grand, spirit-lifting occasion, one of those times when you would like to speak for several hours. As it is, I speak over the allotted time, but brethren are very kind and insist that they could have listened longer. The church at Birmingham is a fine congregation, with good leadership, excellent development classes, wonderful talent, and a sincere desire to advance in the work of the Lord. It is a grief of heart to have to leave them on the morrow. We have slightly more than one week in this land which has been so good to us.

(Concluded in September issue.)

MARRIAGE AND DIVORCE

By ROBERT H. BRUMBACK

The marriage relationship is one of vital importance to the contracting parties and to society as a whole. Marriage means the founding of a new home. If the marriage is not based on real love, devotion and honor, it rests upon a tottering foundation. If it is based upon these things it has a good chance to remain secure. As instituted by God, marriage had its beginning in the garden of Eden, and is therefore as old as the family of man. (Genesis 2: 23, 24.) "And Adam said, this is now bone of my bones and flesh of my flesh, she shall be called woman, because she was taken out of man. Therefore shall man leave father and mother and shall cleave unto his wife and they shall be one flesh."

Marriage as instituted in the beginning was monogamic in form, that is one man had one wife. Not until 1000 years after creation was this divine plan altered, when Lamech married two wives. He was the first polygamist. The Scriptures show that the relationship of marriage is closer than that of parent and child. (Mark 10: 6, 7, 8.) "But from the beginning of creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife. And they twain shall be one flesh, so then they are no more twain but one flesh."

The purpose of marriage is to perpetuate the human family. God created Adam and formed Eve as his companion and from them have come the teeming millions that now populate the earth. The home makes provision for children and in a real Christian home the parents will bring their children up in the nurture and admonition of the Lord. (Eph. 6: 4.) "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." The marriage relationship is designed to prevent fornication. (1 Cor. 7: 2.) "Nevertheless to prevent fornication let every man have his own wife and every woman have her own husband."

Marriage is not an arrangement of a temporary nature. IT IS FOR LIFE. Not for a week, but for LIFE, not for a month, but for LIFE, not for a year, but for LIFE. Those entering the marriage relationship must be willing to live together for LIFE, not until the groom tires of his bargain, or until the bride tires of her vows. It is a binding contract, "for richer or poorer, for better or for worse, until death do us part." For this reason it is not to be based solely upon physical appeal. Young man, don't marry a girl just because she has a pretty face. She might be a "She-devil" in disposition. Choose rather a girl who is godly, who is devoted to the church, who has a sense of humor, because she will need it when she

sees some of the foolish things you do. Choose a girl who has a cheerful disposition, who knows the value of a dollar, who knows how to cook, and your marriage will likely endure. Young woman, don't pick a companion just because he is tall, dark and handsome. Those characteristics will not put meat and potatoes on the table. Choose rather a companion who is a member of the church, who is industrious, who knows how to hold a job and who shows by his devotion to you that he regards you as the queen of all earth. Such marriages will not be wrecked on the rock of incompatibility. A man in choosing a companion should look for one who is his equal in religion, in taste, in education, in age and in station in life.

Another thing, don't be married by a judge or a justice of the peace. The records show that those who are married by a preacher of the gospel usually stay married. Your bride will usually want it this way. When she decides that you are going to marry her, and that will be quite some time before you know anything about it, she will plan to be married reverently and solemnly by some man of God, either at home or at church, because she wants the marriage to endure.

One of the first safeguards if you want to make a success of marriage is for Christians to marry only Christians. The home that begins on this foundation is more likely to endure. If a serious Christian boy chooses as his companion, a girl with no religious background, who cares little for the church, but does like the movies, who is not interested in reading the Bible, but who does like to read True Confessions, who finds no satisfaction among members of the church, but does like the company of an ungodly crowd, I say to you that if a Christian boy chooses that kind of a girl, the marriage is headed for the rocks. The same is true if a Christian girl chooses an ungodly, loose-living, worldly-minded boy for her companion. Young men and young women, choose your companions in the church.

A young man or a young woman may not make a wise choice, but even so, God seals it by joining the man and the woman together as husband and wife and Jesus warns what therefore God hath joined together let not man put asunder. 1 Cor. 7: 39, "The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will only in the Lord." A widow, then, is not to marry outside of the church.

The Bible makes it very clear that nothing save fornication gives either husband or wife the right to seek a divorce. The Saviour said that Moses because of the hardness of heart, suffered a man to give his wife a writing of divorce; but from the beginning

it was not so. Every woman that was put away demanded a bill of divorce so that she might marry again to take away her reproach. Matt. 5: 32, "But I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery and whosoever shall marry her that is divorced committeth adultery." Because this is the ONLY ground for divorce, the contract of marriage is not to be lightly considered. A girl marries a man who is a drunkard, but that isn't ground for divorce in God's sight. She should have thought something about it before she decided to marry him. A woman might separate from a man for such a reason but she cannot scripturally divorce him for this reason. 1 Corinthians 7: 10, 11, "Let not the wife depart from her husband, but, and if she depart, let her remain unmarried or be reconciled to her husband." Under such a condition there is no ground for either to marry and the one who does is guilty of fornication. This breaks the marriage bond and the other is free to marry. When a man marries a divorced woman, whose first marriage was NOT broken because of fornication, he is taking another's wife because God recognizes only one cause for divorce and that is marriage unfaithfulness. Matthew 19: 9, "And I say unto you, whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery and whoso marrieth her which is put away doth commit adultery." This needs to be taught in the church and we will have fewer people rushing into marriage without giving

it proper consideration. If a member of the church gets a divorce for drunkenness, abuse, desertion or just because they can't get along, they must remain unmarried. Girls, if a man has such habits, don't marry him to reform him, because you can't do it. Every man who marries should recognize that the girl he marries has some faults and a woman should realize that she is marrying a man who is just as imperfect as any other human being. A wife may fly off the handle, lose her temper and throw herself into a tantrum, but that is not ground for a divorce. He should have found out something about her disposition before he married her. The old adage says, "Marry in haste, repent at leisure." If you marry in haste you may have a lifetime in which to think over how foolish you have been. Proverbs 21: 19, "It is better to dwell in the wilderness than with an angry and contentious woman." A man may nag at his wife, be a chronic faultfinder, but God does not grant the right to divorce him for that. Here is the reason for investigating the character of your intended companion before marriage. I am talking straight. I want you to understand that marriage is a serious thing. A husband might squander his wages away, let his wife and children suffer for the things of life, but this is not ground for divorce, though it might lead her to separate from her husband. Here is the reason foresight is necessary in marriage. A woman may be slovenly, a poor housekeeper, a poor cook, but her husband cannot divorce her for these failings. Think about this BEFORE you marry.

MEXICO (MO.) MISSION WORK

The following report of funds received and spent, is submitted by Grace Bailey, Chillicothe, Mo., covering the period from October 1, 1946 to July 1, 1947.

Oct. 1—Cowgill, Mo.	\$ 25.00
Oct. 5—St. Louis (5344 Lillian)	25.00
Oct. 31—Purdin, Mo.	10.00
Oct. 31—R. Sweetin (Litchfield, Ill.)	10.00
Nov. 2—St. Louis (5344 Lillian)	25.00
Nov. 16—Old Scotland (Jameson, Mo.)	25.00
Nov. 8—R. Whanger, Phoenix, Ariz.	10.00
Dec. 3—St. Louis (5344 Lillian)	25.00
Dec. 12—Mrs. J. Westmoreland, Palmer, Ill.	1.00
Dec. 14—Chicago, Ill.	50.00
Dec. 26—Antioch (Bethany, Mo.)	10.00
Dec. 26—St. Louis (7121 Manchester)	300.00
Dec. 29—B. McClaffin, Bicknell, Ind.	5.00
Dec. 30—M. Probasco, Unionville, Mo.	10.00
Dec. 30—Rockhill (Carrollton, Mo.)	25.00
Dec. 31—R. Sweetin (Litchfield, Ill.)	15.00
Dec. 31—St. Louis (5344 Lillian)	25.00
Jan. 9—Sullivan, Ill.	50.00
Jan. 10—Gallatin, Mo.	25.00
Jan. 21—Carrollton, Mo.	50.00
Jan. 27—R. Snyder, Chillicothe, Mo.	3.00
Feb. 4—St. Louis (5344 Lillian)	25.00
Feb. 7—Nixa, Mo.	50.00
Feb. 7—Des Moines, Iowa (Dean Ave.)	25.00
Feb. 10—Mexico, Mo.	250.00
Feb. 27—Old Scotland (Jameson, Mo.)	25.00
Feb. 27—Bonne Terre, Mo.	50.00
Mar. 4—St. Louis (5344 Lillian)	25.00
Mar. 5—E. A. Foster, Auxvasse, Mo.	10.00
Mar. 6—Arthur Freeman (by secular work)	145.00
Mar. 17—R. Sweetin (Litchfield, Ill.)	5.00
Mar. 31—St. Louis (5344 Lillian)	25.00
May 1—Chillicothe, Mo.	250.00
May 3—St. Louis (5344 Lillian)	25.00
May 19—A. Freeman (Support in Oklahoma)	65.00
May 29—Mexico, Mo.	225.00
June 3—St. Louis (5344 Lillian)	25.00
June 9—Bible Class (Louisiana, Mo.)	12.00
July 1—St. Louis (5344 Lillian)	25.00
	\$1,986.00
Previous Balance	317.23
Expenses	2,188.05
Present Balance	115.18

EXPENSES

Arthur Freeman (9 months)	\$1,162.87
House rent, utilities, telephone	425.00
Car, traveling expense (9 months)	437.38
Advertising, promotional work	162.80
Total Expense	\$2,188.05

The "Lion" in Daniel's Den

By RICHARD D. KERR

When King Darius gave to Daniel the honor of being chief president of Babylonia the other two presidents and the 120 princes of this nation became very envious and began immediately to seek fault in Daniel. As a general rule one can always find fault in another when he is searching for it, but not so in the person of Daniel. He was a brilliant statesman, handling aright all the affairs of state, inasmuch that he was found blameless in this matter even by his enemies. (Dan. 6: 4.)

It was necessary for these unprincipled men to flatter the king and delude him into signing their decree which would prohibit anyone from petitioning any god or man other than Darius for a period of thirty days. They knew that Daniel prayed three times daily to his God, and had knowledge of his courage and devotion to the extent they were quite certain he would continue to petition God. In this way alone could they bring charges against him.

King Darius learned of his folly to his

own dismay, his efforts to save Daniel being futile. But God was not so handicapped. He extended salvation to Daniel by closing the mouths of the lions.

The "lion" in Daniel's den kept him from being destroyed while in the lions' den.

The lion is a symbol of power. Therefore Christ is referred to as "The Lion of the tribe of Juda." (Rev. 5: 5.) In this sense prayer is also a "lion," a great power in the life of every God-fearing person.

Daniel's den was his chamber, to which he retired three times each day to petition God. Daniel was the prime minister of a great nation, yet he never became too busy with the affairs of this life to receive the spiritual strength which one derives from communing with God.

Almost every boy in the United States has a den, usually his bedroom, to which he can retire to study, read, write, or just meditate in quietness. The room may be filled with athletic equipment, pictures, and pennants, but unless it also contains the "lion" of prayer it is incomplete.

Boys are not the only ones who have dens. Men, women, and girls also have quiet places where they can enjoy privacy as they think of the deeper and finer side of life.

WHOSE PRAYER WILL GOD HEAR AND ANSWER?

By W. G. ROBERTS

Those not in Christ are not His children. "Ye are of your father, the devil" (John 8: 44). In the parable (Matt. 13: 38, 39) we are informed "The field is the world" and the one who sowed tares is "the wicked one." "The enemy that sowed them is the devil." It is plain that the tares "are the children of the wicked one." Those out of Christ are not children of the Lord, but of the wicked one. In 2 Thessalonians 3: 14, 15 Paul advises us "to have no company with them," that is, of course, in a religious way.

Those not in Christ cannot call God their father. Salvation is in Christ (2 Tim. 2: 10), hence, there is no salvation out of Christ. In 2 Cor. 5: 17, we read "Therefore if any man be in Christ he is a new creature." To be a "new creature" one must be in Christ, so those out of Christ are not new creatures. Romans 6: 3 and Galatians 3: 27 informs us we "are baptized into Christ." Those who have never been immersed are not in Christ, therefore are not Christians. Those out of Christ cannot call God their father, in prayer.

But we are told to say "Our Father who art in heaven" when we pray, and to pray to "thy Father" in Matthew 6: 6; Luke 11: 12, and other places. In 1 Timothy 2: 8 we are commanded to lift up holy hands without wrath and doubting. Can those out of Christ lift up *holy* hands? To ask this question is to answer it, seeing that "holy" means "sanctified" or "set apart" to the service of the Lord. Many in Christ may have UNholy hands, but those out of Him certainly cannot have holy hands, so they cannot pray acceptably and we should not call upon them to pray. Those who pray should be the ones who can "lift up holy hands," that is Christians, set apart to the service of Christ by their obedience to the gospel.

James says (5: 16) that they who pray should be righteous persons. "The effectual fervent prayer of a righteous man avails much." The righteous are the only ones commanded to pray. The wicked have no one to call upon unless it would be the devil, for the Book says he is the father of the unrighteous. "For the eyes of the Lord are over the righteous and his ears are open unto their prayers" (1 Peter 2: 12). The blind man said (John 9: 31), "Now we know that God heareth not sinners: but if any man be a worshipper of God and doeth his will, him he heareth." True, it was a blind man who said that, but he knew more about it than some who have two good eyes. He knew that the Old Testament taught, "The prayers of the wicked are an abomination unto the Lord" and "The Lord is far from the wicked: but he heareth the prayers of the righteous" (Prov. 15: 29).

We will now look after those who have been immersed into Christ. In 1 John 3: 22 we read, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight." They who use instrumental music in worship, maintain an unscriptural pastor system, human societies, festivals, fairs, etc., are not doing the things that are "pleasing in His sight." They are transgressing His laws, thus are heretics, who we are told to reject after the first and second admonition (Titus 2: 10).

If we call upon them to pray or assist in the worship we transgress this and other Scriptures, such as Romans 16: 17 and Galatians 1: 8, 9, where we are told to "mark them" and are informed that they "preach another gospel." If we transgress those Scriptures we sin, for "sin is the transgression of the law" (1 John 3: 4). It is exceedingly dangerous to fellowship them. Their intentions may be good, they may be sincere, but that does not excuse either them or us.

Matthew 7: 21, 22 tells us of sincere persons who prayed "Lord, Lord, have we not prophesied (taught) in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?" Those persons were very sincere and thought they were right, else they never would have made such a plea to the Lord. But their sincerity did not make them right or justify others in encouraging them in their religious errors. Christ told them (verse 23), "I never knew you; depart from me, ye that work iniquity."

Many thousands will be disappointed in the Judgment day just as those persons, for there are thousands in the sectarian world just as honest and sincere as we. They may even use much more zeal as a result of such sincerity, but that will not justify them in the Judgment Day. Paul said, "Christ has become the author of eternal salvation unto all them that obey him" (Hebrews 5: 9) and those who add to His Word, borrowing much of their worship and practice from the Roman Catholic church, do not obey him. Aside from every quotation I have given from the Grand Old Book, 2 John 9, 11 would exclude all of those who are innovationists, and condemn us if we fellowship and cooperate with them in religious work and worship.

(Continued from page 1)

to mankind, and has man developed a higher sense of right than God?

Is there such a thing as punishment being right in this world and wrong in the next? The answer must be in the negative. There

is nothing in the nature of the two places which would make a thing right in one and wrong in the other. It is affirmed that God punishes the sinner with all the hell he will ever get in this world. If this be true then it is right for God to punish sinners. If it be admitted at all that it is right for him to do so, then there is nothing which will make it wrong for him to do so when the same sinner has left this earth. Why should it be wrong for God to do in another world what it is right for him to do in this world?

Further, it must be admitted by all that it is right for God to punish sinners in the next world, for many of them die without ever having been punished at all in this. There are those who are treacherous, unjust, profligate and worldly in their concepts of life. Here they prosper and grind the faces of the righteous. They often dwell in mansions and "fare sumptuously every day," while the servants of God and of humanity are neglected like Lazarus at the gate. Since man admits that the wicked should be punished in some way and at some time, and since many of them are not punished in this existence, it is necessary, if they be punished, that it be in the next life. This necessitates the punishment from God since they will be beyond the jurisdiction of mortals. If God refuses to punish them will he be a just God, or can he be righteous? "It is a righteous thing with God to recompense evil" to those who deserve it.

Jim is wrong. There is a punishment after death for the wicked. It is an eternal punishment! It is an inescapable punishment, unless one makes arrangements during this life to escape it by living for God. This we trust all our readers will do. You too, Jim!

SPECIAL REQUESTS

In preparation of a new tract on the college question, A. W. Harvey, Bloomington, Indiana, wants all of the arguments you've heard used to favor these institutions. Send him a letter at once. You can also obtain a copy of "A Treatise on the Bible Colleges" and a leaflet on "Why Christians Should not Join Lodges" by requesting in your letter.

All publishers of church bulletins, please send a copy at once to Delwyn Thompson, 18 North Iola Drive, Webster Groves, Mo. This is in order to prepare an article on "Local Church Bulletins."

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THIS and THAT from HERE and THERE

As we type this reports are pouring in from all over the country about meetings, Bible studies, and other special work. Good news! The faithful churches are on the march. We apologize for not being able to fill this space with the reports you'd like to hear. And we had to hold up two articles already in type, for a future issue. There's more good material waiting to be printed than in our history. We shall keep on with 8 pages as long as possible. It probably will not be long until we shall have to drop back to 4 temporarily, for we're printing at a loss. But we'll do our best, confident that you'll do yours. And meanwhile Roy Harris is in a great work at 26th and Spruce (Kansas City). . . . The three-day meeting at New Castle was a great spiritual success. . . . Bob Duncan is in a meeting at Ellington (Mo.); Winford Lee is in a grand work at Bloomfield (Ind.). . . . Wilford Landes is with the church at Lyons (Ind.). . . . Bill Hensley is starting for two weeks at Jerseyville (Ill.). . . . Bill will also work with Oakland City (Ind.) in a meeting this fall. . . . I'm to be with the new congregation at Senath (Mo.) starting August 15. . . . There will be all-day meetings at Antioch, near Bethany (Mo.) on August 3; at Bee Creek (Ill.) on August 9; at Des Moines (Iowa) on August 31. I'll be at all of them, God willing! . . . Robert Brumback is in a good work at Iberia (Mo.) assisted by Raymond Wofford directing song service. . . . Henry Boren has just concluded a series with the church at Ozark (Mo.). . . . Our one-week Bible study at Bloomington (Ind.) drew an average of 44 for the three-hour day sessions. . . . Bernell Weems and Bob Duncan followed with a fine meeting and Vacation Bible Study. . . . Dick Kerr is at New Castle (Ind.) in a grand season of spiritual uplift. . . . We're getting ready for a grand meeting at Anderson (Ind.) starting Sept. 14. Bernell and I will work in it. . . . We're starting an every night Bible study session of two hours each, at St. Louis, on October 19, to be followed by an intensive development program. . . . There's to be a new congregation in Saint-Louis before too long. The same holds true at Alton, Illinois, and Fredericktown, Mo. . . . This is a time of rejoicing and hope for the future. The world is opening up doors for the advancement of truth. Let us not by littleness, jealousy, and selfishness close those doors of opportunity. God's in His heaven! Let us serve Him, teach others to do it! Let us not sow discord, but sow the seed of the Kingdom. The crop will be better, I am sure,

"Plow and plant in faith, but leave the results to God."—*Chp.*

FROM MORLEY, YORKSHIRE, ENGLAND

Dear Bro. Carl: The arrival of news of your labors from distant parts of the world is an event of special interest to us. For some time we have purposed writing you, not that I have anything of importance to impart, but chiefly, I suppose because you both, and your family too, are seldom out of our thoughts and prayers. The writing was held back because I respected your valuable time, however, you asked for it in the current issue of the "Scripture Standard," so here goes!

The long silence was first broken by our Sister Mrs. Walter Henry (dear old Walter, how we loved his gum and his cheerful, nonchalant attitude in those wearying and distressing days). Mrs. Henry wrote a charming and gracious paragraph in a letter to the Hardys which cheered us up no end regarding our recordings made for you. We were a little apprehensive, but the comments of our sister put us at ease. Then came your shipboard article in the Scripture Standard, and yesterday a loving and encouraging letter from the brethren meeting at Martinsville, Indiana, was passed on to us. We are most gratified to hear that our humble efforts aroused some interest. May it please our Heavenly Father to continue to richly bless your labors of Him, especially those respecting the Truth of His Word.

It is also most encouraging to discover by personal experience that there are so many who, by their obedience to the same things, combined with a steady and uniform submission to the authority of the same Lord, can claim true and glorious fellowship in the Lord Jesus. I am personally convinced that, though there may be differences between us, they are in the main differences of opinion regarding the presentation and adaptation of the Word to this present age.

Bro. Hardy passed along to us your radio booklets, which truly were interesting. The one bearing your portrait brought a smile. How vividly the printer's art brought your personality back to life. We wish you every spiritual success and remember you in our prayers, knowing that of a surety you remember us over here before the Throne of Grace. We are not too badly off; the daily press and some of your people, too, like to paint the picture more somber than it should really be, nevertheless, in the sense of futurity, I fear we have nothing great to anticipate. But we have a faith, and a personal experience of the love of God.

Even now, whilst I am writing this rambling, and I fear non-educative epistle, the peaceful twilight is invading our sitting room. There is a quality about it, if you only can grasp what I mean. Also the roses are full out, along with other flowers, and a very pleasing scented twilight it is. I really would not like to lose these particular characteristics of our realm.

We feel that it would be grand to see you, and hear you all over again, but realize like good children, that such cannot be. We can carry on though, in better heart, knowing that there are sincere and zealous lovers of the One Lord over there. Thank the brethren who have been so kind to write encouraging words to us and rest assured that there are those here who wish you well in your work for the Master. Lydia is calling now (it's eleven p. m.) and supper is ready—fish and chips! Please give our kindest regards and Christian greetings to all. Would be pleased to hear from any brethren there who might be interested in exchanging occasional jottings as to the work here and there. Yours very sincerely in the precious name, *Fred Sugden.*

FROM DUNFERMLINE, SCOTLAND

Dear Bro. Ketcherside: I read with much interest your letter entitled, "Impressions of an English Tour" appearing in the "Scripture Standard" of July. Having had the pleasure of meeting you at Kirkcaldy, I had wished it had been longer, but I am happy to see you are making a full report of your visit to brethren in America. I would, therefore, very much like to take advantage of your offer to send a copy of that report to anyone desiring it in this country. Would you please send a copy to me as soon as convenient?

My son, Alan, age 12 years, has written to Master Paul Linn, Darlington, Indiana, whose name and address you gave to him at Kirkcaldy, as a pen pal, and he has had a very welcome reply. Alan hopes to write again soon.

To revert to your letter in the Scripture Standard, I heartily agree with your remarks about Bro. Crosthwaite, a man verily "without

guile" but, sad to say, very much maligned by those of our number in this country who "having a form of godliness" are "ever learning and never able to come to the knowledge of the truth." And I think that is at the bottom of the trouble in the church everywhere. Perhaps I feel it more than others, since I am, as it were, a stranger in your midst, having united with the church during the war years, but it is heart-rending to find, as I did, on entering into "the glorious hope" so much lukewarmness and even indifference to those heavenly ties of spiritual brotherhood which ought to bind us so closely together and fill our hearts with "the love that passeth knowledge." It is true there are exceptions and I thank God deeply for the sustaining fellowship of those few who have not "bowed the knee to Baal," of whom I am glad you are one.

How woefully wrong we are on some vital points as you say in your letter. I hope you will give us some light on the remedy in your report, although if I might hazard a guess, your remedy will be found in the words of the Master, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

I met Bro. Crosthwaite at the Bible Class at Hindley at the end of May, where the question of the evangelistic committee was giving food for deep thought and friendly discussion, which was quite keen at times also, but no immediate solution seems to have been arrived at. I did not know at that time, of course that you had evidently been discussing it with them (vide your letter in the Scripture Standard). It is a point that always struck me with great force when I came into the church why there should be so many replicas of denominational institutions in the Church of Christ (with which institutions I was of course familiar in the Church of Scotland, and from which I had departed in disgust)—Committees for this, that and the other thing, the very antithesis of that freedom into which the gospel introduced us.

Surely, it is not impossible to spread the gospel without the help of committees. If it is, then something must be wrong with the churches, and that brings us back again to the vital points of weak membership, eldership, teaching, etc. Perhaps your report will tell us something about this.

Well, Bro. Ketcherside, perhaps I have said too much, but on reflection it seems a pity to write a short letter when it is going such a distance and considering the time it takes to get a reply. I had promised to write when I saw you at Kirkcaldy, so that your invitation in the Scripture Standard was not the incentive, but merely a reminder not to procrastinate any longer. Kind regards to you and your wife. 3 John, 2, 3. Yours very sincerely, *W. Brown.*

HERE'S YOUR CHANCE!

Faithful congregations are destined to hear much in the future about Senath, Missouri. They will also hear about Fred Killebrew. He is a young man of ability, aggressiveness and conviction. Once a minister at Memphis, Tennessee, he has now taken his stand for the church alone, as the institution through which God's work must be done. Against opposition almost unbelievable he stood for his faith. He was misrepresented, maligned and finally forced out of his position as preacher for the Senath church. He engaged one of the strongest college advocates in debate. He won the discussion. He sat with me on the platform at Freed-Hardeman, where men by the score knew him, and encouraged me greatly in the fight for Truth and right.

Almost single-handedly he established a faithful church at Senath, Missouri, down near the Arkansas line. They had to build a meeting house in which to worship, and this little group started into the work without fear, believing in the rightness of their cause. The debt burden is great, almost too great to carry alone. The brethren at Bonne Terre immediately stepped in to assist by taking news of this to you.

This is the greatest opportunity in a decade or more to show the college folk that this thing is a "fight to the finish." Let us get behind this work and help these brethren who are standing in a territory where they are almost alone, but where already their influence is reaching forth into the regions round about. Send a contribution at once to Percy Faenger, Bonne Terre, Missouri, and it will be acknowledged by the elders there who are receiving and disbursing the funds. Don't fail! There is a great deal depending upon our action in this case. Let us show ourselves and others that we mean what we have contended for. Here is your chance. *W. Carl Ketcherside*